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A BRIDLE FOR THE ASS,
AND
A ROD FOR THE FOOL'S BACK.

A BRIDLE FOR THE ASS,
AND
A ROD FOR THE FOOL'S BACK:
Prov. xxvi. 3.

CONTAINING

AN ANSWER TO A BOOK

ENTITLED

A SEAL UPON THE LIPS

OF

UNITARIANS, TRINITARIANS, AND ALL OTHERS WHO REFUSE
TO ACKNOWLEDGE THE SOLE, SUPREME, AND EXCLUSIVE
DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST;

CONTAINING

ILLUSTRATIONS

OF ONE HUNDRED AND FORTY-FOUR PASSAGES

IN

THE FOUR EVANGELISTS AND THE APOCALYPSE,

IN PROOF THAT

JESUS CHRIST

IS THE

SUPREME AND ONLY GOD OF HEAVEN AND EARTH.

BY ROBERT HINDMARSH.



Jehovah shall sell Siceera into the hand of a Woman....*Judg. iv. 9.*
By sound speech, that cannot be condemned....*Tit. ii. 8. Jer. xxiii. 21, 22.*



BY CATHARINE CHARLETON.



Philadelphia,

PRINTED FOR THE AUTHOR, BY WM. FRY.

.....

1816.

A N S W E R, &c.

THEN will I turn to the people *a pure language*, that they may call all upon the name of JEHOVAH, to serve him with one consent. Zeph. iii. 9.
Thy word is very pure. Ps. cxix. 140.

THE two parts of "The Book," commonly called "The Old and the New Testaments," are "two witnesses" of, and for God. Rev. xi. In the first is contained his oath, in the second, a display of his faithfulness.

The oath was made to a man, viz. Abraham, respecting his seed, which seed, saith an eye-witness,* is the Christ; a term synonymous to "his anointed." Ps. ii. 2. Acts iv. 26. "And because he could swear by no greater, he swore by himself;" witnessed by "the messenger of Jehovah," who "called unto Abraham out of heaven the second time, and said, 'by myself have I sworn, saith Jehovah.'" Gen. xxii. 15—19.

This covenant was confirmed with an oath. "Jehovah hath sworn (unto Abraham,) and will not repent. Thou art a priest for ever, after the order of Melchizedek." Ps. cx. 4.

As this order was previous to the oath, sworn unto Abraham, the covenant likewise must have taken place with the order; even before the days of Melchizedek, who was contemporary with Abraham. For there was certainly a church, previous to that day, yea, before the flood, which, by promise, looked for a deliverer; thereby delivering from the fear of death those "who all their life-time were subject to bondage." Heb. ii. 14, 15. Therefore, there were prophets, standing in this covenant and order, from of old, from everlasting; from the beginning, the first age. Luke i. 70. Acts iii. 21. Adam, therefore, as the proclaimer of the "glad tidings," must have

* Acts xxii. 14, 15. 1 Cor. xv. 8. ix. 1.

stood in this order, which is not after the law of a carnal commandment, viz. the blood of bulls and of goats, and the sprinkling of the ashes of a red heifer, but after the power of an endless life. Adam was the first prophet; the first priest; the first king; publishing, through Messiah, an endless life, viz. the seed of the woman shall come, and through death, destroy him that had the power of death over them, viz. the serpent. And being an order, "after the power of an endless life," then did Messiah* go forth in the beginning of the "glad tidings," the foundation of which was, the first promise. Gen. iii. 15. "And Adam," saith the ambassador for Christ, "is the figure of him that was to come." Mic. v. 2. Rom. v. 14. For if there had been no priest of this order, previous to the days of Melchizedek, in no way could it be said, Adam is the figure of him that was to come. Adam also was the son of God; and Jesus the son of God, is likewise the son of the man who was the son of God. Luke iii. 38. Hence it is evident, that Emanuel Swedenborg's newly sprung up plan, to build a new church upon, must be one of the harlots of the mother. Rev. xvii. 5. For surely the apostle did not mean that Adam is a figure of his Creator; but, that he is the figure of Messiah, by whom he made Adam in a figure. For "by him," viz. Messiah, "all things were made, and without him was not any thing made that was made."

This order includes a king. Hence, he who officiated after the flood, his name was called Melchizedek.† First, being by interpretation king of righteousness; after that, also, king of Salem, which is king of peace. This name, thus interpreted, could not have been used as his common nominative, but his title of office; and as a common nominative, he must have had some other name.‡ The title must have had its root in the

* "His son," who was made of a woman, also believed. Gal. iv. 4. See Ps. cxvi. 10. Mat. xx. 17 to 20. Ps. xvi. 8 to 11. ii Cor. iv. 13.

† This name is but twice mentioned in the first Witness.

‡ Heb. v. 11. What a pleasure it is to converse with those who are of "a quick understanding." I, for my part, am persuaded in my mind, that this was Shem. For is it reasonable to suppose that Abraham, one of the greatest characters of that age, and who was of that lineage, knew not Shem? so shortly after such an horrible devastation, with the many ruins all around, that he knew not his preserved grandsire? In calculating the age of Shem, we find that he lived in the days of Abraham, "The priest of the most high

doctrine which he taught, resisting the opposition, and showing that his doctrine was true, by setting a righteous example to the nations, having a people, whom he governed, of the same nature and manners of himself; for surely, being a king, he must have had subjects; and according to the proverb, "Like people like priest."

Hence we find, that the interpretation of a name, is no evidence to be admitted against "the man Christ Jesus;" who, of God, is made unto us, wisdom, righteousness, sanctification, and redemption;" that, according as it is written, "He that glorieth, let him glory in the Lord;" and we do, "thanks be unto God for his unspeakable gift."

Jesus, speaking of himself, said unto the Jews, "Ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." John viii. 40. Do the followers of these men ever read the Bible? yea, they read, but it is that they may bend the scriptures to your books, and not to try your doctrines by the Bible. This man, who, by an oath, is made a priest for ever, after the order of Melchizedek, in like manner as he was, is also king of righteousness: as it is written, Isa. xxxii. 1. Behold, a king shall reign in righteousness. So likewise king of peace; as it is also written, his name shall be called the prince of peace. Chap. ix. 6. "The government shall be upon his shoulder." Which prophecy you pervert, and among the "many inventions," set up in your imaginations a fable, something like that of Atlas with a globe upon his back.

Does "the government," signify "the universe?" or, "the government upon his shoulder," the resting the government of the universe upon his shoulder? If so, according to the idiom of this writer, viz. "the universe,"* how was it kept up, previous to the fulfilment of the prophecy? Observe, "the government shall be upon his shoulder." And again, chap. xxii. 21. (for he speaketh of the same person,) I will commit thy

God," continued in no other lineage than that of Messiah. And could it have been, that no conversation took place with those peculiar men; or, that "The priest of the most high God," blessed him who had the promises, without knowing what the promises were? Heb. vii. 6, 7. And the titles must have been the life; verse 8. see Luke ix. 56.

* A Seal upon the Lips, see page 84.

government into his hands; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. This is what is meant by "the everlasting father;" chap. ix. 6. In Jesus all these prophecies meet; they fit no messenger that was before him. Heb. i. 13. Thou lovest righteousness and hatest wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows; Ps. xlv. 7. For all have sinned and come short of the glory of God, but this one man. i Pet. ii. 22. Rom. iii. 23. Only look at the connexion, Isa. ix. 7. Is "establishing the throne of David with judgment and with justice, any thing to do with Emanuel Swedenborg's "World of Spirits?" &c. This is common sense, and what may be adapted to the meanest capacity; whereas, "our volume," as this writer calls his book, is an assemblage of broken scriptures, huddled up into a mixed medley of what I must, without any ceremony, call common nonsense of the day, with which he has set us all at defiance, by his title page, viz. "A Seal upon the Lips," (I suppose, having a presentiment of the words of the apostle, viz. "That every mouth may be stopped.") What a modern Goliath is here!

I give him credit for the indefatigable zeal he must have had in selecting, here and there, for "our volume;" but at the same time, must condemn, "for the truth's sake," the unsound speech of which it is composed.

I am but a weak instrument, when compared to him in "philosophy, and oppositions of science, falsely so called," neither can I read the "Two Witnesses" in "the dead languages;" but at the same time, am confident, that the not translating them out of their original state, for the benefit of all, Rom. xvi. 26. is what is meant by their prophesying in sackcloth: in which state they continued, a thousand, two hundred, and three score days. For although they were originally spoken, and written in these languages, and well understood by those, whose speech they originally were; yet, when the nations became commixed, and the thoughts of men were conveyed by a mixture of all former tongues, keeping them in an incommunicable language, common to all in the former ages, but ceased to be so when the nations mingled one with another, was sackcloth indeed. For even the Jews, who, as yet, are a distinct people, have long lost the Hebrew as a common

mood of expressing their thoughts, and now teach it only to some of their children, as a learned language; and he that can read, write, and speak it the most correct, is considered a very learned man.

This sackcloth* commenced, when the Greek tongue became corrupted; that people being mixed with the others, and the Greek tongue was taught, not as a vernacular, but as a learned language. By this time, the priestcraft found its interest in keeping them in that state. Thus they prophesied in sackcloth; and at the time none denied their validity: but since they have been brought out of the sackcloth, the cry is, "Interpolation;" "doubtful," &c. But E. S. has found out a new method of getting rid of what is obnoxious to his system; for not satisfied with breaking scriptures as the others also do, making them appear to say, what in themselves they do not say; he has undertaken to cut down and kill the testimony of "thousand thousands;" and has likewise undertaken to root up, by invalidating, the only "divine authority" that even the poor Jews themselves have for the genealogy of all the kings of the house of Judah, viz. "The Book of Ruth!"

But, as it is written, Take away the foundations, and what can the righteous do? Let us therefore keep close to the foundations, and with them root up the foundations of Babylon of old; but, first of all, the walls must come down, then the inside works can be examined. Our foundation is sure; only let

* Rev. vi. 12. we read the same word; the "one of the four," verse 1. signifieth judgment. This chapter is, in figures, descriptive of the horrible destruction of Jerusalem (after the gospel had been preached unto all nations, for a witness of the justice of God, in their destruction, Mat. xxiv. 14. Luke xxiii. 28, 29, 30, 31. Hose. x. 8.) and the dreadful darkness that stood between it and the light. Rev. vii. the elect remnant are numbered and sealed. See Rom. xi. 5, 7. and who are, the "royal priesthood," &c. to the Gentiles, 1 Pet. ii. 5, 9. Mica v. 7, 8. Called a Company of Virgins, Rev. xiv. And also "the Bride." xxii. 17. Who, having an unction from the Holy One, and like their Lord, knew all things, i John ii. 20. 27. The Epistles of Peter are strictly confined to them: also the First Epistle of John; likewise that of James to the Twelve Tribes, out of which came the remnant; and that to the Hebrews, respecting the two worlds, or covenants. It is a mistaken notion that "the great congregation" is the bride. See Isa. xlix. 18 and lxi. 6, 8, 9. The bride, now, is "the doctrine" unadulterated, as that virgin company with their Lord as their leader, by whom it was established! "The doctrine of God, in itself, is pure, converting the soul."

us beware how we build thereon. For "other foundation can no man lay, than that is laid, which is Jesus the Christ." Though they have been a long time trying what they could do in that way, yet the gates of Hades, i. e. darkness, have not yet been able to prevail against it. He is before all things, and by him all things consist, and he is the head of the body, (viz. the great congregation, Ps. xxxv. 18. xxii. 25. xl. 9, 10.) the church, (he) who is the beginning, but not the beginner, the first-born from the dead, that in all he might have the pre-eminence: for it pleased "the God of our Lord Jesus Christ, the Father of glory," that in him should all fulness dwell, Col. i. 17, 18, 19. Eph. i. 17. Here I would ask the followers of E. S. (as to the other party, they get over these things by the fable which they call "manhood;") is it reasonable to suppose, that the apostle is here speaking of "the only true God," according to the assertion of this writer? To wit, that he was the first-born from the dead, that in all he might have the pre-eminence? &c. Hence it is evident, that he is a "subverter" of the testimony of "the ambassadors for Christ;" yea, you despise the testimony of these men, and attempt to break the "great chain" of truth, but these attempts have all failed, and the united witnesses are in our hands.

As to this writer's testimony, that "the four Gospels, and the Apocalypse are the only divine books of the New Testament,"* it is a testimony of E. S.; and it hath nothing to do with the spirit of prophecy, which is the testimony of Jesus. In the first instance, it knoweth nothing of "four gospels;" and his very idiom showeth his "nakedness."† There is only one gospel; and that of Peter, James, John, Paul, Matthew, Mark, Luke, &c. it is but one voice, one witness, one glad tidings, one good news, sounded all through "the book," from Adam downwards. ‡ Jude 3.

This gospel was preached unto Abraham;§ and ages before Abraham, was a revelation made of this glad tidings. The covenant with Abraham is in the same form of speech; only the difference of gender is pointed out, viz. I will put enmity

* A Seal upon the Lips, &c. Preface, p. viii.

† Rev. iii. 18. Ps. xii. 6. John iii. 33, 34. xvii. 8.

‡ Rom. ii. 16. ii Tim. ii. 8. Gal. ii. 7, 8, 9. § Gal. iii. 8.

between thee and the woman,* and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. xxii. 18. Here the foundation of prophets and apostles was laid; and Adam, in person and office, is the figure of him that was to come. And as Abraham saw his day, and was glad; also, by analogy, and a parity of reasoning, in like manner, others had seen, and rejoiced, ages before Abraham. Hence he beareth witness to all “the prophets, who had been since the world began,” saying, Before Abraham was, I am.† This was, is, and will be, “The everlasting Gospel.” “Jesus Christ, the same yesterday, to-day, and for ever.”

Had Abel faith? had Noah faith? had Abraham faith? and what was their faith? “a confident expectation of things hoped for, a convincement of the mind of things not seen.”

This foundation, which Jehovah laid, the testimony thereof is in the holy mountains of prophecy, Ps. lxxxvii. 1., as saith two of the prophets, “Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace.”

Every false system is a harlot, springing out of the old “mother of harlots, and abominations of the earth,” viz. “mystery, Babylon the great.” She also hath her mountains; but they will vanish like smoke out of the temple of God, at the appointed time; (ii Thes. ii. 4.) when, among the rest, Emanuel Swedenborg’s “White Horse,” and Mahomet’s “Red Cow,” will be seen to be as foolish fables as that of the “great goddess Diana, whom all Asia and the world worshipped.”

Adam, “is the figure of him that was to come,” saith one of the “ambassadors for Christ.” Consequently, he, in the figure, is a prophet, a priest, a king;‡ and also, according to the gospel by Luke, “the son of God.” Luke iii. 38. Thus, in a figure, Adam was created by Jesus Christ: But “the God of our Lord Jesus Christ,”§ is Jehovah. Thou hast created all things, and for thy pleasure they are, and were created, Rev. iv. 11. viz. “Him that sat on the throne,” and not the Lamb, who came and took the book out of the right hand of him that sat upon the throne; and whose song is that of Mo-

* Rev. xii. 1, to 9—17. This was the persecuting spirit, in the latter end of the old dispensation. Mat. viii. 12. John viii. 44.

† Mat. xiii. 17. Heb. xi. 39, 40.

‡ Luke x. 24.

§ Eph. i. 17.

ses, saying, "Great and marvellous are thy works, Lord God Almighty; true and just are thy ways, thou King of saints." Thus Moses, and Jesus, (who is the prophet like unto Moses,*) both sing the same song:† and neither of them give these dog-

* Deut. xviii. 18. Acts iii. 22.

† Deut. xxxii. 1, 2, 3, 4. 43. Rev. xv. 3, 4. But none but the elect remnant could learn the song, Rev. xiv. Because it is the song of him who came not to be ministered unto, but to minister, Mat. xx. 28. In like manner, the elect remnant were "ministering spirits," to the Gentiles; Acts xiii. 47. Here we find the apostle uses the plural pronoun "us;" which giveth the sense of the prophecy, Isa. xlix. 6. That the work should be accomplished by an elect remnant, under the dominion of an elect head. Hence, saith the apostle, ye received me as a messenger of God, as Christ Jesus, Gal. iv. 14. See Acts xvi. 9. and xviii. 9, 10. and i Pet. ii. 12. (Every star had its sphere. Dan. xii. 3.) Mic. v. 7, 8. Isa. lx. 1, 3, 4, &c. lxi. 1, 6, 8, 9, 10. lxii. 1, 2, 3, 4, 5, 10, 11, 12. They were sent forth to be the ministering spirits to the Gentiles, and not the Gentiles to them. They were of one mind. Hence the singular pronoun, "lift up thine eyes round about and see," Isa. lx. 4. They were the natural branches of the good olive tree; not grafted in, having never been separated from it. Rom. xi. 17. They fell not as did the excision, but kept their first estate: viz. the estate to which they had been appointed. For surely, a vine is not planted to one spot; but a luxurious vine runneth over a wall. Gen. xlix. 22. Jer. ii. 21.

Jehovah was a debtor to the Gentiles. I do not want any thing to be credited on my word, therefore I refer the reader to his own word, viz. Isa. l. 1. And if through "blindness and ignorance," this will not satisfy, let his oath be my witness. Gen. xvii. 15, to 18.

This seed, he received in a figure: Heb. xi. 19; that is to say, he received Messiah in a figure, viz. Isaac; for surely he meaneth not that he received Isaac in a figure of Isaac; but the attentive mind will accurately see how to place the pronouns.

I return to my first proposition, to wit: they were the ministers of righteousness and peace to the Gentiles; (and yet are to all who hear them; to understand me, see Acts xiii. 27. and Heb. xi. 4. They also being dead yet speak) as it is written, "Ye shall be named the priests of Jehovah," [the most deluded] "shall call you, the ministers of our God, (Acts xvi. 17.) "Ye shall eat the riches of the Gentiles," (Acts xix. 19, 20, 24, 25, 26, 27. xvi. 19.) "And in their glory shall ye boast yourselves." See Acts xvii. 23, 24, 28. Amos ix. 11, 12. Acts xv. 16, 17.

This minister of our God had his spirit (or thoughts) stirred in him, even into a flame of fire, at the abominations then before him; and being in a flame of fire, they burst forth into words, (Jer. v. 14. xx. 9. Ps. xxxix. 3. Isa. ix. 5.) But the "vile" Jews, then ripe for destruction, with "the oracles of God" in their hand, (Rom. iii. 2. Deut. vii. 5, 9, 10.) disputed the propriety of his zeal, (Acts xvii. 16, 17.) whose teachers in their zeal had compassed sea and land to make one proselyte; and when they had made him, they then made him two fold more the child of darkness than themselves. They had 'a zeal without knowledge;' and this zeal of his house had eaten Messiah up;

matical men any authority for their doctrines, thereby setting up strange gods in the minds of the people, fabricated in the chambers of their imagery. As to this writer's masquerade work, viz. "Divine Human, and Human Divine," "Divinity Humanized, and Humanity Divinized," what is it any more than a puppet of E. S.'s fancy?—I would advise the followers of these men to take John Baptist's advice, to wit: "Behold the Lamb of God, which taketh away the sin of the world;" that great sin, even idolatry. Walk as he walked. This is salvation, by Jesus Christ. This is beholding him. "Take my yoke upon you, and learn of me," saith he, "for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy, and my burden is light."

But this writer has culled the preliminary, to answer his resisting of the light, to wit, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Here, had he added the conditions of the preliminary, viz. "Take my yoke upon you," &c., this quite alters the position in which he has placed the intent of his words, and leaves no room for this writer's violent exclamation. See "Seal upon the Lips," p. 46.

Well did the apostle prophesy, saying, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iii. 13.

"They shall call his name Emmanuel, which, being interpreted, is, God with us." But the inference that is drawn from this name, giving an idea that it was meant to be a nominative, is not true, any more than his calling of them gods signifieth a

he had become a stranger unto his brethren, and an alien unto his mother's children, (Gen. xlii. 8. Ps. lxxix. 8, 9.) so that they knew him not when he came (Acts xiii. 27. John i. 10, 11.); and forgetting that the word of the oath was, "In thy seed shall all the nations of the earth be blessed," they were looking for a warrior, supposing that the prophets speak of such a one; therefore this could not be the man of whom the prophets have spoken, who they supposed would gather them into a vast army, and go forth at their head, exterminating the Heathen, except those who were to march in chains at his chariot wheels, to be subjected as servants to them. And indeed this is what they yet look for to this day. Nevertheless, he headed the saved remnant, who knew him, and his father's name was written in their foreheads, "in the sight of the Gentiles." Isa. lv. 4, 5. 1 Pet. ii. 12. They sang, as it were, a new song before the throne, &c. but it was an old song, even as old as the first Adam (Job. xxxviii. 7.) building the old wastes, and raising up the former desolations, repairing the waste cities, the desolations of many generations. Isa. lxi. 4.

name, John x. 34.; or, that the name Magor-missabib was to be the nominative of Pashur, the son of Immer the priest, Jer. xx. 3.

But the nominative of our anointed Saviour* is Jesus. "Thou shalt call his name Jesus, for he shall save his people from their sins," Mat. i. 21; which name in the Hebrew tongue is Joshua (Acts vii. 45. Heb. iv. 8.) who was also a Saviour. Othniel was likewise a Saviour, Judges iii. 9, 10: and again, "Jehovah gave Israel a Saviour," 2 Kings xiii. 5: and Isaiah saith, "He shall send them a Saviour, and a great one," chap. xix. 20. Here are Saviours; but it is Jehovah that is the Saviour—yea, of Jesus the Christ himself, as it is written, Ps. lxxxix. 26, "He shall cry unto me, Thou art my Father, my God, and the rock of my salvation." See also Isa. xlix. 8.

The name Emmanuel signifieth, God in fellowship with his son, Jesus the Christ; and, through him, with his obedient people: as saith an ambassador for Christ, "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ," 1 John i. 3. "This is the fellowship," Zac. xiii. 7. This is, "God with us," as saith another ambassador for Christ, Rom. viii. 31., "If God is for us, who can be against us?" Our Book knoweth not this writer's "Human Divinity, Divine Humanity, God-Man, Naked Divinity," &c., but only Jehovah: "I am God, and there is none else, a just God, and a Saviour;" and the man his fellow, of whom it is "written in the volume of the Book" even "in the beginning," who, when the fulness of the time was come, delighted to do the will of his God; and through whom the forgiveness of sins is preached, Acts xiii. 38.—This is the man whom this writer hath despised, giving him the titles "Infirm Humanity," "Maternal Humanity." He will not even allow him his proper nominative, viz. "Jesus;" but has taken "his name" for his puppet-show, and has applied it to some imaginary God of E. S.

From whence hath this writer produced the following most scurrilous rhapsody against "the man Christ Jesus"? to wit— "The human essence from the Mother, not according with the divine essence from the Father, being, in its very nature, in

* Ps. ii. 2. Acts ii. 36. iv. 25, 26. v. 29, 30, 31, 32.

opposition to it, and incapable of being transmuted into or commixed with it, it again follows that the divine essence* must have been in the continual act of putting off, or separating from itself the mere humanity from the Mother, and of putting on in its stead a humanity like unto itself; that is to say, a divine humanity." See a Seal, &c. p. 90.—Did he learn this doctrine from the doctrine of Jesus the Christ?† No: but it came from the bottomless pit,‡ viz. the carnal mind, enmity against God, for it is not subject to the law of God; neither indeed can be. Rom. viii. 7. Jer. xvii. 9. Ps. lxiv. 6. Rev. ix. 1.

Is it to be wondered at, after reading the rhapsody which I have noted down from this writer's book, that both the master, viz. E. S. and his scholar refuse and object to the Acts of the Apostles, and the Epistles of the ambassadors for Christ, "as not being of divine authority?" They know *in their heart* that the following emphatic doctrine suits not their scheme, to wit, Acts ii. 22. "Ye men of Israel, hear these words:

* Thus these diviners' "new-coined words," which have been progressing for some hundred years past, viz. "Divine Essence," "Divine Substance," † have their termination at last in divine nonentity.

† Luke xxiv. 36 to 48, inclusive. John ii. 1. xix. 26 to 37. xx. 17. Isa. liii. 3.

‡ Observe Rev. ix. 1. and xx. 1. The first is a fallen star. This star, falling away from the truth, gained over (by the doctrine which proceeded from it) the power of the civil government; and there being no protection for any who should oppose, he (i. e. the doctrine which had sprung from him) according to a prophetic similitude (Hos. xii. 10.) opened the pit, and then smoke rose out of the pit as the smoke of a great furnace; so that the sun, which was before seen, was darkened, and the air became so thick that none could see. Then out of this thick smoke came the locusts, etc. But the other is a messenger coming down from heaven, having it now with him. A figure not merely of one (i. e. a messenger); but it is the unity of the truth which maketh the one messenger; even as the "great chain in his hand" is but one chain, though composed of "thousands thousands" of links. See Isa. lii. 7. and Nahum i. 15. The apostle, quoting from these prophets, uses the plural pronoun, Rom. x. 15. Because the glad tidings in itself is but one, yet was it published by a great company. Ps. lxxviii. 11. He having this key with him (them) cometh down from heaven, etc. i. e. having an equal share in the protection of the powers that be (Rom. xiii. 1 to 8.), that none shall be oppressed by his opponent, as formerly, in things pertaining to the conscience. We have arrived at an age, the equal of which history giveth no example. Priestcraft, the most arbitrary and cruel of all powers, from the priest Cain downward, is, by degrees, losing its vast power, by reason of the sword of the civil power receding from it, thereby opening a way to contend earnestly for the faith once delivered to the saints.

Jesus of Nazareth, a man, approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know; him being delivered by the determined council and foreknowledge of God, ye have taken, and, by wicked hands, have crucified and slain; whom God hath raised up, having loosed the pains [bonds, see Ps. cxvi. 16.] of death, because it was not possible that he should be holden of it: for David speaketh concerning him, I [Messiah*] foresaw the Lord [Jehovah] always before my face; † for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad. Moreover, also my flesh shall rest in hope, because thou wilt not leave my soul in hell: neither wilt thou suffer thine holy one to see corruption.” ‡ This is Jesus the Christ, of whom David spoke. Then by what authority have these men taken the liberty of attempting to root out “the man Christ Jesus;” and of setting up an imaginary phantom in his place, by a name not known in “The Book,” from the one end thereof to the other end thereof, to wit, “A Divine Humanity.” Their idol is neither God nor Man: but an ignis fatuus, that sprung up in, and proceeded from, the fantastical mind of Emanuel Swedenborg.

Let us return to the word of God, by the mouth of Peter, with whom are the keys of the kingdom of heaven;—(but at the same time, be it remembered, neither the Pope’s, Mahomed’s nor E. S.’s kingdom of heaven.)—“Therefore, (i. e. according to what he had said before,) let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ.” Hence, from this assur-

* Ps. xvi. David speaketh concerning him, and not of a pre-existing this, that, or the other; but of a man.

† “The spirit of faith” is “the spirit of Christ.” See Ps. cxvi. 10. compare with 2 Cor. iv. 13. Every suffering prophet, having this spirit in him (1 Pet. i. 11.) was the anointed in a figure, in the same sense that John was Elias—Mat. xi. 14. The spirit and power of Elijah was arrayed in the awful majesty of “Judgment without mercy;” an intercessor, not for but against Israel, Rom. xi. 2; and this was the spirit in which John came. “Nevertheless,” said the heir (Mat. xxi. 38. Rom. iv. 13.) who had more understanding than all his teachers (Gal. iv. 1. Ps. cxix. 97 to 104. Luke ii. 52.) “he that is least in the kingdom of heaven is greater than John.” Why? Because they are of another manner of spirit, even the spirit that maketh intercession for Israel. Luke ix. 55. Isa. liii. 12. Rom. xi. 1, 2, etc.

‡ Acts xiii. 27 to 39. Ps. lxxxix. 19.

ance, in a holy spirit of truth, I can say “my Lord.” But that which this writer calleth a part of his God, viz. his “Divine Humanity,” is an image set up in their heart,* having its root in “the spirit of error.”

In page 14, this writer charges his opponents with “cutting and squaring the oracles of divine wisdom just as the caprice and deformity of their imagination may require.” “Cutting and squaring!” This writer to charge any with having done such work as this!—Has he not, by the direction of his master, E. S., undertaken to cut down the Second Witness, which witnesseth the fulfilment of the First, at one stroke of his axe? He to charge others with the “deformity of their imagination” in this kind of work, is really “the Egyptian against the Egyptian” in “the street of the great city, which, spiritually, is called Sodom and Egypt, where also our Lord was crucified.” For in it is included both the Jew and the Gentile, Isa. i. 10; and even that which he calleth “The whole Word,” he has most shamefully corrupted, torn scriptures from their constituent parts, and most “deceitfully handled it.” ii Cor. ii. 17. iv. 2. Among the many instances of which, I will now produce one, to wit, in note, page 324 he “maketh a lie,” that he may destroy the sense of Rev. iii. 12. He saith, “My God” signifieth “my divine truth; that he (Jesus) will inscribe on the heart of his people his divine truth, together with the doctrine of his divine truth, as existing in the New Church (founded by Emanuel Swedenborg) and derived from his divine truth, such as it is in the heavens.† The same rule of interpretation will also apply to all those passages wherein our Lord speaks of his Father,‡ apparently as of another being, distinct from himself,

* Ezek. xiv. 3.

† To wit: The Heavens, according to Mahomed and Emanuel Swedenborg. Both have reported that they were conducted through those heavens; only there is a little difference between the gambols of Mahomed’s angels, and those of the other.

‡ John xi. Then said Martha unto Jesus, Lord if thou hadst been here, my brother had not died: but I know that even now, whatsoever thou wilt ask of God, God will give thee. Here I ask, Is not the faith of this woman as opposite to the doctrine of these men as light is to darkness? But, moreover, this writer saith, that whenever the words My Father occur, Jesus is speaking of himself; and that My Father signifieth, my divine good, etc. i. e. properties. Let us try his words by the words of Jesus, to wit: Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me: and I know

but in reality of his own divine good, or his own divine love. But still our Unitarian and Trinitarian readers are perhaps not quite satisfied with this interpretation; because they have probably been in the habit of considering the expression ‘my God’ to be a constant and uniform acknowledgment, on the part of an inferior, that the being or person so named is superior in dignity, character and essence to the person using such language. Before they will cordially admit our doctrine, they must have some better proof than mere assertion: and we can almost hear them ask, Does the great Jehovah himself, the universally acknowledged God of the universe, ever once make use of expressions any thing like that which we find in the mouth of Jesus Christ? Does He ever talk of His God, and mean thereby his own divine truth? A single instance of this kind, produced from the sacred scriptures, would settle the point, and give us entire satisfaction. Would it so? Then it shall not be withheld. Let us listen to the words of the prophet: And now, saith Jehovah, though Israel be not gathered, yet shall I be glorious in the eyes of Jehovah, and my God shall be my strength. Isa. xlix. 5.”

When his two witnesses prophesied in sackcloth, and were solely in the hands of priest-craft, this mutilated cheat might have passed upon the men that slept,* whilst that craft worked their villany. But such a dressed-up dish of doctrine as this to feed “Unitarians and Trinitarians” with, who now have “The Book” in their own hands, is charging them with the want of common sense; and, at the same time, discloses the writer’s want of the common honesty of a lawyer, who, by reason of it being in the hands of others, dares not mutilate the common law of the land in such a barefaced manner. But to proceed with some more of what such men as this love, to wit, making a lie,† and charging God as the author of it: “Here the very expressions sought for are found.” True; and by a parity of reasoning, to wit, by breaking of the scripture, he might also

that thou hearest me always; but because of the people which stand by I said this, that they may believe that thou hast sent me, verses 41, 42.—But there is a salvo ready for this thanksgiving of Jesus to his God and Father—to wit: “This is not to be understood of the maternal humanity, but of the paternal divine humanity.” O when will men cease from such “vain thoughts” and let common sense take their place.

* Mat. xiii. 25.

† Rev. xxi. 27.

have found it written, Isa. xlv. at the end of verse 14, that "There is no God."* But to proceed with that proof which this writer has selected, in order to convince "Unitarians and Trinitarians," and "To fix a Seal upon their Lips,"—"Here the very expressions sought for are found, and found to proceed from the mouth of Jehovah, who, as well as Jesus, speaks of his God being his strength; by which surely nothing else can be meant than the power of his own divine truth."

The man called Elihu, his name denoted his office,† i. e. a prophet of "the Most High God;" now, according to Job's wish, viz. "O that I knew where I might find him, I might come to his seat. I want a judge and a mediator, that he might lay his hand upon both of us." Job ix. 33, 34. chap. xxiii. 1 to 10. chap. xxxiii. and both a judge in behalf of God, and a mediator, reconciling Job to God, he found in the person of the man called Elihu, who said unto him, Behold I, in God's stead." He also stood in the same "order," and after this manner Messiah "went forth from of old from everlasting;" and I defy both the Jew and the Gentile to prove, from the scriptures, that ever there was a mediator, but man, between God and men; or a destroyer but by man, or some other parts of his work, viz. Water, Gen. vi. 13. 17., Fire, chap. xix. 24., Earthquakes, Num. xvi. 29, 30., or a Deliverer, but by man. By a prophet, Jehovah brought Israel out of Egypt; and by a prophet was he preserved, Hosea xii. 13. Here are two prophets. First, Moses: afterwards, the Messenger of his presence. Isa. lxiii. 9. 11, 12. Exo. xxxiii. 14, 15. chap. xxiii. 20, 21, 22., and both of them men. Num. xii. 3. Dan. ix. 21. Luke i. 19.‡ But your doctrines of phantoms, which you call "an-

* Isa. xlv. 14. See 1 Cor. xiv. 24, 25.

† Elihu. This word being interpreted is, "My God himself." So likewise Elijah "God the Lord," signifying whose word he was about to speak, viz. Jehovah, God of Israel, liveth (saith he), before whom I stand, there shall not be dew or rain these years, but according to my word. He was then commanded to fly for his life, or the murderers would have stoned him for a blasphemer, who, being a man, made himself God, in claiming the power of controlling the dew and rain, according to his word. But the judgment came upon them, and the prophet was manifested. Deut. xviii. 22.

‡ And the messenger answering, said unto her, I am Gabriel that stand in the presence of God (Isa. lxiii. 9.) etc; viz. in the same sense that Elihu and Elijah stood. Interpret the name Gabriel; then if that which his name signifieth was in him (let this "man" have been whosoever he may) was he not

gels,§ in the spiritual world;" your "doctrines of demons," your god-mediator, your "naked divinity," and your resurrections, are a complete system of fables, wherever any of them are found, either with the Jews or with the Gentiles. For since by man death, by man also the resurrection from the dead. 1 Cor. xv. 21.

The man who, according to Job's wish, was in God's stead, saith, "The ear trieth words as the mouth tasteth meat;" and by the forcible power of right words, I will prove that this writer, by breaking the scripture from its connexion, has attempted to make the author of a lie! !

To wit: Isa. xlix. Listen, O isles, unto me, and hearken ye people from far: Jehovah hath called me from the womb, from the bowels of my mother* hath he made mention of my name: and he hath made my mouth like a sharp sword,† in the shadow of his hand hath he hid me, and said unto me, Thou, my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought and in vain, (yet) surely my judgment is with Jehovah, and my work with my God:‡ and now, saith Jehovah, that formed me from the womb (*to be*) his servant, though Israel be not gathered, yet shall I be glorious in the eyes of Jehovah, and my

qualified to be a preserver as much as Moses was to be the leader, unto whom he said, "I know thee by name?" (which certainly cannot mean, I know that thy name is Moses). I say, whether the one prophet was not as well qualified as the other prophet, who lifted up the rod and stretched his hand over the sea and divided it, whilst the other went behind preserving of them. Exod. xiv. 16. 19.—From an ambassador for Christ, who quoted from a prophecy of Enoch the prophet (see Jude 14), it led me to search the scriptures for that prophecy, knowing that these men, by whose hands the Holy Spirit was given, wrote not but by inspiration; and that Jude's mind being in the light of prophecy, he would not quote from any authority but "the scriptures of the prophets." He, therefore, for the first time, discovered (Mat. x. 26, 27,) the name of "the man" who told Jacob and Manoah, that his name was secret. Gen. xxxii. 24. 29. (see Hose. xii. 4.) Judg. xiii. 17, 18. see chap. vi. Show me a sign, said he, that thou talkest with me "by the mouth" of this messenger (verse 17); for in that time they had become an adulterous generation. Luke i. 10. Mat. xii. 39. The words of Jude comport exactly with the prophecy which Daniel saw in vision. Dan. vii. 10. Jude 14, 15., which was showed unto him by Gabriel. See also Zec. i. 12. xiv. 5; and indeed the name Enoch implieth the powerful work he was appointed to in that dispensation.

§ The word Angel is translated in some places, then why not in every part of "The Book?"

* Mat. i. 21. † Rev. i. 16. ii. 12. xix. 15. ‡ 2 Tim. ii 12, 13.

God shall be my strength: and he (also) said, it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel, I will give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth."

Here let the most simple, who can but barely read, but at the same time are desirous of learning doctrine, measure this testimony, by the prophet Isaiah, with that which the writer of "a Seal upon the Lips" hath torn from it, and then pass judgment whether he has or has not "corrupted the word," and changed the truth into a lie.

Thus, lie upon lie has been made up with mutilated scripture, in order to make good each system, those "harlots of the mother," until the whole truth is prostrate!—This is the war against them; and the "Two Witnesses" are killed, and their dead bodies lie in the streets of "the Great City,"—and a dirty street it is, even as the valley of the son of Hinnom!

One of the men in this iniquity, to strengthen the system maintained by his side of the street, has lately taken the same method. He taketh the half of the whole, and, in his comment, viz. what are called "Notes upon the Bible," turneth it into a lie. To wit: on Gen. xxii. 16. 'By myself have I sworn.' "So we find," saith this learned Doctor of Laws,* "that the person who was called the Angel of the Lord, is here called Jehovah."

Did that messenger swear by himself? No: but delivered his message in the same manner as any other prophet. Hear it, all ye who aid and abet such men:—Then the angel (messenger) of Jehovah called unto Abraham out of heaven the second time, and said, By myself have I sworn, *saith Jehovah.*

The writer of "a Seal upon the Lips," should first have taken the beam out of his own eye, before he undertook to

* See "the Holy Bible with a Commentary," &c. by Adam Clarke, L.L.D. published by Ezra Sargeant, New York.

Dr. C. on Gen. i. 26. observes, "it has been supposed by some, that God speaks here to the angels; but to make this a likely interpretation, these persons must prove that angels were then created." Then, by his own acknowledgment, Moses hath not mentioned the creation of such an order of Beings: where, therefore, is it that the Jew and the Gentile doctors have taken their account from, for such an order of Beings? or, when were they created? for surely, not *after* Adam.

charge others with "having previously adopted a particular doctrine of their own, evidently, and by their own confession, not drawn from a collation of the whole word," &c., page 14. This being the case with himself, "out of thine own mouth will I judge thee." From whence hast thou the authority to point out to us what is, or what is not, "the canon of the sacred scriptures?" Is "the book of Jehovah"* complete without "the book of Ruth?"—see Ruth iv. 17. Mat. i. 5, &c. But the evil spirit was torpid here, or it would have acted more wisely,† and instead of "total thirty-four books," to complete "the canon of sacred scripture," the number would have been pointed out at the least to consist of sum "total" thirty-five books. You set yourselves up as having authority to pick and choose and refuse for "unitarians and trinitarians" at this day! but would there not evidently be a blank in "the book" without "the book of Ruth?"‡ also, the first and second books of the Chronicles; are there not things recorded in them which are not recorded in the two books of Kings? likewise, "Ezra;" is this not the record of "the faithful God;"§ even the history of the fulfilment of the prophecy by Jeremiah, and the building of the temple upon its old foundation? also "Nehemiah," more fully upon the same things; and both of them contain a prophecy, viz. "the Tirshatha, (Nehemiah, who was a prophet,) said unto them, "that they should not eat of the most holy things, until there stood up a priest with urim and with thummim." Ezra ii. 63. Nehe. vii. 65. And is not the record of the genealogy of Messiah taken from these two books?

This prophecy of the Tirshatha sheweth to the Jews, even to this day, that "the kingdom of God is not meat and drink, but righteousness and peace, and joy in a holy spirit;" Rom. xiv. 17;—as saith the prophetic corroborating witness, (Isa. xxxii. 17.) "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever; even as the apostle witnessed of those among his people, who had arrived at that state." Heb. xii. 23. Not "ye will come at some future time and place;" but "ye are come to the spirits of just men made perfect;" that is, ye are come to the spiritual ministration, ministered unto you by just men, "not handling the

* Isa. xxxiv. 16. † Gen. iii. 1. Job xxvi. 13. Rev. xx. 1. ‡ A Seal, &c. note, page 311. § Deut. vii. 9.

word of God deceitfully," neither, through ignorance, "as others, corrupting of it;" but men, whose spirits are made perfect for this ministry. But further to understand him, see his reasoning with the Gentiles on the same subject. 2 Cor. iii, iv, v.; also his Epistle to the Galatians; for many of the Jews were, through ignorance, opposing, and teaching the Gentiles, that the one ministration did not do away the other; he is therefore telling them, that those men, who thus taught them, had not a spiritual understanding in these things. And another ambassador for Christ, charged them unto whom he ministered, saying, "try the spirits," &c.; and he said, "we are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the spirit of truth and the spirit of error." 1 John iv. 1—6.

There is a material difference in Paul's reasonings with the Gentiles in his epistles to them, and his epistle to the Hebrews, for the ministration of Moses was not to the Gentiles, but to the Hebrews.

But how were they to "try the spirits?" For, if what this writer saith be true, viz. by their confessing Jesus the Christ is God himself, come in a body of flesh, called "maternal humanity," then every teaching trinitarian spirit is of God, and every Swedenborgian spirit is of God, if it signifieth any such coming as this. But even "the unclean spirit," which surely was not of God, knew better than this writer; to wit, "I know thee who thou art, the Holy One of God." Mark iii. 11. Luke iv. 34. How then are they to be tried? By the rule which the ambassadors for Christ have laid down; in whose ministry Christ came? 1 John v. 20. According to what he saith, (Gal. iv. 14.) "ye received me as a messenger of God, as Christ Jesus." And again, "my little children, of whom I travail in birth again, until Christ be formed in you;" literally "the same spirit of faith" which is the spirit of Christ, and which, a Gnostick, denying, then how should such a spirit teach Christ, who in their doctrines deny him? "This is Jesus Christ come in the flesh; (1 John iv. 2.) and by the one doctrine, (2 John 1, 9, 10, 11.) in the same manner he will come again—Even so come Lord Jesus."

Now the Jews say, that the priest with the urim and thummim, is not yet stood up. How so? Did they not eat meat and

drink drink, in the second temple during its standing? Do they not call such eating and drinking in the temple, when offered according to the appointment of Moses, the most holy things? Lev. ii. 3, &c. But where is the priest with the Urim and Thummim? The vail upon the heart yet blindeth them; as Paul said, eighteen hundred years ago, when Moses is read, the vail is upon their heart. 2 Cor. iii. 15. Meats for the belly, and the belly for meats, said the apostle, but God shall destroy both it and them; (Mat. xxiv. 2. 1 Cor. vi. 13. Heb. xiii. 10. 1 Cor. ix. 13.) which he certainly did, and that in a most awful manner! so that in the day of their judgment, it was manifested, according to the words of Jesus, (Mat. x. 15. xi. 23, 24. Luke xvii. 29, 30, 31. Rom. ix. 29.) that it had been more tolerable for Sodom and Gomorrah; for "that was overthrown as in a moment, and no hands stayed on her;" (Lam. iv. 6.) but the other, most awfully lingering! so much so, that my heart and flesh have quivered at the account, in merely reading their historian Josephus.

"The book of Esther," is also excluded from the code of Emanuel Swedenborg's "New Jerusalem Church;" a book shewing the wonderful display of "the faithful God's" protecting hand, (who also worked there by instruments,) saving that people (Nehe. ix. 27.) who were ready to be swallowed up and destroyed, and which would have been the destruction of all, yea, even Messiah himself. Mica. v. 2. Est. iv. 13, 14.

"The book of Job," is also excluded. This book is altogether unsuitable for the "heavenly doctrine of his New Jerusalem Church." For like the Gnosticks of old, who gave much trouble to the apostles, he setteth up phantoms in their imagination, and denieth the resurrection; hence they have no need of being informed what was the faith and hope of Job,* for Plato, and the other heathen philosophers' dogmas are more suitable than "Jesus and the resurrection;" and although he, together with his faith and hope, be excluded from the "heavenly doctrine" of Emanuel Swedenbourg, yet his God has made honourable mention of him; also one of the apostles of the Lamb, gives him as an example to "the twelve tribes scattered abroad." Eze. xiv. 14, 20. James v. 11.

* Job iii. 13—19. xiv. 7—16.

“The Proverbs of Solomon, the son of David, king of Israel,” are likewise excluded. This book, is a book of parables; parables suit not the understanding of a fool, as it declareth; to wit, “The legs of the lame are not equal, so a parable in the mouth of fools;” and again, “A thorn goeth up into the hand of a drunkard, so a parable in the mouth of fools.”*

Solomon was a great transgressor. By permitting the introduction of idolatry, he prepared the minds of the people to receive afterwards Jeroboam’s calves and “hairy ones;”† and laid the foundation of that great rent in Israel. “The mount of corruption,” was a testimony of his iniquity, 2 Kings xxiii. 13, what a blot is here!

One of his “Hundred and forty-four Passages, &c. &c.” in proof that Jesus Christ is the supreme and only God of heaven and earth,” is his following words, to wit, “A greater than Solomon is here;” page 64, on Mat. xii. 11. What impositions do these men pass off upon the minds of the ignorant! Another of the “hundred and forty-four” is, “a greater than Jonah is here.” Jonah, who for his disobedience would have perished, but for the miraculous interposition of Jehovah, who appointed the belly of a fish for the salvation of Jonah.

But Jesus did not rest the judgment that followed the Jews, upon either the person of Solomon, or Jonah;‡ nor upon his own person, abstractly considered from his ministry; “Solomon told her all her questions, there was not any thing hid from the king which he told her not; and when the queen of Sheba had seen all Solomon’s wisdom, &c. &c. &c. she said to the king, It was a true report that I heard in mine own land of thy acts, and of thy wisdom;” 1 Kings x. 3, 4, 6, see verse 9;

* This observation is verified by the construction which this writer has put upon one of our Lord’s parables, Luke xvi. In a note page 210, on verse 22d, he saith, “it is plain that by Abraham, is not meant Abraham, but the Lord.” But if he had understood the parable, he would have seen, that by Abraham, is meant Abraham. He also in the same note applieth the name Cyrus to his Lord. What darkness, what blindness, is here! See Isa. xlv. verses 4, 5.

† 2 Chron. xi. 15. “Ed. Stillingfleet, D. D. chaplain in ordinary to his majesty, 1676,” in his “answer to a book” (written against a former “discourse” of his,) “entitled, ‘Catholics no Idolaters,’” page 776, says, “Jeroboam appointed priests לשיעירים *Pilosus* to the hairy ones, which I wonder how it came to be translated devils, both here and Levit. xvii. 7, since in above fifty places of scripture it signifieth goats,” &c. ‡ Mat. xii. 41, 42.

for in this part of her words is contained the judgment in the which she rose up against that generation, and condemned it.

Neither spoke he of the man Jonah, but of the ministry of Jonah, who was a prophet; (Jonah iii. 1, 2,) at whose voice, for it was the voice of Jehovah, the men of Nineveh repented: but the mercy of God, at their repentance, displeased Jonah exceedingly, and he was very angry: "I do well to be angry, unto death!" O, pride, pride, pride! But, "I am meek and lowly in heart." It was from these things that he drew his conclusions; and not that most absurd of all the inventions of "men of corrupt minds," viz. that "he is Jehovah." There is not the least shadow of a sentence of the kind, that did ever proceed from his "holy, harmless, undefiled" heart and mouth. Therefore, let his own words be his witness, (for he is not a liar like his enemies of old, and these men,*) to wit, "I, a man that hath told you the truth which I have heard of God;"† also the witnesses for him; viz. "Jesus of Nazareth, a man approved of God:" again, "Through this man is preached unto you the forgiveness of sins:" again, "For if through the offence of one, many be dead, much more the grace of God, and the gift by grace, by one man, Jesus Christ, hath abounded unto many," Rom. v. 15: again, "One God; and one Mediator between God and men, the man Christ Jesus," 1 Tim. ii. 5: and again, "This man was counted worthy of more glory than Moses." Here, I ask, Can any man of understanding, for a moment suppose, that Paul is informing the Hebrews, unto whom he wrote this epistle, that the Creator of Moses was counted worthy of more glory than Moses? Also, "who is there above Jehovah, that he should account him worthy of more glory than Moses?" Rom. xi. 34, 35, 36—For is it not evident, that he speaketh of one, meaning God, who hath counted "the man Christ Jesus worthy of more glory than Moses?" Heb. iii. 1, 2, 3. Therefore both the Jews and the Gentiles are liars, who say, "thou being a man, makest thyself God." Are the words of his enemies constantly to be reiterated as a witness against the testimony of Jehovah,‡ our Lord Jesus Christ, and the ambassadors for him? Are the words of the

* John viii. 44, 47, 55. † John viii. 40. ‡ Isa. xxxii. 2. xiii. 12. liii. 3. lv. 4.

blaspheming Jews of that day, to be admitted as a proof for this writer's blasphemy?*

"A greater than Solomon is here;" a man wiser than Solomon; (Isa. l. 5 to 11—Psalms cxix. from "Mem," to "Nun") and surely, more righteous.† He also draws his conclusion from Solomon's riches; he is the minister of the "durable riches."‡ He drew his comparison from Solomon's temple; he is the temple of Jehovah; Col. i. 18, 19,—Rev. xxi. 22. All who hear Jesus the Christ, hear "the God and Father of our Lord Jesus Christ," Deut. xviii. 18, 19—Luke x. 16—Col. iii. 16.

This writer has not proved any thing for his scheme, from Mat. xii. 41, 42;§ but only exposed his extreme darkness in saying, that "Jonah was equal to any of his predecessors not excepting Moses," a most absurd conclusion; and his comparison is like all the rest of his dark book. Was he so blind as not to see the parallel drawn between Moses, and the prophet like unto Moses? "And it shall come to pass, whosoever will not hearken unto my words, which he shall speak in my name,** I will require of him;" even from the calf which they made, to their last dreadful sin, viz. striving to keep the messengers from visiting the Gentiles; thus, in every way, they filled up the measure of their iniquity; Exod. xxxii. 34. Deut. xxxii. 34. 1 Thes. ii. 14, 15, 16. All came to pass, and that in a most awful manner, before that generation had passed away, according to the words of Jesus, which Jehovah had put into his mouth; Mat. xxiv. 34. Heaven and earth shall pass away,†† but my words† shall not pass away. Therefore, to compare Jonah to Moses, who was the head of the dispensation of the Hebrews, to wit, he was king in Jeshurun, Deut. xxxiii. 4, 5; exposes his extreme ignorance of "the scriptures of the prophets;" they were baptised unto Moses, 1 Cor. x. 2: also the apostle James observed, (Acts xv. 21,) "Moses of old time, hath in every city them that preach him;

* Page 219, on John x. 33. † 1 Cor. i. 30. ‡ Luke xvi. 11. Prov. viii. 18. Luke ii. 40, 52. Mat. xi. 19. § Page 64. ** John v. 43. John xiv. 24. xv. 3. Chap. iii. 34. xvii. 8, 14, 20. Isa. li. 16.

†† Not the mummery taught by the Gentile priestcraft, but the heaven and earth of which the scriptures speak. But the Jews, through their "learning the way of the heathen," had become deaf to "the voices of their prophets," and from the same cause are so to this day. Hence they knew him not when

being read in the synagogues every sabbath day;" Jesus also said unto his disciples, "The scribes and the pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, observe and do;" for that dispensation was appointed to stand fast, until the other should be so firmly fixed, that nothing could shake it; "then shall the end come," (Mat. xxiv. 14, 21, 22. Luke xxii. 37. 1 Cor. vii. 29—40, see Isa. iv.) The glad tidings came up upon, and melted "the shadows," and mortality was gradually swallowed up of life; 2 Cor. v. 2 Tim. i. 10. Then did that heaven pass off with "a great noise;" it was rolled together as a scroll, for which there was no farther use, Isa. xxxiv. 4. Rev. vi. 14; as to the earth, the messengers of God, for destruction, for iniquity, viz. the Romans, destroyed those murderers, and burnt up their city; Mat. xxii. 7. Thus when

he came: and when he cast out demons, the light shined in their darkness, and the ignorance that was in them comprehended it not; (John i. 5.) similar to that of his exemplar; viz. Moses, who, as a deliverer, was in the like situation. Exo. ii. 11—15. Acts vii. 22—29.

The "Doctrines of Demons," is a dark system, which they learned of the heathen; and it was so deeply rooted in the hearts of both teachers and people, that to have reasoned with them upon not only the impropriety thereof, but also, the blasphemy produced by the "doctrines of demons," they would not merely have plead ocular and sensible demonstration, such as those fables recorded by Josephus, who firmly believed these doctrines, but the very life of the man who would have dared to oppose them, in a regular and open manner, reasoning thereon "by the scriptures of the prophets," was not sure for a moment. This opportunity they were watching for; and would not have failed to make use of it, and thereby accuse him to the Roman government, of which these doctrines were the very base; and Cæsar himself was the "sovereign pontiff," at the altars of the demons.

Of these demons (i. e. in our version devils,) the doctrines thereof taught that there were two sorts, the one good, the other evil. But the evil ones were always appointed (it would appear by the account thereof) to have their lodgements in the poorer sort of the people. Hence we find, that none of the rich appear to have been oppressed by the latter; but the poor, who were taught to believe this, were sorely oppressed, and sometimes full of them. The trade of "exorcists" was carried on by "vagabond Jews" in that day; and was as common, both with the Jews and Gentiles, as that of physicians in this day.

Their history of those demons, is a work of their own invention, and no way connected with the works of God, who, when he had made all things, pronounced them "very good." Gen. i. 31. Then, when was it that the heathen "Tartarus" was created, and demons the inhabitants thereof?

(†) Isa. lix. 21. Heb. i. 1. 2. "My words;" see the same language, 1 Kings xvii. 1.

we view the character which Moses sustained all through "the Book," (Mala. iv. 4.) is not the "gross darkness" of this writer most obvious?

But Solomon was a preacher of repentance. What is it that could have been Emanuel Swedenborg's reason for objecting also to "the words of the preacher?" For the following reason, to wit: The preacher speaketh as Job doth; that "man is mortal," having no pre-eminence above a beast; yea, that he is but a beast. "I said in mine heart, concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts; for that which be-falleth the sons of men, be-falleth beasts, even one thing be-falleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast, for all is vanity: all go unto one place, all are of the dust, and all turn to dust again." Eccles. iii. 18, 19, 20. Verse 18, should be read as in the margin, to wit: that they might clear God, and see, &c. See chap. v. 6. Rom. iii. 4. Ps. li. 4. This meaneth to clear the character of God from that which interpreters have imputed to it. As he saith, (Isa. xliii. 27.) thy first father hath sinned, and thy "interpreters" have transgressed against me. "Thy first father," to wit: (Ezek. xxiii. 3, 43.) Thus saith the Lord God unto Jerusalem, thy birth and thy nativity of the land of Canaan, thy father an Amorite, and thy mother an Hittite, &c. *i. e.* from the tents of Ham, the doctrine, that the dead are conscious of any thing, was first propagated after the flood. Canaan, together with the prophetic name, also received the prophetic curse; which curse is meant, Isa. xliii. 28. In ch. xlv, the promise is contained of a deliverance from this curse, by pouring water upon him that is thirsty, &c. Which surely can mean nothing else but the pure unadulterated "doctrine of God, our Saviour," flowing through his Messiah, which cleareth God, "by the resurrection of Jesus Christ from the dead," from that vile heathen system, the root of their idolatry, now called "the immortality of the soul;" which doctrine is the foundation of Plato's demons.

This heterogeneous mass of "mystery, Babylon the Great," the Jews learned of the heathen; and not content to confine themselves to the mysteries of heathenism, as their fathers of old had done, the more modern, after the ages of the prophets,

(Isa. xlii. 14.) have taken the Scriptures, which testify against it, to prove it thereby. A witness, from one end to the other, that the fathers sleep, and that the dead know not any thing, (Eccles. ix. 3—6.); and even his name, Jehovah, once as common to the heathen (Num. xxiii. 3—26. Jer. xl. 2, 3, &c.) as to the Jew, was made a mystery of by the one, and entirely forgotten by the other: and this took place through the “villany” of the teachers of the Jews. The heathen called him “the unknown God;” supposing him far away from the habitations of men, having appointed innumerable gods, or demons;* some good, to guard the good; others evil, to torment

* Socrates, a heathen philosopher, when he came upon his defence, said, “What is it that has prevented me from appearing in your assemblies? It is that demon, that voice divine, which you have so often heard me mention,” &c. This was one of the greatest philosophers of the Platonic system. When he was, by the force of the poison, about to die, he said to his friend Crito, “We owe a cock to Æsculapius, discharge that vow for me, and pray do not forget it.” This was one of their devotional vows, if we may judge by the last words of a dying man; and also, that, by the discharging of it, the offerer drew the attention of the god, or demon, to the immortal soul of the deceased, who took it immediately under his protection. Æsculapius was a famous physician of Greece, who, it may have been, in recommending a way to be healthful, had advised his fellow citizens to go to bed with and rise at the general voice of the cock, as their general crowing was a sure indication of the morning’s approach. Hence this bird must have been consecrated to him as a sacrifice.

By Socrates requesting his friend to fulfil their vow, previously made by the sect, that the survivors would do it at the death of each other, it doth appear, that it was an offering made for the dead, to the dead, viz. this apothetised physician, now become a demon of the first order or degree, with full physical powers to extract carefully what they called “the immortal soul,” (*i. e.* a metaphysical heathen non-entity,) cautiously keeping it from being injured by what they called “the gross body.” At that time the refined heathen philosophers had fabricated in their imaginations two superior gods, the one of whom these immortal souls were emanations. Those of the Jews who were of this philosophy, may have helped them in this fable, (yea, many of them had become “vile” enough to assist inventing,) the other, creating those gross bodies, and imprisoning these emanations therein, who, for their sins, (emanations, *i. e.* particles of God, commit sins!) were given into the power of the other to chastise, by “shutting of them up in gross bodies,” as “probationers.” The “Jewish fable” philosophers having taken their ground work from the heathen fable philosophers, the only difference is, that they omitted the names of the heathen idols, and fabricated the “endless genealogies” of what they call angels.

For the thinking heathen, there is some excuse, (Acts xvii. 30.) who groaned for the manifestation of light, under the awful terrors of death! Heb. ii.

the evil; and that these were immortal souls, that had been released from their corporeal bodies, &c. At the same time, the "vile" teachers of the Jews had arrived at such a pitch of "wickednesses," that they had gotten his name into a mystery, supposing the heathen were not capable, or else unworthy, of pronouncing it: and had actually gone so far in this abomination of heathenism, that even to this day, from the traditions of their fathers, they charge Jesus with having stolen it out of the temple (where it was kept sacred by the high priest,) and by which he worked his miracles, using it, of course, as the heathens did some of the names of their gods (in whose doings they were well versed,) to wit, as a talisman!

Furthermore of "the words of the preacher." "The living know that they shall die, but the dead know not any thing," &c. Hence there can be no agreement with this certain truth, and this writer's fabulous "world of spirits." But knowing the old objection taken from verse 21, let us read it as it is in the original text, and noted in the margin; as it doth appear that the translators, not knowing what to do with the signification, honestly confessed it, guarding the English reader from mistake: to wit, "Heb. Who knoweth the spirit of the sons of men that *is ascending?*" This question cannot be understood by a fool; but an ambassador for Christ, viz. Paul, teacheth how to understand it; to wit: (1Cor. ii. 11.) For what man knoweth the things of a man, save the spirit of man which *is in him?*

15. Hag. ii. 7. But for the Jews to do what they have done with "the Oracles of God!" Yet the Scriptures not being capable of being bent to the vast bulk of their abominations, hence they turned "cabalists," and framed an "oral law," in written lies from father to son. Each as they progressed in the "villany," heaped upon the heap, thus continually causing the name of the God of their fathers to be blasphemed among the heathen, (Rom. ii. 24.) until the mountains were completed; then upon their children, the guards set round those mountains of lies, to murder all those who in the truth should rise up against them; he heaped mischiefs upon them, for all their doings; and to this day, has left them to the deceivings of their own delusions, to stumble in the gross darkness of their own works. Ezek. xiii. Deut. xxxii. Isa. lxvi. 1—24. Dan. xii. This prophecy, which "the man Gabriel" delivered to Daniel the prophet, speaketh not of the resurrection to a future state, but is literally confined to the state of the Jews, to wit: "thy people," viz. "the election," and the excision; to a state of which all the prophets had warned the latter of. "The election," established the Gospel. See verse 3.

Solomon is not speaking of an unenlightened spirit; but of a contemplative spirit, searching into the things of God, which were not revealed until after the resurrection of Jesus Christ from the dead. Luke x. 24. 1 Cor. ii. 9, 10. But did God give unto men "a spirit of bondage?" or, "the unclean spirit?" (Zec. xiii. 2.) "A spirit of error," "the spirit of Anti-christ," or "a foul spirit?" Rev. xviii. 2. Or, according to your doctrines, is it "a wounded spirit," that returneth to God? Here, perhaps, one wise in his own conceit, might say, It is the "new spirit," which he giveth, that returneth unto the giver. But as this objection might merely be made to suggest the idea of the spirit of man being a person distinct from himself, (which is full as consistent as that "the spirit of God" is a distinct person from himself,) I shall answer such an objection, by asking, what then has become of the other person, viz. the old spirit? For it is evident, that this is removed, *i. e.* done away, when the other taketh its place. It is therefore also evident, that "the words of the preacher," (chap. xii. 7.) meaneth the spirit of God. This accordeth with the words of Nehemiah, (chap. ix. 20.) thou gavest also thy good spirit to instruct them, &c.

As to "the spirit of a man," it is as distinct from his soul as his soul is from his body. But there cannot be "a living man," (Lam. iii. 39.) without unity of the three parts which make a man, viz. "spirit, and soul, and body." 1 Thes. v. 23: The soul is the life; and it is evident by the Scriptures, that the soul dieth, otherwise the patriarchs have not spoken truth. Abraham said, say, I pray thee, thou art my sister, &c. and my soul shall live because of thee. Gen. xii. 12, 13: David said unto Saul, thou huntest my soul to take it. 1 Sam. xxiv. 11. Job saith, man dieth and wasteth away; yea, man giveth up the ghost [breath], and where is he? In another place he telleth us, to wit: that he is "where the wicked cease troubling, and there the weary be at rest; the prisoners rest together, they hear not the voice of the oppressor; the small and great are there, and the servant is free from his master;" and that this place is "the grave." This is the general testimony of every believer and saint, all through "the Book." Bathsheba said unto David, when my lord the king shall sleep with his fathers, 1 Kings i. 21. Search the Scriptures, and see whe-

ther you are teaching the word of God; or whether you are not deceived, and deceiving others. 2 Tim. iii. 13.

“The spirit of a man,” is simply the faculty, thinking. But when a man dieth, saith David, “in that very day his thoughts perish.” Ps. cxlvi. 4. And he saith, verse 2, while I live I will praise Jehovah, I will sing praises unto my God while I have any being. See also the writing of Hezekiah, king of Judah, how he rejoiced that there was an addition made to his days, that he might yet praise his God in the land of the living. Isa. xxxviii. 9—30. To the same import are the words of David, who had forfeited his life to the demands of the law, “in the matter of Uriah the Hittite.” Ps. xxx. 3, 9. See Ps. cxv. 17.

By a parity, the apostle draws his inference of the spirit of God, in his comparison of the spirit of a man (1 Cor. ii. 11.) from Ps. xcii. 5, 6. O, Jehovah, how great are thy works! thy *thoughts* are very deep. A brutish man knoweth not, neither doth a fool understand this. This is the beast, whose spirit goeth downward to the earth, seeking knowledge from the dead, who know not any thing. Eccles. iii. 21. Prov. xxi. 16.

By “the words of the preacher,” it appeareth, that the idolatrous priests of his women, had been tampering with him; that he had left the faith and hope of his fathers, and had been drawn away by them for a time, to suppose that the dead were capable of hearing, (Neh. xiii. 26.) because it was, and is, the common idea of all who hold “the doctrine of Balaam,” that the dead hear. As saith the Psalmist, (Ps. cvi. 28.) they ate the sacrifices of the dead. Surely with an idea that the dead heard, and received their offerings. Hence, from age to age, we find the dead have been invoked; sometimes in a more, sometimes in a less, gross manner: but the whole formula, to this day, is the same, though it be dressed up in order to make it more seemly than as it is contained in that most gross abomination, called “a catholic manual;” it is still Janus with his other face turned towards his beholders.

The last portion of the first witness, excluded by E. S. is “The Song of Solomon.” “Delight is not seemly for a fool.” Prov. xix. 10. But, however, he is not the only one that would have this song excluded: Why? “Because it is unseemly.”—Very sagacious! But why not make the same objection to the prophet Ezekiel, who in his description of Jerusalem of old,

uses the metaphor of a lewd, whorish adulteress, in the most strong, forcible colouring, more so than any other prophet in the book? And if Jerusalem is thus described, why not in prophetic metaphor describe a chaste bride, in whose light I am now rejoicing? Ps. xlv.* Song viii. 13. Rev. xxii. 17. Song viii. 14. Rev. xxii. 20. It is indeed unseemly in your mouth, who call yourselves this "bride," taking your authority from Rev. xxi. 9. But read the chapter to the end, and the following chapter. This is like the priests calling themselves "We the ambassadors for Christ," taking their usurped credentials from the words of the apostle, 2 Cor. v. 20. They may just as well also say, "We the twelve apostles of the Lamb," from Rev. xxi. 14. Neither does it belong to you, but to the bride who established "the doctrine of God" in the days of the apostles; viz. The elect Jews, and the elect Gentiles,† "as it were a company of two armies," overthrowing the ancient altars and idols of the heathen, exposing the fraud of their priests, and silencing their oracles. Song vi. 13. The name Solomon, and Shulamite, signify the same things: viz. "peaceable, perfect, that recompenses," and by those two armies, Jehovah recompensed vengeance upon his enemies. The Jews drew off at the sign given,‡ and left Jerusalem without one righteous character in it. Then, according to the prophecy,§ there was none shut up, or left therein. The religious Gentiles, groaning for a manifestation of light, oppressed with heavy burdens, on seeing that they were this light, clave unto it;** and became one "glorious body;" and no doubt many of the Gentile priests rejoiced to see them,†† came out from their brother craftsmen, and exposed their mysteries;‡‡ so that in effect, although the elect remnant of the Jews put not their hands to any carnal weapon, yet, by drawing off from Jerusalem, in the same sense that Lot quitted Sodom, (Gen. xix. 22.) were also the osten-

* Some of the writers among the Jews, and some others say, "This is an Epithalamium composed for the wedding of Solomon and Pharaoh's daughter." Who composed it? David—David, compose a song for Solomon's "outlandish" bride! Why he did not even dare keep her in the city of David. 2 Chron. viii. 11. † Acts xv. 14. ‡ Isa. lxiii. 4. Luke xxi. 28, 32.

§ Deut. xxxii. 35, 36. Gen. xix. 22. Luke xvii. 29. Ps. xlv. 10. Luke xvii. 33.

** Isa. lx. †† Isa. xxxv. Zac. viii. 23.

‡‡ Similar to what took place in the days of Henry VIII.

sive means of the destruction of Jerusalem. This is the meaning of Rev. xiv. 14 to 20. See Mat. xxiv. 3, 30, 34, &c.

Another objection to this "Song" is, "The apostles never quoted from it." No? From whence did Paul tell the Gentiles that he had espoused them to one husband, that he might present a chaste virgin to Christ? 2 Cor. xi. 2. Neither could he possibly have drawn his picture of love, in that forcible manner, except he had taken it from this very "Song of Songs, which is Solomon's." See 1 Cor. xiii. Song viii. 7. Moreover, "The garden," spoken of Gen. ii. 8, is the same garden spoken of in this Song, and both are "an allegory." It is "a Song of Songs." All songs, from the beginning, are centered in it. "A love song of Solomon's, for one of his [outlandish] women!" Could he have applied the following language to any such purpose? to wit, Thou art beautiful,* O my love, as Tirzah; † comely as Jerusalem; ‡ terrible§ as (*an army*) with banners.** Chap. vi. 4.

Next cometh the great massacre of E. S. and this disciple of his, to wit: "And though we could have swelled our volume †† with extracts and quotations to the same effect, as the above, from acts and epistles of the apostles, yet we have chosen to have recourse, for our authority, only to those testimonies which we conceive to be absolutely divine, and to carry with them a power and efficacy unknown to any human writing, however valuable and useful it may be in many other respects. Here and there †† indeed we may give a quotation from, or reference to some of the books here excepted from the divine code; but then it will be only by way of confirmation of the doctrines there advanced, for the sake of those, who know not as yet the distinction between those books which proceed from the Lord, and those which proceed only from men, even from a good and pious man." See his preface, *Ibid.* Note, p. viii.

* Isa. lii. 1. Rom. x. 15.

† Tirzah. See the Hebrew sense of this word. There is no proof that Solomon was the composer of this song.

‡ "Comely as Jerusalem." Take the root of this name; therefore, at the time when it received this name, it was the crown of righteousness surely, (Eze. xvi. 12.) i. e. the law of righteousness, as in the days of Melchizedek.

§ Jer. xix. 11, 12. ** Ps. xx. 5, 7, 8. †† "Our volume." See Jude 16.

‡‡ The same here and there method that he has taken with Isa. xlix. 5.

Paul, called an apostle of Jesus Christ, by the will of God, predestinated to this call, according to the purpose of Him who worketh all things, after the counsel of his own will, saith, Do you not know that the saints are to judge the world? i. e. the Shulamite;* the saints of the old, and of the new Testament; "who, as it were, are a company of two armies." But upon what principle are they to judge the world? Upon the same principle that Moses of old, had them that preached him, being read in the synagogues every Sabbath day. Acts xv. 21. They judge by their life and conversation, originating in "the doctrine of Jehovah," revealed to them through Jesus the Christ, a record, abiding to judge and to be judged by. It is that "New Covenant" which is so firmly established, that it cannot be shaken.†

Again, "Do you not know that we shall judge messengers?"‡ Upon what principle? By "the doctrine" which they have established.§ Then are not such messengers as this author to be judged by their doctrine? Hold! Who is to be the judge? "He that hath an ear to hear," as saith Elihu, (Job xxxiv. 3.) "The ear trieth words, as the mouth tasteth meat."

Are the twelve apostles judges?¶ Who vested them with this authority? He who clothed their master with it, (Mica. v. 4. Luke i. 32.) and gave him authority to clothe them with authority.‡‡ Therefore, by "the Word of God," which when it entereth, is quick and powerful, and sharper than any two edged sword, piercing, even to the dividing asunder of soul and spirit, joints and marrow, and a discerner of the thoughts and intents of the heart; even "The doctrine of Jehovah, which

* Rev. xxi. 9, to the end. It signifieth the new covenant, witnessed by the law and by the prophets, and therefrom established, before any thing was hurt. Rev. vii. 3.

"The bride, the Lamb's wife," is the new covenant; in the which "his seed," (Isa. lix. 21.) is formed, speaking the truth in love, that they may grow up into him in all things, which is the head, the Christ, (i. e. the anointed head,) &c. Eph. iv.—Many a sect have called themselves this "bride."—Bride! "Harlots." Rev. xvii. 5.

† Isa. liv. 10. Heb. xii. 27, 28.

‡ John vii. 16, 17. Acts ii. 42. xiii. 12. Rom. xvi. 17. 1 Tim. i. 3. iv. 6. 2 John 9. Are we then to give up this joint witness, and come unto such men as this writer for their doctrines?

§ Isa. xxxii. 1. Mat. xix. 28. xxviii. 20. 2 John 2. ** John xvii. 18, 22, 23.

‡‡ Ps. xix. 7—"Law;" in the margin, "doctrine."

is perfect, converting the soul;”* all messengers must be judged, whether he is of the Jew, or whether he is of the Gentile. But be it remembered, God is judge himself. Selah.†

* Ps. xix. 7., “Law,”—in the margin, “Doctrine.”

† Ps. l. 6. Here perhaps by the opposing spirit, the words of Jesus will be resorted to, to wit, “the Father judgeth no man, but hath committed all judgment to the Son.” But at the same time, he giveth a reason for it, viz. “that all should honour the Son, even as they honour the Father which sent him.” John v. 22, 23.

To have judged them, exclusive of a mediator, they must have been destroyed—See Heb. x, 30, 31. Hence at the first, the law was in the hand of a mediator, who once before had made intercession for them—See Exod. xxxii. 9—15. Deut. ix. 7—20. In the hand of Moses was the law, and by that law Moses was the judge: nevertheless, God is judge himself. Selah. And the people were to honour Moses, even as they honoured Jehovah—Exod. xiv. 31. He that honoured not Moses, honoured not Jehovah, who had sent him—Num. xxi. 5. “There is one lawgiver, saith James, who is able to save and to destroy.” And saith Paul, there is One God, and one mediator between God and men, the man Christ Jesus. And although this writer has numbered Moses in his “divine code,” he knows no more of Moses than he does of Jesus Christ, “a prophet, like unto Moses.”

The law of our God is like himself, it changeth not; but our life is forfeited to that “fiery law,” were it not placed in the heart of a mediator, reconciling men to God, according to his righteousness revealed in that law.

Hence that awful similitude (Hose. xii. 10.) in the vision seen by Daniel, where the son of man is represented as brought near before him, and standing between that torrent of fire, (as Moses had done before,) a figure of wrath, that was issuing and coming out from before him.—Dan. vii. Mat. xxiv. 21, 22. Isa. xlii. 1, 2, 3, 4.

By that figurative language of vision and prophecy, such messengers as this writer suppose, that it was literally some form or object that he saw, unto which he has given a name, viz. “naked divinity.” Naked of the truth is such a spirit as this. On the contrary, it signifieth “the law of Jehovah,” in which he is seen from the beginning, and in which “the pure in heart” now see him.

His law began with man; hence the term, “ancient of days;” and the figure, an hoary head; as saith the prophet, (Ps. lxxviii. 14.) when the Almighty scattered kings in it, it was as snow in Salmon.

John saw one in the vision, like unto the son of man, crowned with that ancient law—Rev. i. Song iii. 11. Luke vii. 35.

Thou lovest righteousness, and hatest wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows—Ps. xlv. 7. Heb. i. 9. Song ii. 3.

“And his garment down to the foot.” The figure of a priest, clothed with truth, which is thy “majesty,” O! Jehovah, God of truth—Mic. v. 4. Ps. xxxi. 5.

“And girt about the paps with a golden girdle.” A figure, denoting a priest and mediator: a priest after the similitude of Melchizedek, even “the apostle and high priest of our profession, Christ Jesus,” (Heb. iii. 1.) with the urim and thummim (Neh. iii. 1.) bound about his heart. In him, mercy and truth are met together; righteousness and peace have kissed—Ps. lxxxv. 10.

And his eyes like a flame of fire. A figure, denoting his seeing into the deep things of God—Mica. vii. 15. John iii. 14. viii. 28. xv. 15.

And his feet like unto fine brass, (Mic. iv. 13.) as if they burned in a furnace. A figure, denoting his zeal and strength in the work of his God. As it is written, I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O, Jehovah, thou knowest I have not hid thy righteousness within my heart; I have declared thy

Then let us "take heed to the doctrine," even the truth which was in them, and as John saith, "shall be with them for ever." Neither can there be any light of truth with such

faithfulness and thy salvation, I have not concealed thy loving kindness from the great congregation—Ps. xl. 8, 9, 10.

"And his voice, as the voice of many waters." A figure, denoting the fulness of all prophecy from the beginning. In it, all truth is centered. In it, all vision and prophecy is opened and fulfilled. He is the full "word of God;" a name which no man ever knew but himself—Heb. i. 1, 2. Rev. xix. 12, 13.

And it would be full as consistent, to attempt proving that the seven congregations were "seven candlesticks," and the seven messengers of those seven congregations were "seven stars," which he held in his right hand, as to prove that, literally, this is the form of Jesus Christ, who, after his resurrection, showed himself in person to his disciples, and said unto them, "It is I myself;" and then eat with them—Luke xxiv. 42, 43. Acts x. 41.

The whole vision is to be understood "by the scriptures of the prophets," and by the second witness, which is the fulness or fulfilment of the first witness; the "sealing" (and not "sealing up," see the margin Dan. ix. 24.) "the vision and prophet," i. e. opening; similar to the will of a testator, (Heb. ix. 15, 16, 17.) and his seal, and the seal of his witnesses seen thereon, making it sure, that none can overthrow it. Thus the prophet promised by Moses, was made sure, by the seal of witnesses, who testify his resurrection from the dead; and then, the vision seen by Daniel was opened; for so it is in the original, to wit, "and for sealing the prophet and vision."

"And out of his mouth went a sharp two edged sword." "The doctrine of Jehovah," from the mouth of Jesus the Christ, who is "the faithful witness," and those who are with him, called, chosen, and faithful, is this sharp two edged sword—Ps. cxlix. 6. Rev. i. 12, 16.

"And his countenance, as the sun shineth in his strength." We read the similar figure of the Shulamite, Song vi. 10. This trope in the vision, signifieth "the wisdom that is from above, (which) is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." (This is the very description that Paul giveth of her, viz. Wisdom—See 1 Cor. xiii.) "And the fruit of righteousness is sown in peace of them that make peace—James iii. 17, 18—See Mat. v. 2—10. Eph. ii. 12—22; vi. 10—18....." "And his countenance, as the sun shineth in his strength." It is "the glorious gospel of Christ, who is the image of (his) God;" 2 Cor. 4, 6. 1 Tim. i. 11. As saith the apostle, "we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake: for God, who commanded the light to shine out of darkness," (which God, the heathen always acknowledged, and this the apostle well knew, being conversant with their poets,) "hath shined in our hearts, to the light of the knowledge of the glory of God, in the face of Jesus Christ."

In this "glorious gospel of the blessed God," which was "committed to Paul's trust," did Jehovah of hosts reign in Mount Zion, and in Jerusalem, and before his ancients gloriously—Isa. xxiv. 23. Every prophet, from Adam downward, came with him: (for "the covenants of promise," were many.) As saith the messenger, (Zec. iv. 1.) Jehovah my God shall come: all the saints with thee, as one witness, from the beginning, that thou art the promised Messiah—(See Zeca. ix. 9; xiv. 5. Isa. lii. 13. Jude 14, 15. Acts x. 42, 43. Zac. iii. 8; vi. 12, 13.) Jehovah God, shall blow the trumpet, and shall go with whirlwinds of the south—Mat. x. 20. John xvii. 8. Zec. ix. 14, 15, 16. See Acts ii. And is "the glorious gospel that was committed to the trust of these men," now to be overthrown by Emanuel Swedenborg and his apostles? They are like the Jews, they can see "no form nor comeliness" in the man Christ

messengers as this writer, who has undertaken to make void the witness of the resurrection of Jesus Christ from the dead, who is "our hope!" Thus from age to age, evil men and sedu-

Jesus; the one looked for a mighty conqueror, &c., and the other hath gotten an image with the face of a sun, and brass feet!

Alpha and Omega, (Rev. i.) being the first and the last letters of the Greek alphabet, are surely not meant to signify the person of God, who is without beginning, without end. Nor are these alphabetical letters meant to denote the person of his anointed, "the faithful witness, the first begotten of the dead." Alpha signifieth the beginning; "in the beginning, God created," &c. Omega, the end; "and on the seventh day God ended his work, which he had made." They signify the kingdom of God; having his Messiah as the foundation thereof. "I created it;" (Isa. xli. 20—25.) I, who am "the Almighty"—Rev. i. 1, 8. Secondly, Jesus Christ, by whom he created all things. But, "I am God, and there is none else; a just God, and a Saviour." And his kingdom is Alpha—Dan. iv. 3, 34; vi. 26. 1 Chron. xiv. 2. Ps. ciii. 19; cxlv. 11, 12, 13; and Omega, the end—Dan. vi. 26. 1 Cor. xv. 24. This kingdom had a beginning—Jer. xvii. 12. For surely, without a people there would have been no gospel—Rev. xiv. 6—Therefore, it had its beginning with the reign of death; at which time Messiah was laid as the foundation thereof, in the first promise—Rom. v. 14. The head of the serpent is Death, and he came to destroy him who hath the power of death, which power is sin. The power of death is the sting of death. All have been stung by it, for all have sinned, except the one man, Christ Jesus, who tasted death for every man, and was in all points tempted like as (the first man,) without sin—Heb. iv. 15. I am Alpha; "the beginning of the creation of God;" and Omega; by me the kingdom will be delivered up to the Father—1 Cor. xv. 24. The end, i. e. Omega. There is then, when death is destroyed, no place for a prophet, a priest, or a king. For this kingdom was set up to pursue him, of whom it is written, "he is the chief of the ways of God." It is, then, surely finished, when death is no more, and he who hath the power of death is destroyed; for then his ways pursueth him no more. Behemoth is death—Job xl. 15. and the head of Leviathan—Chap. xli. And both of them are kings; the one, the "king over all the children of pride," (verse 34.) the other, the king of terrors—Job xviii. 14. "But is not Behemoth represented as being able to become the father of an offspring, and that he eateth grass as an ox?" True, (see Isa. xl. 6, 7, 8.) and he is likewise represented as having a first-born; and if one, why not many?—Job xviii. 13. Ps. cxlix. 11—20. "The terrors of death are fallen on me," said one—Ps. lv. 4, 5. (Mat. xxvii. 46.) but he said, "rebuke the beast of the reeds." Ps. lxxviii. 30. Job xl. 21.

Let it be remembered, that what Daniel and John saw, was a vision. That no vision was ever seen, according to the general ideas of seeing. The prophet was told to write the vision, and make plain upon tables, that he may run that readeth it. That the vision was for an appointed time, but at the end it should speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry—Heb. ii. 2, 3.

The vision which Peter saw, (Acts x.) was surely in itself not true, but only in what it signified.

Peter, (who well understood the prophetic nature of vision,) wist not that it was true, which was done by the messenger, but thought he saw a vision—Chap. xii. 9.

No vision in "the book" is to be understood literally, but as a testimony of things to come. And even "the vision," seen in the Mount by Peter, and James, and John, was in the night, when "their eyes were heavy with sleep;" and it is evident, by the testimony of Luke, that they were all night in the mount—Luke ix. 37. But at the time of the voice, Jesus was alone; Moses had given place, and also Elias, the

cers have waxen worse and worse: deceiving, and being deceived, have substituted false gods and false christs in the minds of the people, in the place of the only true God, and Jesus Christ whom he hath sent.

intercessor against Israel—John iii. 30—Rom. xi. 2. But now, This is my son, the beloved, in whom I am well pleased, hear ye him.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man until the son of man be raised again from the dead—Mat. xvii. 9.

Luke, though he does not mention the charge, yet his words amount to the same thing—Luke ix. 36.

Peter spoke as a man, waked by an alarming dream, “not knowing what he said;” at which time they heard the voice. “He charged them to tell the vision to no man, until the son of man be raised again from the dead;” because the vision was not yet a reality; for the dispensation of Moses was to stand, until the “new covenant” was firmly established, “proving all things” of the second, by the first, and gradually wasting the shadows made by the body, and thereby doing away the weak and beggarly elements, so that “the ambassadors for Christ might not be unclodded, but clothed upon, as he saith, With our house which is from heaven”—(Heb. xii. 22.) and that by comparison, they might not be found naked in their testimony; seeing the things that were made, (Heb. xi. 3.) from the which they spoke, yet remained as a witness. For had they been destroyed immediately, the other could not have been established; neither could he have reasoned upon “those things,” as is evident that he did; and that he is speaking of two parties, viz. “we,” and “you,” is also evident—2 Cor. v. He saith, “now he that hath wrought us for the self same thing is God, who hath also given unto us the earnest of the spirit”—(Rom. viii. 19, 23. Luke ii. 38. Chap. xxi. 28, 32.) But read the whole Epistle, as a letter should be read in order to understand it; then compare what he saith with “the scriptures of the prophets,” (Rom. xvi. 26.) for if he had deviated from the first witness (and this is what Jesus meant by “all that hath learned of the Father cometh unto me;”) his testimony could not have been true; and they would have been found false witnesses of God, (1 Cor. xv. 15. Acts xvii. 11.) who saith, “Behold, I have given him for a witness to the people, (Rev. i. 5.) a leader and commander to the people,” &c.—Isa. lv. 4, 5. (Rev. xiv. 1, 5.) Here he speaketh as if it were actually come to pass; Behold, I have, &c. such by promise, in prophecy, had been the goings forth of Messiah from of old, from (age, to age or) everlasting—Mic. v. 2.

Peter also wrote “to the circumcision,” concerning the passing away of the same things; of which he saith, “our beloved brother Paul also, according to the wisdom given unto him, hath written unto you (no doubt alluding to his epistle to the Hebrews;) as also, in all his epistles, (viz. those to the Gentiles,) speaking in them of these things, in which (i. e. “these things,” as before) are some things hard to be understood, which they (viz. the interpreters among the Jews,) that are unlearned and unstable wrest, as also the other scriptures, unto their own destruction—2 Pet. iii. 15, 16.

No doubt (from the language of Peter concerning them,) they supposed that as he was “the son of David according to the flesh,” and that being now risen from the dead, he would return in great pomp and splendour; and then, they would be very great men—See 2 Pet. ii. “Wo unto their souls,” said Peter. And I have no doubt, that when Jerusalem was besieged by the Roman army, many of these very characters, through choice, were shut up therein; and as they wrested the scriptures to their own destruction, they continued there, (this being the time of the passover, and the multitudes, according to Josephus’ account, who was a living witness, shut up therein, almost incredible) supposing it to be the most safe place. “We are shut

This writer is ignorant even of the portions of the book which they have selected for their "Divine Code." See page 32, on Mat. ix. 20, to 22. They admit "the two books of Kings;" then, is there no record therein of the dead being raised to life

up; but if we go away, it will then be as Sodom, there will be none shut up or left, and their power will be gone"—(Deut. xxxii. 36.) For we know, that "his covenant is with Levi;" and we are commanded to "remember the law of Moses his servant," even at this very awful period; (Mala. iv. 4.) why then should we fly? Are we not now at the very height of our duty? Jesus, our king, was circumcised himself, and it must continue to the end of time. He will come presently; for has he not said, "If the son therefore shall make you free, ye shall be free indeed?"—(See 2 Pet. ii. 18, 19.) And what can this possibly mean, but that he will deliver us from the power and dominion of the Romans? He will come and deliver Jerusalem, and restore the kingdom of David to all its glory, as in the days of "Solomon the magnificent."

Such were the teachers, of whom Paul said, "we are not as many which corrupt the word"—2 Cor. ii. 17. These were they who had bewitched the "foolish Galatians;" for these expressions both in Peter's and Paul's epistles, are surely made of those teachers at that time, who were all Jews, for "unto them were committed the oracles of God"—Rom. iii. 1, 2. They had bewitched the minds of the Galatians, i. e. poisoned their minds: for "a witch," is, literally, "one who keeps poison in his house to poison his neighbour." And as they persisted in teaching the Gentiles the things of the old dispensation, they surely must have disputed the propriety of the destruction of the temple, and of course, looked for a personal reign of Christ, and a restoration of the twelve tribes, scattered abroad "For as he is the son of David, according to the flesh; and now risen from the dead, and 'determined the Son of God with power;' (even according to Paul's gospel, although he contradicts himself in other things) therefore, being our king, he will come and set us free." For at that time, there were many gospels, even as it is at this day, (and this is the reason that the apostle speaks so emphatically, viz. "according to my gospel.") As it is written, "there are three-score queens, and four-score concubines, and virgins without number;" but "my dove, my undefiled (Rev. xxi. 27.) is one," (John iii. 29. xvii. 22, 23, 25.) and is not without number—Rev. xiv. 1, 4, 5. "The queens and the concubines praised her;" for they mimicked her character; but "the daughters blessed her"—Song vi. Ps. xlv. She, the one of her mother, (Wisdom;) she, the choice of her that bare her. "Wisdom hath builded her house—she hath hewn out her seven pillars." This is the city which the ancient saints sought for; this is the "city which hath foundations," (Rev. xxi. 14.) "whose builder and maker is God;" and this city is "the new covenant," even "the glorious gospel of the ever blessed God."

Those men, at that day, promised the people deliverance. "And while they promised them liberty, they themselves were the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."

Well might the prophet say of them, Wo unto you that desire the day of Jehovah! To what end is it for you? The day of Jehovah [to such, is] darkness, and not light: (Isa liii. 1 Cor. i. 22—23.) as if a man did flee from a lion, and a bear met him; or went into a house, and leaned his hand on the wall, and a serpent bit him. [Say] not, "the day of Jehovah;" [to you, it is] darkness, and not light; even very dark, and no brightness in it.....I hate, I despise your feast days; and I will not smell in your solemn assemblies though ye offer me burnt offerings, and your meat offerings I will not accept, neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs: (for at that very time, in their blindness, they were chaunting the Psalms of David!) for I will not hear the

by a prophet? See 1 Kings xvii. 21, 22, 23. 2 Kings iv. 33 to 36. Thus the truth is guarded in every way from such innovators.

Moreover, the very bones of one of these prophets, by touching of them, raised a dead man to life. 2 Kings, xiii. 21. And saith "the Son of Sirach," Eccl. xlviii. 13. "His body prophesied." Prophesied of what, if not of the resurrection? which appears to have been the only hope of this Jew—verse 11. Moreover, when Jesus walked upon the sea, is this a proof that he is "the God of the Universe?" See page 75, on "Mat. xiv. 22, 25, to 33." Did he not thus walk, thro' faith in him whom he calleth "My God?" John xx. 17. Even "the God of our Lord Jesus Christ"—yea, the "One God and Father of all, who is above all;" by whose power a prophet once before against the law of gravity raised the iron axe from the bottom of the water, and made it swim upon the surface thereof, (2 Kings vi. 5, 6,) and who, by smiting the waters

melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream—Amos v. 18—25.

Then follow the words quoted by Stephen; Acts vii. 43; "I will carry you away beyond Babylon." Here the prophet spoke of the great destruction, viz. "beyond Babylon." This signifieth not place, but comparison. This prophet prophesied in the days of Joash, king of Israel; therefore, even before the captivity of the ten tribes; and that he is speaking to the whole body, beginning with their sin in the wilderness, is evident—See verses 25, 26.

This shall be an horrible captivity; the scattering of destruction, and dreadful darkness to the rebels, even at the noon day, when the sun is at his meridian. For they had been desiring the day of Jehovah, his promised Messiah. But when he is revealed in "the gospel of peace;" (Luke xvii. 30.) "What sort of a Messiah is this? he answereth not the description of our prophets; and this is not the fulfilment of their prophecies." This was the view of the one party; but the other looked for him, something in the same manner that those men called "Millenarians" are now talking and looking for him; hereby "turning of things upside down;" to wit, these prophecies that were accomplished nearly eighteen hundred years ago! And if they cannot see Jesus Christ, in a preached gospel, as he is revealed by prophets and apostles, he will never be seen in their way. For saith the apostle, "Henceforth, (in this way,) know we no more"—2 Cor. v. 15, 16, 17. 1 Pet. i. 8.

"We know no man after the flesh;" "our gospel" is not with any such view; for he saith "the kingdom of God cometh not with observation," (Luke xvii. 20.) neither is it meant to exalt any nation; our view of the prophecies teach us otherwise than this kind of partiality; and as we have hearkened, so we have obeyed; as for our 'instruction' it is written, (Ps. xlv. 10.) Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house. Not but 'my heart's' desire and prayer to God for Israel is, that they might be saved, (Isa. xxxiii. 7. Rom. x. 1, 2. Zeph. i. 14. Luke xix. 41—45.) for I bear them record, 'that they have a zeal of God, but not according to knowledge.' This man loved his nation: yet he was obliged to forget his own people. "Who is me, if I preach not the gospel."

with the mantle of Elijah, they parted hither and thither, and he went over. Chap. 11, 14.

Page 115, on "Mat. xxi. 1 to 5," he saith, "This could only have been seen by the broad eye of Omniscience itself"—That "Jesus describes the precise circumstances," &c. "the future conduct of the owner of the animals," "the very words which he would make use of on the occasion;" and then asks, "Is this a trait of mere humanity?"

Solomon saith, "Answer not a fool according to his folly, lest thou also should be like unto him." And again, "Answer a fool according to his folly, lest he should be wise in his own conceit." Prov. xxvi. 4, 5. Was Samuel the prophet "the broad eye of Omniscience itself?" 1 Sam. x. 2 to 6. Compare with Mat. xxi. 1 to 5. And I shall answer this writer in his own words, to wit; in both instances, "Is this a trait of mere humanity?" or was Samuel the prophet, "The broad eye of Omniscience?" Thus, without any great circumlocution, this writer is answered according to his folly.

The "ignorance of" these "foolish men," in "the scriptures of the prophets," is great! We are told, to "answer not a fool according to his folly, lest thou also be like unto him;" because, "In the multitude of words there wanteth not sin;" evidently conspicuous in this writer's "volume," in the which there are a vast multitude of words, amounting to nothing edifying, but most gross perversion of the truth, from one end to the other. Therefore, that all such folly may be answered, take "the Book" and search for yourselves, as I have done, after having been long deluded by such blind guides, who, like their brethren of old, "strain at a gnat and swallow a camel." These men are as ignorant of the meaning of worship, as they are of "the only true God, and Jesus Christ whom he hath sent."

This writer, by his authority derived from E. S., has undertaken to exclude "the acts of the apostles," as "not being of divine authority;" but, by the testimony which they bear to the fulfilment of the prophecies, we have the same reason to believe that they are of the same authority as the prophets. I therefore refer "the simple," whom these men delude, to Chap. xix. 12, and v. 16; and then see the silly harangue of this writer on a like circumstance, page 32, on Mat. ix. 20 to 22: also, "the people magnify them," (Josh. iii. 7, iv. 14. 1 Chron.

xxix. 25.) Acts v. 13. by which, according to the reasonings of this writer, they must have taken them for gods, because it is written, "O magnify Jehovah." But was this worshipping of them, after the manner which these men understand worship? Or, do miracles prove, according to this author's title page, that Jesus is God himself, and there is no other God?

Paul took his credentials from the miracles he wrought; and that, "by the laying on of his hands, the holy spirit was given;" a proof of his having been an eye witness of the resurrection of Jesus Christ from the dead; viz. the man who had been crucified; for all the other things were for signs; as it is written, (Isa. viii. 18,) Behold, I and the children which Jehovah hath given me for signs and for wonders in Israel. Heb. ii. 13. And all these things were to cease; but the Christ abideth forever; charity never faileth; he is the gift of his God, and our God, who is Love. 1 John iv. 8.

The works of Jesus, which God did by him, (Acts ii. 22,) testified who he was, to that "evil and adulterous generation;" as he said, "If I had not done among them the works which *none other man* did, they had not had sin: but now have they both seen and hated both me and my Father." John xv. 24. "Am I not an apostle?" saith he: "Have I not seen the Lord?"

Then, are such messengers* as E. S. endued with power to overthrow the joint witness of these men? See Luke xxiv. 46, 47, 48. Acts i. 22. Chap. ii. 32. Chap. iii. 15. Chap. x. 36 to 43. Chap. xiii. 16 to 41. Chap. xxvi. 6 to 23. and 1 Pet. v. 1. And saith he, "This is the true grace of God, wherein ye stand." verse 12. This is the truth that dwelt in them, and shall be with them for ever. See Mat. xxviii. 20, and 2 John ii. As to E. S. and his messengers, they have neither God nor Mediator—A "naked divinity" is their god, and E. S. dead and buried, is their mediator, reconciling men like himself to his own written inventions!

"We are of God," saith John: He that knoweth God, heareth us; hereby know we the spirit of truth, and the spirit of error. 1 John iv. 6. Those men established the fulfilment of the hope of the promise, made unto the fathers; viz. "Jesus

* Note, page 114, 115.

and the resurrection. (But if these men's gospels are true, why lay such an emphasis on "the hope of the promise made unto the fathers?" Surely, if the fathers are now existing in some place, why make a promise such as that Paul speaketh of? or what necessity for this hope?) God also bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will. Heb. ii. 4. And are we, at this day, to give up this record, and hope, and set up in the room thereof the general confusion of doctrines, which have been progressing for ages, and now compounded into one solid lump (thus showing the whole deformity*) by E. S.?

The men of our witness, witness the faithfulness and love of God; one of whom, when writing "to the circumcision," said unto them, "blessed [*be*] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Pet. i. 3. And said Paul, "I am judged for the hope of the promise made of God unto our fathers." Acts xxvi. 6. But what is your hope? Is not "your volume" full of the most gross abuse against the ways of God, being against "The man of his right hand, the son of man, whom he made strong for himself? (Ps. lxxx. 17.) The man, of whom he said, I will make him first-born, higher than the kings of the earth." Ps. lxxxix. 27. Well might David, (the amanuensis of all this glorious prophecy,) call him, "My Lord."

"David," saith Peter, "is both dead and buried, and his sepulchre is with us, (as a standing witness, for even this was to stand, until all things were accomplished,) unto this day. But this Jesus,† God hath raised up, whereof we all are witnesses." This is the joint witness. "Having therefore obtained help of God, (delivering me from all my enemies,) I continue unto this day, witnessing both to small and great, saying none

* Dan. ii. 31—36.

† Now if your doctrines of "immortal souls" are true, why point to his sepulchre, to prove that David spoke not of himself, but of another man? Do you not say, Immortal souls are sitting on thrones? &c. Also, if your doctrines of angels are true, the question, Heb. i. 13, was very silly to put to men, who were so dull of hearing, that he could not even speak to them the many things which he had to say of Melchizedek—Heb. v. 11.

other thing than those which the prophets and Moses did say should come; that Christ should suffer, that he should be the first that should rise from the dead, and should show light to the people, (the Jews) and to the Gentiles." This is the one testimony of prophets and apostles; this is Paul's gospel;—and he said unto Timothy, "Remember, that Jesus Christ, of the seed of David, was raised from the dead, *according to my gospel;*" for he had sore trouble, and heavy labour at that time; "all Asia had turned away from him;" and vile gnosticism, similar to that which is contained in this writer's "volume," had spread far and wide: for your gospel is not new; and your "New Jerusalem" is as old as "anti-christ." It is also plain in the epistles of John, that he wrote against the same abominations. But saith he, The Truth dwelleth in us, and shall be with us for ever. And do you (having that spirit of anti-christ in you,) undertake to weaken the testimony contained in "The Acts of the Apostles," and their "Epistles"? You charge them with "not being of divine authority?" You! they will be made the instrument for casting down once more, and will sweep all your abominations out of the temple of God, (2 Thes. ii. 3, 4,) in like manner as "this gospel of the kingdom" went forth, and swept down the old heathen mythology, viz. Jupiter and his wife Juno; Mars and his harlot Venus; Mercury, the news-monger of the gods and goddesses, and also noted for being a liar; Bacchus, the drunkard, and bastard of Jupiter; Apollo, and his sister Diana; (Acts xiv. 11, 12, 13. xix. 27) &c.; all of them having had the dead for their root, viz. dead men and women, who had been deified in an early age, the same as an apotheosis made by the Pope and his ministers of darkness, who, after deification, erect an image of the dead object. Such also are your phantoms; although the stumbling-block of your iniquity is not made and set up before your faces, (Eze. xiv. 3.) yet the idols dance in forms before your corrupt imaginations, some in one shape, some in another, just as the image may present itself. Thus your doctrine of the dead, in what way soever it may be represented and refined, is "The doctrine of Balaam;" ye are like Israel at Peor, who ate the sacrifices of the dead. Neither did this doctrine rise with Balaam; but it appears to have had its root in the first age, after the first murder was committed.

The Jews differed not in "doctrines of demons" with the Romans; and in the days of the Maccabees, they had not forsaken their old practices, but offered sacrifices for the dead; see 2 Mac. xii. 42, to 45 inclusive. How could such men as those, make the following confession (according to the commandment of Moses?) see Deut. xxvi. 12 to 15. This very act of Judas Maccabeus, is the alone and only proof that the Roman Catholic priests have for their abominable practices; and what is not more astonishing than true, these idolators, who quote this action of Judas Maccabeus as an example for their practices, have been the very nations into whose murderous hands they have been delivered, more than any other nation, since the destruction of Jerusalem, Deut. xxviii. 64—67; a spark of mercy, comparatively, could rise up for them in any other heart, than that of a superstitious Roman priest.

Why did Moses, at all times, so emphatically charge them, concerning the dead? Because he knew their proneness to this kind of work; that the dead had been the very root of all the idolatry of the heathen, and which would draw them off from the Law of God, into all iniquity.

This Judas Maccabeus is numbered among their very righteous men, by the Jews. But be it remembered, that in his day, there were no prophets in person among them; therefore, measure his actions, by the law and by the prophets, then see, how far he deserves "the memory of the Just." Did the law of Moses teach him to offer sacrifices for the dead? Do the dead know any thing? or have they any more a reward of any thing that is done under the sun? Eccles. ix. 5, 6. The last prophet of "the scriptures of the prophets," by him, Jehovah said unto them, Remember ye the law of Moses, my servant, which I commanded unto him in Horeb, for all Israel, even the statutes and the judgments; (Ps. xix. 7—14.) Mala. iv. 4. But, did Judas Maccabeus thus remember? Behold, from that action of his, and which he and his fathers learned from the heathen, the Roman Catholics, the most bitter enemies that the Jews ever had, take their abominable doctrines of Purgatory and sacrifices for the dead; and by this heathen action of his, "he being dead, yet speaketh."

This doctrine of the dead knowing any thing, was in the tents

of Ham, in the days of Abraham; long before the days of Balaam, and was only refined by him.

It doth appear, that human sacrifices were the objects that the Sodomites offered unto the dead at that time; otherwise, why did the king of Sodom request him to give him the souls, and offered to purchase them with all the goods that had been brought back, if he would only give them up to him? Is it reasonable to suppose, that he would have asked him for his own subjects? No; "the people," whom he brought back, were the prisoners of war, carrying the spoils, which they had taken away. The kings of Sodom and Gomorrah, fell at the vale of Siddim, and they that remained fled to the mountain, Gen. xiv. 10. That, therefore, must have been what is called "the heir apparent," who had been secreted, that the throne might not be vacated, in case the reigning king should fall in the battle; he then, when the danger was over, showed himself, and wanted the souls (or lives) of the prisoners as a sacrifice, to "appease the manes of the dead;"* supposing, that as his predecessor had been a king upon earth; he was of the same calling and profession in "Tartarus," according to the gospel by Emanuel Swedenborg; and that Pluto, the head man of the mob there, would afterward give their enemies, thus sacrificed, a chastisement in his own way; that is to say, according to the modern

* See Homer, the oldest historian except Moses. "The men of Sodom were wicked, and sinners before Jehovah exceedingly"—Gen. xiii. 13. And from many things in Homer, they appear to have been scraps, gathered by him, relative to those times, dressed up in Greek fables, and that there never was such a city as Troy according to that account.

It is a very inconsistent notion to suppose, that the builders, Gen. xi. 4., were so ignorant as to think that they could build that tower so high, that the top would reach up to the heaven of the modern Babel-builders.

That tower was a temple for worship, and the top was to consist of something that was to reach up to heaven.

I take it, that the top was meant to be the image of a man, reaching, or stretching the hands upwards, as a suppliant; (Exo. xvii. 11, 12.) supposing that the vengeance which had lately taken place, was in consequence of the first murder. It was meant as a place for worship; but the earth, which until then was of one lip, was now divided in religious opinion; (not language, for Abraham's and that of the people in his day was the same:) and the opposition was confounded; for instead of Abel, (whose name informs us what we are, viz. "vanity,") their language was confounded, the righteous called it Babel, and Babel was substituted in its place. Hence the names "Baal," "Bel," &c. (but the root is Abel.) And the constant witness of

doctrines of Tartarus, run a tartarous red hot spit through them, stick fire-forks in their immortal eyes, and pour scalding tartarous lead down their immortal throats: however, be these things as they may, I shall leave the doctrines of "mystery confusion," to those who hold them, to settle those matters among themselves if they can, and shall proceed to justify the merciful man Abraham, who surely went out to the battle, not for the sake of those sinners the Sodomites, but to recover his nephew out of their hands, knowing, that to the conquerors he would be a slave, or perhaps, a sacrifice. Abraham did not grant this ("human immortal soul" as you call it) sacrificer his request; "What then did he do with them?" To which I answer, What was his tenth of all the spoils? Did he take any of the recovered goods of Sodom? no; not from a thread even to a shoe-latchet. Then, what were "the tithes of all?" Such tithes, as belong to "the order of Melchizedek"* to wit, he gave the prisoners into the keeping of the faithful and merciful priest of "the Most High God," viz. Melchizedek, who, being stronger than the king of Sodom, kept him in awe, protecting them from his merciless and idolatrous hands, and no doubt fed them, and sent them away in peace into their own country; thus giving them an example of mercy and peace, that there was yet a people left, with whom there was the truth, who showed it forth by righteousness. Thus, by actions, they departed in peace with this message; 2 Kings vi. 22, 23—The tithes were the lives; a witness of Messiah, Heb. vii. 8, 25. The prisoners of war always belonged to the conqueror; either to save, or to put them to death: Abraham, took them to himself, hence they were the tenth of all the spoils; for, is it consistent with the character of the priest, unto whom he paid tithe, that that priest would have received at his hand, any thing that belonged to Sodom? Moreover,

the prophets, was, "Ye have spoken vanity, and seen lies." And the prophet Habakkuk, taking a view backward, saith, "I saw the tents of Cushan (Ham) under vanity"—(Eccle. iii. 19.) And saith the apostle, They worshipped and served the creature more than the Creator, who only is "incorruptible;" "who only hath immortality." But, "man is mortal," "corruptible;" and his soul is "a vapour." Yet the fable of his own importance, is deeply rooted in the haughty heart of man! Isa. ii. 11, to the end of the chapter.

* Luke ix. 56.

did he not refuse to receive any thing of his, lest he should say, That he had made Abraham rich? An idolator and a murder have it left on record, that he had made Abraham rich! The very character of the man, by that of the nation which he governed, (see Chap. xiii. 13,) is a sufficient answer; for I take the whole account thereof to be a full and perfect history of those times, taken down in short hand, (if I may so express myself,) that by after generations, these things might be construed, according to the very nature of things; Heb. v. 11. Isa. vi. 9. Mat. xiii. 15. Acts xxviii. 27.—But was he not made rich by another king and nation? He was, according to the record thereof, see Chap. xx. And notwithstanding the trumpey, called “Notes upon the Bible,” by this, that, and the other very learned and great “D. D.” “L. L. D.” &c. examine the the scripture account of those kings, and the nations or people whom they governed at that time.

At that time, Abraham must have hastened from the plain of Mamre, at the sight of the awful destruction of Sodom, and the neighbouring cities, and left all behind him; yea, even his servants appear to have fled away in terror, at the horrible confusion! see Gen. xx. 14.

Abimalech said, “Jehovah, [thou hast destroyed the ungodly,] wilt thou slay *also* a righteous nation?” Hence I learn, the terror in that land was far and wide.

By the history it appeareth, that the king of Sodom, being disappointed, waited for an opportunity to revenge himself upon Abraham. Hence the words that follow, “After these things,” to wit; “Fear not Abraham; I, thy shield, thy exceeding great reward.” (“If ye were Abraham’s children,” said Jesus to the Jews, “you would do the works of Abraham.”)

In all those things his faith worked by love. It was not to fight for those sinners, the men of Sodom, that he armed his trained, born in his house, or put their life in jeopardy for the sake of Sodom; neither went he forth until one that had escaped, came and told him of the captivity of his brother; for surely he must have known of the war ere that time. Chap. xiv. 13—15. But, anticipating the sufferings of a beloved brother, he placed his faith and hope in his God, knowing that he would deliver his enemies into his hand, who were then victorious conquerors. Thus, he went forth against them, with a

handful of men. Then, "kings of armies did flee, did flee, and she that tarried at home divided the spoil."

Thus was the spoil divided for beautifying of the house: (Isa. lx. 13. Song vi. 4.) for Abraham was a great builder. How was the house, even this city, which they were seeking, beautified? He that hath an ear to hear, let him hear. Abraham believed God, and it was imputed unto him for righteousness. Also, by the testimony that Enoch has left for instruction. Heb. xi. 5, 6. To hear Jesus the Christ, "the faithful witness," the first begotten of the dead, and prince of the kings of the earth. John x. 1—30. Acts xv. 14. Rev. i. 5, 6. 1 Cor. iv. 8. Glorious did those messengers reign with Jesus Christ, of the seed of David, raised from the dead, (according to Paul's gospel,) at the head of them! Messengers, that were made spirits, yea, searching spirits, and ministers that were a flame of fire, burning up by the fire of Jehovah that was in their mouth, (Jer. v. 14. Zeph. i. 12.) even "the truth in Christ," wasting and dissolving the dispensation by Moses, and throwing down the whole established superstitions of the heathen, whose priests taught, that it would be as easy to pull down the stars, the habitations of their gods, as to root it up. But rooted up it was; and the old gods of the earth, according to the words of the prophet, were famished. Zeph. ii. 11. Oracles, whose voices were that of the crafty priests, were silenced; the sacrifices offered to the idols were abolished; and the lazy priests, whose living depended upon keeping the people in ignorance, left either to starve, or to go and work for their bread.

Thus Judah (Heb. vii. 14.) yet ruled with God, and was faithful with the saints. Hos. xi. 12. Mic. v. 4. As it is written, "he shall stand and feed in the strength of Jehovah, in the majesty of the name of Jehovah his God, and they shall abide." John xvii. 22. x. 30. And do you undertake to "break their bands asunder?"* Thou "spirit of Anti-christ," wouldst thou take away the object of "our hope?" Are the dancing images floating in your imaginations, a substitute for "Jesus and the resurrection?" Away with thy idols to the dust! The stock is a doctrine of vanities! Jer. x. 8. Did Abraham believe it?

* This man even exposes his ignorance in the very beginning of "our Volume," as he calls it. See Preface, page 6, his quotation from Ps. ii. 3.

Gen. xii. 13. Did David believe it? 1 Sam. xxiv. 11. Abraham slept, David slept, &c. But now is Christ, risen from the dead, become the first fruits of them that slept. 1 Cor. xv. 20.

(By the doctrines of E. S., "Jesus and the resurrection," are totally denied. Hence, in their ignorance, they presumptuously strive hard to invalidate and bring to discredit the witness thereof; having been driven to this scheme by the other opposers of the truth.)

At that day, when Peter opened the kingdom of heaven,* with "the keys" that were given unto him, by the resurrection of Jesus the Christ from the dead, the remnant of Jacob, in the midst of many people, was as a dew from Jehovah, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men—it was among the Gentiles, in the midst of many people, as a lion among the beasts of the forest (viz. vile beasts who scatter and destroy sheep), as a young lion among the flocks of goats, who, if he go through, both treadeth down and teareth in pieces, and none can deli-

† This writer, in his dark zeal respecting "the kingdom of Heaven," charges "the man Christ Jesus" with "arrogance and presumption in the extreme," in what he said to Peter, Mat. xvi. 18, 19. See page 84. Indeed, this is his common language of him, all through "his volume;" yea, he judgeth "the God of our Lord Jesus Christ," by its being impossible for him to endow any man with such authority and power. Did not Jesus say unto his disciples, Ye are the light of the world? Mat. v. 14. Did he mean this "merely as men?" Then, are we not to understand one part by another part, and that the aggregate thereof is of God, whom James calleth the Father of lights? James i. 17. Neither are the words, "God giveth not the spirit by measure," confined solely to the man Christ Jesus alone, i. e. as an individual, but also to the "one in us;" that the world may believe that thou hast sent me. It therefore signifieth the ministration of the spirit, which was rather glorious than that of Moses; (2 Cor. iii.) or that of John, who said, He must increase (Isa. xlix. 6.) but I decrease. John iii. 34. Hence we read, that by the laying on of the hands of the apostles, the Holy Spirit was given. Acts viii. 14—19. xix. 6, 7. But was this done "merely as men?" This was done that the new covenant might be established, as that of the old had been established, by the miracles which were wrought by the hand of Moses, and by thunderings and lightnings, and the sound of a trumpet, and the voice of words, which had no effect, when they ceased, and the terror caused thereby had subsided.

But again—He said unto Peter, Upon this rock will I build my church, and the gates of hell shall not prevail against it. Against what, the rock or the church? Surely the former; for the latter has long since been prevailed

ver. Mic. v. 7, to the end. Those goats were the teachers both of the Jew and of the Gentile. Mat. xxv. 32. Mine anger was kindled against the shepherds, and I punished the goats; for Jehovah of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle. Zac. x. 3. Yea, they were "great he-goats," (Ezek. xxxiv.) and they fought hard (Rev. xii. 7, 8. Dan. xii. 1—4. John vii. 19—24. ix. 29. Acts vi. 11—14. iv. 5—22. See Jud. ix.) when the craft was in danger. For although they hated each other, (Rom, i. 18, to the end,) a confederacy took place. The high priest's letters (Acts ix.) must surely have contained something to alarm his brethren of the heathen craft, that "they who had turned the world upside down, had come thither also." "They were sent to the synagogues." True; but what authority had the high priest, or the synagogues at Damascus, a strange city, except it was to inform the brother craftsmen of what would happen if they were not suppressed? For could the synagogues, by their own authority, have seized and bound any one, in order that they might be sent to Jerusalem, without first applying to the heathen government? the very base of which was priestcraft, the sovereign thereof, viz. Cæsar, being "high priest and dictator." Read the history of those times, by Josephus; and it will inform the reader how closely they were united to the heathen, having no authority of their own, but as they dictated, and gave their authority; yea, the very office of the high priest was within the jurisdiction of the sovereign pontiff of Rome, and he, by his authority, vested in his governors, gave it to whom he pleased, merely confining it to the person of a Jew.

against, by such gates of darkness as the doctrines of E. S. See 2 Tim. iv. 3, 4. 2 Thes. ii. 3, 4, &c. And what truth is there with the power of such as E. S. their "signs and lying wonders?" Here we read, that the church could be corrupted, and filled with darkness, by the spirits of darkness. But the "foundation" is firm; yea, so strongly fixed, that none of those gates of darkness have yet prevailed against it.

As to "the kingdom of Heaven," I shall abide by the one of which the witness and doctrine of Peter is "the keys." But that of Plato, the Popes, E. S. &c. I shall leave it to them now to decide, which has given the most perfect account thereof. What confusion of speech there must be among these learned disputants, according to the confessions of their disciples, who all say, "they have arrived there long ago." Did E. S. up in this Heaven of his, dispute with any of the popes?

The Jews, at that time, were sunk into the abominations of Platoism; and the city of truth, according to the witness and hope of the fathers, from the beginning, was low, in a low place. Isa. xxxii. 19. See, in Josephus' history, the manifest perversion of 1 Sam. xxviii. 11—19. Here, according to the right history thereof, Saul himself saw nothing, to wit: verse 17, [say unto him,] Jehovah hath done to him, &c. But Saul knew by the description that it was Samuel, being in the garb of Elohim, viz. a judge in Israel. She answered him, when he asked "what form is he of?" an old man cometh up; and he covered (him) with a mantle. Upon this description, Saul perceived it was Samuel, and with respect he bowed himself. The whole account thereof, Josephus has turned into a Greek fable; as is evident he has done many other parts of the Scriptures.

The Saducees were full Platoites; they denied the resurrection, and held to the Platonic system; they said, "there is no resurrection, neither messenger nor spirit." They changed the sense of the prophets, that there was no messenger to supersede Moses; and also, that there would not be any new birth, by "a new spirit" taking place. Acts xxiii. 8, 9. See ch. xix. 2. John iii. 10. Rom. vii. 6. Phil. iii. 3. 2 Cor. iii. 5, 6. Tit. iii. 4—6. This was "in the regeneration," according to promise, and the kingdom in which the Son of man came. Mat. xix. 28.

The Pharisees were a mixture, half Plato, half Scripture: the confusion of which caused them to prefer and to cleave to "the doctrines of demons."

As to what Josephus says of the religion of the Saducees, I do not believe it; for no religious sect ever established itself upon any such principles; no thinking man ever drew up a creed for his followers upon the principles of no future state. Therefore, as they denied the resurrection, they must have held to the doctrines of the Greek philosophy (unto which, Christ crucified was, and is, foolishness,) having for a long time been mixed with the Greeks, and conversant with their philosophy, and what is called the spiritual part of their religion, having refused the outward idols, supposing there is no idolatry without them.

At the time of Balaam, the old system of Sodom appears

to have been refined by him; and the sacrifices of the dead were such as might be eaten; Ps. cvi. 28. But the located apotheosis rose no higher than under the earth, where the dead are deposited. Hence we find, that that woman (who was "a belly speaker," i. e. a ventriloquist,)* unto whom Saul went, said unto him, Whom shall I bring up unto thee? and he said, Bring me up Samuel. But in after ages, the system shifted its locality, and now, the gods and goddesses are all up in the stars, with this exception, to wit, those who did not obey "our creeds, and confessions of faith," are spitted and roasted by the old cook "Pluto," in the heathen "Tartarus."

It doth appear, according to the words of the prophet, that in his day the manner of conversing with the dead was by a low whispering cherup made by the wizard in such a manner, that it appeared to the enquirer, (who sought to the dead by those oracles), as if the voice spake out of the ground, Isa. xxix. 4. But said this prophet, (showing them the good old paths, how to escape these deceivers,) When they shall say unto you, "Seek unto wizards that peep (into a hole made in a grave, see Chap. lxxv. 4,) and that mutter, should not a people seek unto their [tutelar] God, for the living to the dead;" to the law and to the testimony, saith this prophet; if they speak not according to this word, [trust them not,] because there is no light in them; Isa. viii. 19, 20.

By the scriptures I find, that Baal was the head man, and chieftain of the dead. The worship of Baal must have had its root in a very early age; and it is evident, by the language of Elijah to the priests of Baal, and by their cries and cutting of themselves,† also, by their having eaten of the sacrifices of the dead at Peor, that Baal did not signify the sun, as some have supposed, but a man, and by their practice of cutting themselves in their devotions, a man that was murdered.

In the Book, I find a record of an ancient stone, called "The great Abel;" 1 Sam. vi. 18. This name, of that stone, (see all other names of such things,) must have had its root in something that had taken place. According to the laws of

* How many old women have been burned, &c. for witches, by those who were the real witches. Priestcraft is witchcraft; of such were the priests of Baal. Those men wrought the witchcrafts of Jezebel. And again, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth," &c. † Deut. xiv. 1.

gravity, though the flood had taken place, the stone would have continued stationary, and may have been recognised by Ham, who settled in that land, who may have showed it unto his children, as a memento, placed by Adam, to the memory of the murdered Abel. My reader may say, This is speculation; nevertheless, it is not without book proof.—The woman, who answered Joab over the wall, said unto him, They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end, (see 2 Sam. xx. 18, in the margin); these words may be called a preface: she then said unto him, Why wilt thou swallow up the inheritance of Jehovah? Joab understood her proverb well; the judgment of God upon Cain struck his mind, and he answered her, Far be it, far be it from me to swallow up, &c. This asking of Abel, must have originated in the first age; it therefore signifieth, Our children, if that spirit of a murderer, viz. envy and hatred, should rise up in them, having the example of Cain's horrible punishment before their eyes, will suppress it, lest the same punishment come upon the murderer. For to have put Cain to death would have been mercy in comparison to his punishment, who must have started at his own shadow, and looked with suspicious horror at every one that he met. This brings me to another ancient saying, which appears to have been used to the murderer; to wit, 1 Sam. xxiv. 12, 13, David said unto Saul, Jehovah judge between me and thee; but my hand shall not be upon thee; as saith the proverb of the ancients, "Wickedness proceedeth from the wicked, but mine hand shall not be upon thee."

Before the flood, there was no law to put the murderer to death; hence the proverb, used to the murderer, which for a moment made Saul weep; I will leave thee to a wounded spirit, and "A wounded spirit, who can bear!" But, as men progressed in wickedness, the proverb became an old song, having lost its effect, which appears to have taken deep hold upon Lamech, the fifth in descent from Cain. Gen. iv. 23, 24. But man, increasing to a vast multitude, and the proverb having lost its power, so likewise, mistaking the meaning of "asking of Abel," they turned it into another sense; hence the origin of inquiring of the dead. After the flood, the old idolatry rose once more in the tents of Ham, and ultimately spread itself far and wide, according to the different working in the imaginations and inventions of men.

We know that we have passed from death unto life, (said John to those unto whom he wrote his first epistle,) because we love the brethren. He that loveth not his brother, abideth in death: whosoever hateth his brother, is a murderer, and ye know, no murderer hath eternal life abiding in him. Here is a clear proof, that the words "eternal life," did not convey the same sense that is now put upon them. But "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent;" John xvii. 3.

From what law and testimony is it, that E. S. has taken his authority for conversing with the dead? The law and testimony of his own imagination and inventions, those "lying wonders and signs," by which, through such messengers, many have been deceived from age to age, and are yet deceived. Also, who taught him to attempt overthrowing the joint Witness, thereby invalidating the certainty of the resurrection? which, if there be no resurrection, not only Christ, but they also who are fallen asleep in Christ, are perished! 1 Cor. xv. 6—19. And will men yet join issue against the truth, and unite themselves to the testimony of such a dreaming fanatic as this!—"He, the messenger of Jehovah, sent to give us an understanding of things of which the twelve apostles of the Lamb were ignorant!" Verily their names (doctrine) are in the twelve foundations of the wall of the city, (Rev. xxi. 14,) and there they will abide, sweeping away all abominations out of the temple of God, with the besom of destruction, Isa. xiv. 22—27; see Rev. xviii. I will break the Assyrian (idolatry) in my land, and upon my mountains, tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders. Rejoice not, thou whole Palestina, because the rod of him (viz. Bonaparte) that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, (this may be his son) and his fruit a fiery flying serpent: and the first-born* of the poor shall feed, (viz. the poor Jews, who are in gross darkness;) and the needy shall lie down in safety, (for equity of laws will guard them from the idolators;) and I will kill thy root (viz. Palestina's,) with famine, (for truth prevailing) "every mouth" of its waterers "shall be stopped;" and by this means,† the root thereof will be famished; and he (viz.

* Isa. xxvi. 19. lix. 10 † 2 Thes. ii. 3

the cockatrice) shall slay thy remnant. Howl, O gate; cry, O city; thou, whole Palestina, dissolved! for there shall come from the north a smoke, and none alone in his appointed times.* What shall ("the ambassadors") then answer the messengers of the nations? They shall answer, "That Jehovah hath founded Zion;" and the poor of his people shall trust in it. Rom. xi. 26.

As to this writer's "naked divinity," and "divine humanity," incarnated in the womb of a woman, and hiding in a lump of her flesh, it is the most gross fable that ever was contrived by the inventions of man!

His proof for this, is made up from more mutilated words of the prophet, to wit, Isa. xlv. 14. 15. But take the sense of the whole prophecy, ye breakers of the scriptures, "surely God is in thee and there is none else." In what? in a lump of flesh in the womb of a woman, which he calleth "the weak humanity," not even allowing this "weak humanity" had a soul,† but that the God of Emanuel Swedenborg put it off and separated himself; and was this what the prophet meant by his hiding of himself? You may also prove in like manner "there is no God," from the last part of the 15th verse. "Surely God is in thee;" i. e. according to Emanuel Swedenborg's "New Jerusalem church and her heavenly doctrine," hid in a lump of flesh, so that they could not see him, something similar to a woman hiding of an apple in a crust of paste. Say not with a long hypocritical face, that I banter your divine things;‡ I am merely exposing your abominations; for our God was not hid, but "manifest in the flesh," viz. in "the man Christ Jesus," the mediator between God and men; a reconciler, not reconciling God to men, but men to God: as saith our witnesses, we pray you, in Christ's stead, be ye reconciled to God. Hence I understand what is meant by the messenger, to wit, "thou shalt call his name Jesus, for he shall save his people from their sins;" and ye are the "robbers against the majesty of heaven;"§ I speak on the part of the man, who verily was foreordained before the foundation of the world, but was manifested in these last times for you, (said Peter to the circumcision) who by him do believe in God that raised him up

* Acts i. 7. Rev. xvii. 17. † See Isa. liii. 10, 11, 12. ‡ 1 Kings xviii. 27.
§ See page 5.

from the dead, and gave him glory, that your faith and hope might be in God. 1 Pet. i. 20.

Our God, at all times, from the first Adam, hath saved by an instrument. He led Israel by the right hand of Moses, with the shepherd of his flock; he put his holy spirit within him, ("my name is in him"); with his glorious arm dividing the waters before them to make himself an everlasting name. And he sent his messenger before him, to keep them in the way. Thus, (according to the words of the prophet Hosea) "by a prophet, Jehovah brought Israel out of Egypt, and by a prophet was he preserved. My presence shall go with thee, and saith the prophet Isaiah, "the messenger of his presence saved them." Thus said "the man Gabriel;" I am Gabriel, that stand in the presence of God. Whose name being interpreted, is, God is my strength; therefore, the strength of God, being a man of God, who is my strong God. "I am Gabriel, that stand in the presence of God;" in like manner as Elijah stood, saying, "there shall not be dew nor rain, these years, but according to *my word*," this is "the divine nature," and union of the "great chain" of truth; God is its author, maker, and strength.*

* Jesus said unto his disciples, There is nothing covered that shall not be revealed, neither hid, that shall not be known—Mat. x. 26. Mark iv. 22. Luke xii. 2.; charging them at the same time to "beware of the leaven of the Pharisees, which is hypocrisy." Who pretended to an occult science respecting "the name with four mysterious letters;" which mystery their later disciples have charged Jesus with having stolen out of the inward of the temple, i. e. the holy of holies, by the black art "of a necromancer;" but it was themselves who were the lying "necromancers," (Deut. xviii. 11.) working in darkness, by the black art of heathenism, pretending to an occlusion of the name Jehovah, in their own hands. Secondly, they also pretended to have the knowledge of mysterious and endless genealogies of angels, contrary to the word of God, a number of whose names their traditional fathers taught them to repeat as fast as a parrot can talk; such as "Raphael, Uriel," &c.; the first of which we have recorded in the fables that are told in the history of Tobit and his son's dog.

Such were the dogmas of the Pharisees; things which they had not seen, and of which the scriptures testify not. "The Essenes," were a branch of the same sect, only in their own eyes, the most pure, having adopted the solitary principles of some of the heathen philosophers, forbidding their disciples to marry, and dwelling in solitary places, that they might with more freedom converse with angels or demons, phantoms of their own imaginations; and after the manner of E. S., the pope, and all such, they could tell

Adam, was a man; the man who was translated, that he should not see death, is a man; Noah, was a man; Abraham, Isaac, and Jacob were men; Samuel, and all the prophets, were men; the apostles were men; and Jesus Christ, who tasted death for every man, is a man. For whether we live, we live unto the Lord, or whether we die, we die unto the Lord, whether we live therefore, or die, we are the Lord's (Mark xii. 26 27.) For to this end, Christ both died, and rose, and revived, that he might be Lord both of the dead and the living. Rom. xiv. 8. 9. But David, after he had served his own generation by the will of God, ("who worketh all things after the council of his own will,") fell on sleep, and was laid unto his fathers, and saw corruption; but he whom God raised again, saw no corruption. Acts xiii. 36, 37. Moreover, David was a great sinner, having made himself amenable to the righteous law of his God, in two atrocious instances, for which, according to that law, after judgment and condemnation, (both of which, as ruler in Israel, were pronounced by himself, after the parable of Nathan the prophet,) the sentence was immediate death. Hence Jesus the Christ is not his son in this sinful nature, though he is "of the seed of David according to the flesh;" for he is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Therefore is he David's son, according to the flesh (though not according to David's "fleshy mind;") and determined the son of God with power, according to the spirit of holiness by the resurrection from the dead. Rom. i. 3. 4. Also, David's hands were defiled with blood; and though it was that of his enemies, yet he was not fit to direct the building of "the earthly house of tabernacle"; but this man, whom God hath chosen and made strong for himself, whose hands are pure, and whose heart is undefiled, hath power to direct the building of the heavenly house of tabernacle; yea, through this man is preached the for-

all about the religion of angels and the business of demons; "vainly puffed up in their fleshy minds."

But in the days of the voice of the seventh messenger, when he shall begin to sound (which is the last and perfect trumpet,) that then the mystery of God should be finished as he hath declared to (whom? the corrupt Jew's, the Pope's, or Swedenborg's angels? No: but to) his servants the prophets — (Amos iii. 7. Zac. i. 6. Heb. i. 7.) Rev. x. 7.; previous to which, his two witnesses stand upon their feet. Rev. xi. 11, 15.

givenness of sins. Acts xiii. 38. Moreover, I will make him first born (from the dead, Col. i. 15. 18.) higher than the kings of the earth. Ps. lxxxix. 27. i. e. the old earth, which, with the shadows fled away, and were no more found. As it is written, I create new heavens, and a new earth, and the former shall not be remembered, nor come upon the heart. Isa. lxxv. 17. This, therefore, is the answer to his question; to wit, if David called him Lord, how is he his son? Mat. xxii. 45. which the "vile" pharisees, wallowing in the dark superstitions of heathenism, were not able to give; and lest they should expose their ignorance to the people, who looked up to them as expounders of the law and the prophets, from that day durst not ask him any more, verse 46. but David knowing all this, he therefore in spirit, called him, "my Lord."

The scriptures of the prophets (Rom. xvi. 26.) from one end thereof to the other end thereof, speak of no intelligent beings but God and man. This is the progression: the head of the woman is the man; the head of every man is the Christ, and the head of Christ is God. 1 Cor. xi. 3. Hence he said, "Why callest thou me good? there is none good, but one God."

O my soul, thou hast said unto Jehovah, thou art my Lord, my goodness extendeth not to thee, but to the saints that are in the earth, and the excellent, in whom is all my delight. Ps. xvi. 2, 3. Thus speaketh Messiah, according to the keys of David, tracing all goodness up to, and flowing down from the fountain of living waters. Jer. ii. 13. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither the shadow of turning. James i. 16, 17. Ye are from beneath, I am from above, ye are of this world, (1 Cor. i. 19 to 25;) I am not of this world, said Jesus to the corrupt teachers of the Jews, who were sunk into such profound ignorance and stupidity, and their imaginations were so full of Platoism, "that they knew not the voices of their prophets which were read every sabbath day;" Acts xiii. 27. Hence they supposed, that he was speaking of local situations, when he said, I came down from heaven; what and if ye shall see the son of man ascend up where he was before? &c.

But to return to this writer's hiding fable, to wit, page 8. "Well did the prophet describe this new and extraordinary

situation of the great Jehovah in a body of flesh: surely God is in thee, and there is none else: verily thou art a God that hidest thyself, O God of Israel the Saviour. Isa. xlv. 14, 15.* Let the reader compare the 14th verse (which he has most grossly mutilated to answer his scheme) with 1 Cor. xiv. 25. The hiding of himself, signifieth what David prayed for, saying, hide thy face from my sins, and blot out all mine iniquities, Ps. li. 9.

“He shall have judgment without mercy, that hath showed no mercy,” which was the case with David; “he that covereth his sins shall not prosper: but whoso confesseth and forsaketh shall have mercy;” this also was his case; and he gave judgment against himself, being the chief judge in Jehovah’s throne of judgment; but said the prophet, (who had made him first condemn himself by a parable, saying, the man that hath done this shall surely die: and he shall restore the lamb four-fold, because he did this thing, and because he had no pity,) “Thou art the man.” And David said unto Nathan, I have sinned against Jehovah; and Nathan said unto David, “Jehovah also hath put away thy sin, thou shalt not die.”* Here he

* David Levi, in his answer to Dr. Priestley, says, Jesus could not be the Christ, because “he went contrary to the law, in screening the adulteress,” as he calls it. Then, by a parity of reasoning, Nathan, contrary to the law, “screened” the adulterer and murderer; consequently, was no prophet. David Levi must have forgotten this circumstance, or he would have omitted this part of his charge; or, perhaps, he might have screened himself by observing, “the person of a king is sacred.” But did the law screen this way; or admit of any such excuse? Lev. xix. 15.—Another charge that he brings against him, is his saying to the rebels, “Ye have not heard his voice at any time”—John v. 37. To confute which he produces Deut. iv. 32, 33. Alas! alas! only one solitary proof to bring forward in two thousand years! and even that as much to the point as the other charge. As said the prophet Samuel to Saul, hath Jehovah delight in burnt offerings and sacrifices, as in *obeying* the voice of Jehovah? Behold, to *obey* is better than sacrifice, to *hearken*, than the fat of rams. But Saul said, I have hearkened; and Samuel answered him, thou hast not hearkened—Which of the twain spoke the truth? Now let the Jews search the scriptures and see whether this is not one general charge against them from Moses to Malachi. As to the construction which D. L. has put upon his words, the idea it is meant to convey is not true; for “the voices of the prophets” are one joint voice of Jehovah; and this voice they heard continually, in the very same manner as that which he has referred to; the only difference is, that it was not accompanied with dreadful thunderings and lightnings; and the apostle declared that they

gave judgment against himself; and in the agitation of his mind, forgetting his own deadly sins, pronounced judgment for a crime, that he had no law for, except the part of the sentence, viz. He shall restore the lamb four-fold, Exo. xxii. 1. This is the righteous law of equity, to wit, He that killeth a beast, he shall restore it, and he that killeth a man, he shall be put to death, Lev. xxiv. 21; therefore, he had no law to take away the man's life, and, by his hasty judgment, condemned himself; for the poor man, was Uriah his friend! and the one little ewe lamb, the wife of his friend! Thus he condemned himself for two crimes; each of them, according to the law of equity, condemned a man to death, making no atonement, "he shall surely be put to death," Lev. xix. 10. Num. xxxv. 16, to 19; but mercy rejoiced against the judgment which David had given. James ii. 13. Therefore, "so speak ye," which will be slow indeed in judging thy brother; "and so do," which will be the setting of him a righteous example; as they that shall be judged by the law of liberty, verse 12. Rom. ii. 25, to 29.

But furthermore, to confute this writer's hiding fable, page 8 and 22. He had saved them by instruments from all their enemies. Yea, "great hail stones," the sun and moon, making them his instruments, stopping the diurnal motion of the earth, so that the sun stood still upon Gibeon, and the moon in the valley of Ajalon!

What think ye of this miracle, ye despisers of "the man Christ Jesus," who say, "a mere man"—"arrogant"—"worm"—"human nature," &c. Was Joshua a man, who said, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon"? Josh. x. 11 to 15. Who was Joshua, without Jehovah? Who is Jesus, without his God? Verily said he, "of myself I can do nothing." John iii. 27. v. 19, 30. viii. 28. Mark xiii. 32.

had all heard—Rom. x. 18. But did he say this to contradict the head of the ministry? No, truly; but with all the prophets, to establish the charge—see verse 21. For if they had *obeyed*, God is just, and they would not have been destroyed; no, not even after they had denied the holy One, and the just, and desired a murderer to be granted unto them, and killed the Prince of Life, whom God hath raised from the dead, whereof, (not only the prophets testify, but also) all these men were eye witnesses—Acts iii. 14, 15.

Thus he saved them, and “hearkened* to the voice of a man,” viz. Joshua. Great hail stones—the sun and the moon were his instruments; and mercy, mercy is his great instrument, turning away his face from all their iniquities, and, for his own name’s sake, did not consume them in a moment! Deut. xxxii. Well might the prophet, when taking a retrospective view of Israel, and the God of Israel, exclaim, “Verily thou art a God that hidest thyself, O God of Israel, the Saviour.”†

This writer, in his quotation from Isa. liii. 3, again mutilates the words by the prophet, and that in a most barefaced manner. See page 9. But these words, viz. “A man of sorrow and acquainted with grief,” were not suitable to “the heavenly doctrines of the New Jerusalem Church.” Besides, he has left out the whole substance and sense of the prophecy; to wit, “Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted.” But according to the doctrine of this corrupter of the word, it should be read, “we did esteem God, smitten of God, and afflicted of God.” O, thou silly fool! thou sayest in thine heart, “There is no God!” for as thy gnostic brethren of old, thou deniest the Son; and said John of such, “the same hath not the Father.” 1 John ii. 23.

But instead of “the word being hid in a body of flesh,” (Note, page 5,) and the foolish undertaking of this atom, this “vapour” of a moment, to inform us how God is “omnipresent,” taking the soul and body of a man for a comparison! (Note, page 7,) I say, notwithstanding all such abominations, the Word was made flesh, saith John, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John i. 14. So likewise Paul beareth witness, saying, When the fulness of the time was come, God sent forth his Son, *made* of a woman, made under the law, &c. (Gal. iv. 4.)

“Eli, Eli, Lama Sabachthani?” O, turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the son of thy hand-maid! (Ps. lxxxvi. 16. Luke i. 38.) This was in his agony, in that he feared! (Heb. v. 7.) I said in my haste, All men are liars! (Ps. cxvi. 11.) The shadow of doubt passed swifter than a ray of light in the morning: darkness was

* John xi. 41, 42.

† See also Acts xvii. 30.

over all the earth from the sixth to the ninth hour; one shadow more, and all was gone!—Jehovah, what is man, that thou art mindful of him? and the son of man, that thou visitest him? (Ps. viii. 4.)—But I know that Christ, being raised from the dead, dieth no more: Death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. (Rom. vi. 9, 10.) And through Him, who came to deliver me from the fear of death; through Him, who is my hope; He, who trusted in his God; through Him who is the resurrection and the life; my trust is also where his trust was. (Ps. xxi. xxii. 8.)—Little did the rebels think that they were uttering the prophetic words of the prophet. See Mat. xxvii. 39 to 43. These things are the keys of David, and the sure mercies of David, viz. his resurrection according to the testimony of the second witness, which is the spirit of prophecy, it being the revelation thereof, made known by the witnessing spirit of the new covenant; to wit, (Ps. cxvi.) O Jehovah, truly I am thy servant; I am thy servant, the son of thine hand-maid; thou hast loosed my bonds. (See Acts ii. 24.) I will offer to thee the sacrifices of thanksgiving, and will call upon the name of Jehovah; I will pay my vows unto Jehovah, now in the presence of all his people, in the courts of Jehovah's house, in the midst of thee, O Jerusalem: praise ye Jehovah.

This is the interpretation of "The Revelation of Jesus Christ, which God gave unto him;" and not the abominable construction that E. S. and his disciples have put upon that book, breaking "the scriptures of the prophets," to make out their doctrines.

I will just make a few more observations on 1 John iv. 2, 3. Paul, speaking of the ministers of the new covenant, saith, We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Troubled on every side, &c. always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live, are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. We preach not ourselves (saith he,) but Christ Jesus the Lord, and ourselves your servants, for Jesus' sake. We have the same spirit of faith [that he had,] according as it is written, (Ps. cxvi. 10.) I [Messiah] believed, therefore have I spoken. We also believe, and therefore

speak. (2 Cor. iv.) This is the meaning of "Jesus the Christ is come in the flesh;" his coming is, "the spirit of faith." Not as Moses, who put a veil upon his face, so that the children of Israel could not see any end of the things that were to be abolished; the weak and beggarly elements, in the which there was no life giving hope, but death, in a constant succession, both of the priest, the sacrificer, and the beast which he sacrificed, and neither of them could make the comers thereto perfect, as spiritual sacrifices. But God hath made our priest a quickening spirit, whose coming is, "the spirit of faith."

As to this writer's "divine humanity hid in a body of flesh," the scriptures of the prophets testify of no such coming, neither doth the witness of the first witness make known any such mystery. It is therefore one of those mysteries that hath its root and nourishment in "Mystery Confusion," its mother.

The coming of the Son of Man in the clouds of "the new heaven," before that generation passed away, was in a cloud of messengers.* Jehovah was seen over them,† and his arrows went forth as the lightning; and Jehovah God blew the trumpet,‡ and went with whirlwinds of the south. And he made the sons of Zion§ against the sons of Greece, as the sword of a mighty man. (Zach. ix.) Then the day of God, spoken of by Moses and all the prophets, came upon them. The old heavens, by "the spirit of faith," were forced off the heart, and the elements did melt with the fervent heat thereof; the old earth also, and the works thereof, were burnt up. Mal. iv. Isa. lxvi. 24. Dan. ii. Mat. xxiv. 22. 1 Thes. ii. 16. Mat. xxii. 7. Thus was the son of man revealed,** and not to be accomplished now, by the confusions of E. S., whom this writer sets forth as the messenger of God, to make known a mystery of which the apostles were ignorant, but now manifested by him!

This revealing of the Son of Man, was the accomplishment of the vision, seen by Daniel the prophet, who stood in his lot at the end of the days; which signifieth, he was discovered to be a true prophet, though he knew not the meaning of the vision; and of which, respecting the time, the messenger himself knew not. Dan. viii. 27. xii. 8, 9, 13. Many, both Jews and Gentiles, have, from time to time, undertaken to count those numbers,

* Mat. xxiv. 1 Tim. v. 21. † Isa. xlii. to 8. ‡ Mat. x. 19, 20. § Rev. xiv. 1.

** Luke xvii. 30.

(a thing which Daniel himself did not attempt doing,) and thereby have deceived themselves, and those who harken to them.

When a vision becomes a reality, it is then opened and understood.

The time of the vision, seen by Daniel, becoming a reality, and also the accomplishment of Nebuchadnezzar's dream, (Chap. ii. 44,) took place during the Idumean dynasty. Esau, who at that time had no power of his own,* sat upon the throne of David, in the person of "Herod the Great;" who was the little horn,† and an usurper of the sceptre of Judah, without any power of Esau, as a nation, but by the power of the Romans, who conquered and gave him the kingdom of Israel; the people receiving and acknowledging him to be their King. Mat. ii. 1. At that time, "the tabernacle of David had fallen down," and the kingdom was "the mount of Esau." Oba. 21. At that time, the saviours came upon the mount Zion and judged it; the kingdom was taken from the blind Jews, who saw not that the line of Judah was dethroned, and in their subjection to Herod, who was an Idumean, the prophecy of Isaac was accomplished, viz. "Let thy mother's sons bow down to thee," which could not have taken place, until they had become "most vile." Esau, then, got the dominion, and was lord over his mother's sons.

Some might contest the accomplishment of the prophecy by the Herodian dynasty; but where is there any other proof in the testimony of Israel, from Isaac to Messiah, where at any time, previous to this, the line of Esau ever ruled over Jacob? And I have no doubt, that Herod, who understood dark sentences, (see Mat. ii.) understood it in this manner. For the prophecy of Isaac is to be understood of dominion, in the hereditary line of the first-born, which Esau, by consent, had transferred to Jacob.

Herod might have been instigated to this interpretation, by Nicolaus of Damascus, the most fawning parasite in the court of that monster of cruelty; who, to quiet the minds of the Jews, that he might be the firmer fixed in the throne, strove hard to make it appear that he was a Jew. Dan. viii. 25. See Josephus'

* Dan. viii. 24.

† His looks were more stout than any of that dynasty—Dan. vii. 20

account of the rise, life, reign and death of "Herod the Great." The character of this man, (and also others of the Esau dynasty,) is so fully delineated, (Dan. viii. 16, 17, 23, 24, 25,) that it wants but the name to identify the person. Commentators have applied this prophecy to "Antiochus Epiphanes:" but to him it is not applicable; for it is long after his reign, and at the very close of the vision, (verse 26). But on account of what is said, verse 25, that "he shall be broken without hands," they have fitted it to Antiochus, whose death was occasioned by a fall from his carriage.* But I now point out one of that dynasty, unto whom it is really applicable, who "rose up against the Prince of Princes," and was smote without hand, either that of a man, or a fall from a carriage, viz. "Herod the King," one of the successors of Herod the Great. See Acts xii. 1 to 6, 23.†

When this dynasty reigned, the sceptre had departed from Judah, and was in the hand of Esau; at that time, he was lord over his brethren, and his mother's sons bowed down to him.

It is evident, saith Paul, in his epistle to the Hebrews, that our Lord sprang out of Judah. Heb. vii. 14. Therefore, "the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come," (Gen. xlix. 10.) signifieth, that it would at that time have departed from Judah into some other hand; for it is a contradiction in terms, to say, the sceptre shall not depart from Judah, &c. until Judah come.

Why did certain of the Pharisees say, (for I apprehend, some of them were friendly, John iii. 1.) Get thee out,‡ and depart hence, for Herod will kill thee? Did they not know that he was craftily watching of him, being jealous, because he knew that he was not in the right line for the dominion,

* 2 Mac. ix. 7, 8.

† Herod the Great came in like a fox, and reigned like a lion. This great wicked man, was under continual apprehension of being assassinated, even by the hands of his own sons, three of whom he had put to death, bringing this charge against them. There were also many snares laid for his life, but he was preserved for a dreadful scourge to that wicked generation; and when his work was accomplished, then the hand of God smote him in a most awful manner, and the stench of his filthy carcass was intolerable to his attendants, some time before his death.

‡ This manner of speech, according to our idiom, appears harsh; but it was not so to them. See Gen. xii. 1. Zec. vi. 7.

and that a descendant of David was then looked for, according to the scriptures? The answer that Jesus gave, is an answer to this question, to wit: go ye and tell that fox, (Mark xii. 13. Lam. v. 18, 19. Oba. 21.) behold, I cast out demons, and I do cures to-day, and to-morrow, [according to the Scriptures,] and the third I shall be perfect, [to overthrow him, according to the Scriptures;] nevertheless, I must walk to-day, and to-morrow, and the third, [will be their hour, and the power of darkness, Luke xxii. 53. xx. 20. Lam. iv. 20.] for it cannot be that a prophet perish out of Jerusalem; therefore, I will not go out of Jerusalem, and save myself by flight. And that he and his parasites were jealous of him, is also evident, according to his parable. Mat. xxi. 38. Indeed, nothing but the over-ruling hand of God preserved him from their power, until the appointed time.

Dan. viii. 23. And in the latter time of their kingdom, when the transgressors are come *to the full*, (Isa. i. 28. Dan. ix. 24.) a king of fierce countenance, and understanding dark sentences, (Prov. i. 6.) shall stand up, [to defend them against the latter time of their old enemies;] which "Herod the great" certainly did, and, at the same time, sold them into the hands of the Romans.

This dynasty understood "dark sentences," i. e. they were conversant with the prophets. Mat. ii. 1—8. Acts xxvi. 3—27. Here Paul could freely speak of Jesus; the object of fear for the dominion was out of sight; and, according to the proverb, "out of sight, out of mind." Nevertheless, his removal hastened their destruction; and the sceptre reverted to him who is of the tribe of Judah, whose right it was, is, and will be, to the end. Ezek. xxi. 27. 1 Cor. xv. 24.

Judah is my law-giver; Moab is my wash-pot; over Edom will I cast out my shoe, &c. Ps. cviii. 9. I will tread down the usurper, with all who brought him in, set him up, defended, and supported him.* The words of Balaam, which were put

* Isa. x. 27. A remnant was saved; and the will of their Father was done in earth, by their ministry, verse 22. Rom. ix. 27. But the great body awoke to shame and everlasting contempt; (Dan. xii. 1. John v. 28, 29.) pursuing of them from generation to generation. But "in the latter day," the one body is to return, and which Paul calleth "our vile body." That it will "be fashioned like unto his glorious body:" even that body which, united to its

into his mouth by the messenger, (Num. 24.) to wit: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth (or Seth.) It is an undeniable fact, that the religion of a country in old times, was looked upon as its only strength; and indeed, the law of Israel, even when the iniqui-

“elect” head, was a light to lighten the Gentiles, gathering of them into “the same spirit of faith.” For, saith he, if the casting away of them be the reconciling of the world, what the receiving but life from the dead? Rom. xi. 15. See Isa. xxvi. 19. Verses 17 and 18, contain a complaint and appeal; and the complainants are answered by a promise, verse 19. This is not a remnant separated from the great body, as Isa. x. 22, but the whole, as Eze. xxxvii. 11—15. See Rom. xi. 25—28. These things are in “the prayer of Moses, the man of God,” who foresaw the destruction of his people, saying, Thou turnest man to destruction, and sayest, Return ye children of [those] men. Ps. xc. 3. see verse 13. with Rom. xi. 16, 28. Thou turnest man to destruction, saith Moses: to understand which, see Isa. lxvi. 4. 1 Thes. v. 3. 2 Thes. i. 9. 2 Pet. ii. 1. iii. 16. As saith the prophet, respecting their last severe judgment, “and in that day they shall roar against them, like the roaring of the sea; and if [their blind guides] look unto the land, [supposing it is sacred, which was, and is yet their idea,] behold, darkness, [extremity of] sorrow, and the light is darkened in the heavens thereof.” Isa. v. 30. See Luke xxi. 25—35. All these things, viz. sun, moon, stars, &c. are used as figures, according to the “similitudes” of language in “the Scriptures of the prophets,” which “he came not to destroy, but to fulfil.”

Thou turnest man to destruction, (saith Moses,) and sayest, “Return ye children of men.” And he saith, For a thousand years in thy sight, as yesterday, (i. e. nothing to thee,) when it is past, and a watch in the night. Isa. xxi. 11, 12. And again, in his prayer for his people, he saith, Return, O Jehovah, (how long?) and let it repent thee concerning thy servants. This last is what Paul meaneth, Rom. xi. 28. For one and all, master and disciples, kept the eye steadfast upon “the law and the prophets.” Isa. i. 4, 5. xxix. 24. Luke iii. 23. (“Now this very Jesus had been about thirty years under governance.” See Thomson’s translation, corroborated by the words of the apostle; see Gal. iv. 1, 2; so likewise the prophets; see Micah vii. 15. Ps. cxix. 18.)

This “prayer of Moses, the Man of God,” was the comfort of Peter; and with the words of this prayer, he comforted the obedient children; (2 Pet. iii. 8, 9.) who, seeing the “swift destruction” which was coming upon them for all their iniquities, mourned for them with exceeding great sorrow; (Rom. x. 1. xi. 14, &c. Eze. xiv. 14—20.) yea, not even the tears of the last, the great, the perfect intercessor, for Israel, “because thou knowest not the time of thy visitation.” Luke xix. 41—45. “How long?” saith Moses. “Until the words of God shall be fulfilled.” Rev. xvii. 17. The strengths of governments were given to the beast, viz. priestcraft; by which they have been sorely chastised from age to age; but in the days of the voice of the seventh messenger, the mystery of God will be finished, &c. Rev. 10. 7.

ties of the people were great, and perverse to this righteous law, was, for his name's sake, the strength of Israel, until Shiloh came. As it is written, Jehovah came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran; and he came with ten thousands of saints; from his right hand a fiery law for them. Deut. xxxiii. 2.

The corner stones of the wall of a city are for its support. Job. xxxviii. 6. Ps. cxviii. 22. And the religion of Moab was the corners or strength of Moab; which strength was "the doctrine of Balaam;" from which all idolatry of worshipping the dead, from a belief of their hearing, &c. and erecting images thereof, proceeded.

"Jesus and the resurrection," is a stone that smites the abomination out of the heart, and destroys all the children of Seth

If the prophecy is taken in a literal sense, it signifieth, he shall destroy all mankind; who, from Noah, are literally the children of Seth. Observe, it is a parable; and a parable is "a dark saying;" (Prov. i. 6.) therefore, not to be understood literally. "He took up his parable, and said"—Num. xxiv. 3, 15.

After the image of God, in which he had created him, was defaced in the first Adam, by transgression, he begat in his own likeness, after his own image, and called his name Seth. Gen. v. 3. And as this parable cannot surely signify to destroy all mankind, in which Enoch, Elijah, yea, Messiah himself, (who is the head of every man) are included, it must signify something else. It, therefore, meaneth, he shall destroy all the image of Sheth, in the children; that is done by creating of the mind anew, in the image of the mind of the second Adam, whose mind is the image of his God, and never was defaced. Isa. xxix. 23. xliiii. 7. Col. iii. 10. ch. i. 15. 2 Cor. iv. 4. Heb. i. 3. Ps. cii. 18. Eph. ii. 10. iv. 24. 1 Cor. ii. 16. Phil. ii. 5. Rom. xii. 2. 2 Tim. i. 7. 1 Pet. iv. 1. Such a mind as his, is in all his obedient children. There is no idolatry there: if a phantom for a moment sweeps across it, by looking unto Jesus, the author and finisher of our "spirit of faith," the idol vanisheth as an empty dream. Thus, by reason of the use of the Word of God, we have our senses exercised to discern both good and evil, and we laugh at the spectres of

folly that used, in our ignorance of the Father, and his Son Jesus Christ, to torment us.

If you will believe Mahomet and E. S. the visions of their imaginations were all realities; and each of them collected his inventions from the visions of prophecy.

In the vision seen by Daniel, he was in a deep sleep, on his face, toward the ground; but he touched him and set him upright, i. e. he dreamed (Dan. vii. 1.) that he touched him and set him upright. Dan. viii. 15, 18. He saith, I saw in the night, visions,* and behold, one like the Son of man came with the clouds of Heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed. The Ancient of days, as I have before observed, does not imply personality; "Ancient of days," to signify the person of Jehovah, the Creator of day and night, with whom there is neither day nor night. It cannot mean any such representation. Here are two, that is past dispute; and the Son of man, who died and rose again from the dead, and who was seen in that vision, previous to its becoming a reality, in the fulness of the time, "was made of a woman, made under the law;" and we know that he who was made of a woman is the Christ, that the Christ poured out his soul unto death, (Isa. liii. 11.) that he is Jehovah's righteous servant, that he is a man, that he is substance, (Luke xxiv. 39.) that his witnesses, who did eat and drink with him, after he arose from the dead, (see Acts x. 41.) are men of truth;

* Mahomet said, that he was literally and actually transported through the heavens, (of his own imagination,) by the angel Gabriel, in so rapid a manner, that by the time he descended, a pitcher full of water, happening to stand in his way, when he took his airy flight, was not then emptied of its contents; though the wonders that he says he saw, &c. appear to have required a long space of time. E. S. when walking about the streets of London, at the same time was travelling through the heavens and hills of his own inventions; and Joanna Southcott, of the same visionary family, in her wonderful reports of what she saw, has informed all the fools who believed in her mission, (and they also are not a few,) that she "saw a pig cast alive into a furnace, and was told by her guide, it was a type of the devil," &c.

that E. S. is "a liar," (1 John ii. 22.) that his "divine humanity" is an image of his own invention, (Ezek. xiv. 3.) an idol of your own heart, for Jehovah knoweth it not, and you have put the stumbling block of your iniquity before your face, in words, to wit: this is a "divine humanity," an idol of your own hewing out, and we know that an idol is nothing in the world, and that there is none other God but one. 1 Cor. viii 4.

The mind in which any form of God is erected, is an impure mind. The Ancient of days, as I have before observed, is a "similitude," signifying, the age, power, purity, and durability of his righteous law, by the which he sitteth in the throne of judgment; as saith the prophet, God standeth in the congregation of the mighty, he judgeth among the Gods. (Ps. lxxxii. 1. Deut. i. 17. 2 Chron. xix. 6.) It is a fiery stream, it issued, and came forth from before him. To understand the remainder of verse 10, see Jude 14, 15.

"I beheld then, because of the voice of the great words which the horn spake." Luke xiii. 31. Acts xii. 1—3, &c. This horn was supported by the heathen, and the priestcraft; the whole of which differed nothing from the heathen, except it was, that they held the oracles of God, and were strenuous for not erecting an idol, in some form agreeable to the old imagery within. 1 Kings xviii. 26—30. See Mat. xii. 24. 2 Kings i. 2, 3.

The Beast signifieth priestcraft, supported by its tool, civil authority. The Beast was slain, and his body destroyed, and given to the burning flame. The fiery law, according to the judgment thereof, was poured upon the desolate, according to that which had been determined, (for which, see Moses and the prophets,) and his "body of divinity" (as the priests call it,) was gradually burnt up.

Afterwards, the craft getting strong again, by reason of the old tool being on its side, an image was made to the beast, which had a wound with a sword, and did live, i. e. lived in his image. Now an image, if it is well executed, that which it represents may be known by it.

The first beast, had its rise in the tents of Ham, progressed in every shape of wickedness, and at the time the judgment was

set, and the books were opened, (Isa. xxix. 11, 18,) had become most dreadful, most terrible!

Herod, a heathen by birth, and, a "most vile" heathen in practice, was sitting upon the throne of Israel; and, with the consent of the people, having flattered them with conquests and pomp, was wielding the sceptre of Judah, as if it was his own, and no way accountable to God, whose law is the strength of that sceptre! What a sad state were all things in! And bad as the ages have been, since that age, alas! what would have happened, had the Shiloh not yet come!

O! blind Jews, iniquity has punished your iniquity, and by putting your shoulder to keep up the old idolatry of the nations (1 Thes. ii. 16.) which Jehovah had appointed a day that it should fall: like the dog, who would not eat the hay, because not the food of his taste, but growled, snarled, snapped at, and bit the ox; crushing, trampling under his feet, and grossly polluting the food that was sweet to the taste of a clean beast, who parted the hoof, and chewed the cud, musing, and thinking again and again; therefore, keep away every ox, let him be starved to death by his own stubbornness and malice. Amos viii. 11, 12.

The Jews have been sorely chastised for all their iniquity; and the instrument thereof has been the image of the first beast, which had a wound with a sword, viz. the word of God, whose deadly wound was healed, and, in his image, did live.

The ten horns, signify the civil power, whether in a greater or less degree; this power was as much the tool of priest Calvin, when he roasted Servetus in the fire, as with any of the beast, viz. priestly authority, since its first rise.

It is represented as rising out of the sea; which signifieth, "councils," "sanhedrims," "synods;" in the which, gods, creeds, confessions of faith, &c. have been manufactured; and its root was the tents of Ham, in the family of his youngest son Chanaan. Yea, even the power of the great Nebuchadnezzar was its tool;* and when that dynasty was expelled, the power of Darius became the tool thereof;† did they not make the power of the kings of Israel a tool for them? Did they ever make the law of God their rule? no: but one party, headed by

* Dan. iii.

† Dan. vi.

the priestcraft, went against another party, also headed by the priestcraft, and the law of God was as much regarded among them,* as the gospel law† has been among the “image to the beast;” and wherever the great red or bloody dragon made its appearance, a cursed troop, having the spirit of Cain in them, was the head, with their tool, viz. the power of the civil magistracy, to work their persecutions by.

But through his mysterious ways, “who worketh all things, according to the counsel of his own will,” the tool is beginning to leave them, and like Samson, whose strength was for a scourge to the Philistines, they are becoming weak as other men; and it is well for this writer and myself that it is so: otherwise, “our volume,” and the authors, would have been roasted in the fire ere this, and myself and this answer would undergo the same sentence and execution; for priests never did, when it was in their power, suffer any one to dispute and expose their villany; yea, even now, let the teachers of any sect only have the same power in their hand. Dost thou say, “Am I dog to do this?” Yea, thou, who disputest the point, art that very dog. 2 Kings viii. 13.

Blessed God, who hath so ordered it, that the dragon, that is in the sea, by taking away the power of the image of the beast, will be slain; opening the way, that light may enter, Isa. xxvii. 1; at which time, there will be a new heaven and a new earth: for the second dispensation, having been also corrupted, by reason of necessity,‡ by necessity, also the old heaven and the old earth must pass away;§ at which time there is no more sea, Rev. xxi. 1. “The tabernacle of God,” is “the doctrine of God;” this is “the Bride, the Lamb’s wife;” and he that hath this doctrine in him, hath both the Father and the Son; even “the man Christ Jesus,” the Son of the Father, who is one with him, in truth and love, 1 John v. 10. 2 John 3, 9.

* Deut. vi. 5. x. 12. Lev. xix. 18. † Luke ix. 54, 55, 56. Mat. v. 44, 45.

‡ To understand my meaning of the word necessity, see Exod. xxxii. 34.—Deut. xxxii. 5, 42. Mat. xxiv. 21. Rev. xvii. 17. David Levi, in his answer to Dr. Priestley, saith, “I do freely confess, that these doctrines do not teach or authorize them to shed the blood of Jews—No, Sir, we carefully distinguish between the doctrine and its professors.”

§ All these heavens will be no more at the “change” from mortal to immortality, Job xiv. 12.

“There was no more sea.” And by what has passed, and is passing before our eyes, the time cometh quickly, when priestly authority will be so divested of power, that it will be as impossible to select themselves into “a holy convocation,” &c. in order to enforce the old, or to make new creeds, &c. to gag up the mouth, as it would be to pull the sun from his station. Their day, as to this part of their power, is fast drawing to a close; the evil “spirit of jealousy” is sown among the craft, and like Abimelech, and the men of Shechem,* they are afraid to trust each other.

Wherever it is written, “God sent an evil spirit,” they who conclude from such manner of speech, that it meaneth some abstract evil being, sent to deceive, are ignorant of the law and the prophets; see Num. v. 14. Jer. iv. 10. “The deceived and the deceiver are his.”† Israel, in their wickedness, were always deceived by false prophets, speaking unto them in the name of Jehovah, Jer. xiv. 14. And they drew their conclusions from the promises made unto the fathers, supposing, that notwithstanding their deviating from the law of righteousness, by the law of righteousness, consisting in promises, they could not, as a kingdom, be overcome, or destroyed.‡ And there is as much proof from “the scriptures of the prophets,” that “the seven spirits of God”§ are abstract beings, as there is, that “an evil spirit,” or “a lying spirit,” are abstract beings. First, “The spirit of grace.” 2d, “The spirit of wisdom.” 3d, “The spirit of understanding.” 4th, “The spirit of counsel.” 5th, “The spirit of might.” 6th and 7th, “The spirit of knowledge and fear of Jehovah.” Are these seven abstract beings? No: but the fulness of the spirit of Jehovah, which rested upon him, making him of quick understanding in the fear of Jehovah, not judging after the sight of his eyes, but the inward parts,** neither reproving after the hearing of his ears,†† but in the silent motions of the heart, Isa. xi. Thus he magnifieth the law, and maketh honourable the commandments of his God,‡‡ who, for his own righteousness’ sake, is well pleased in him, saying, “This is my Son, the beloved,” (of whom my prophets have testified,) “hear ye him.”§§

* Judg. ix. 23. † Job xii. 16. ‡ Jer. xviii. 18. § Rev. i. 4. iii. 1. iv. 5. v. 6.

** Ps. li. 6. Rev. ii. 23. †† Isa. xlii. 19, 20, 21. ‡‡ John viii. 7, 8. Jer. xvii. 13. §§ Deut. xviii. 18, 19.

Zedekiah was the lying spirit in the mouth of all the prophets. 1 Kings xxii. 11, 12. And he knew whom the other meant, when he smote him; a mark of authority, used by the judge, (see Acts xxiii. 2,) as a token that he was a liar; (Ex. xxii. 28.) for Zedekiah was the mouth, or voice of all the prophets, being the leader. They were of "the school of the prophets;" where, no doubt, the law was their study. The throne of Judah was there. (Verse 10.) This was the throne of Jehovah; as saith the prophet, "Do not abhor; for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. Jer. xiv. 21. Judah is my law-giver; and this is the throne of which the prophet spake, saying, "I saw Jehovah, sitting on his throne." What! some object of sight? or did he see him, as he had revealed himself to Israel, by a righteous law? See Deut. i. 17. Ps. lxxxii. 1. 2 Chron. xix. 5 to 11. "And the scriptures cannot be broken." John x. 35. The host of heaven, standing by him on his right hand and on his left, were the rulers and the prophets; and I have no doubt, (outwardly,) a very respectable looking company, grave and solemn.

This was the prophetic language used in those days; and Zedekiah knew, that Micaiah called him a son of Belial, i. e. a lying spirit; making all the rest lie, having trusted in him, as a prophet. By suffering Jehoshaphat and his army to go with Ahab to the battle, it deceived Zedekiah, who expected there would surely be victory by the hand of Judah. Thus, that prophet was deceived, (Eze. xiv. 9); and no doubt, on the return of the vanquished, he was punished for deceiving of them, (Eze. verse 10,) who needed not to have been deceived, if he had hearkened to the righteous judgment which had been pronounced against that wicked branch of a most vile root, Ahab, the son of Omri, who appears to have been a creed maker. Mic. vi. 16. It was Jehovah's voice that cried unto the city, saying, "Who shall go for us?" Hear ye the rod, and who hath appointed it; and the man of wisdom saw his Name, it being evidently proved, that he was a true prophet. Mic. vi. 9. Deut. xviii. 21, 22.

But according to the blasphemy of the image of the Beast, the prophet saw an *object*, located on some kind of seat, with a multitude of some kind of *phantoms*, which they call spirits, and

that one of them (a devil of course,) steps forth and offers his services of becoming a lying spirit in the mouth of all the prophets, &c. But God created no such beings as devils, running down men, women and children's throats, deceiving and tormenting of them.—O, this most horrible blasphemy have men uttered against the God of Truth and Love!! The doctrine of the immortality of the soul of man, hath thus led them to “blaspheme the God of Heaven,” and despise “the man Christ Jesus.”

We read, that the number of the Beast is the number of a man: that is to say, the age of a man; to wit, 666. Rev. xiii. 17, 18. This was the age of Noah when he cursed Canaan, (Gen. ix, 25,) who was not a little child. Noah was 600 years old when the flood came upon the earth, (Chap. xii. 6,) and at his age of 666, he cursed Canaan, who was no child; but at an age capable of laying the foundation of evil. At the age that Noah cursed Canaan, iniquity was working its way fast. Noah, foreseeing the result of things then taking place, pronounced the first curse after the flood. Therefore, the mark of the beast is a curse, and the number of his name is Canaan; i. e. his root and his nativity is of Canaan, and the curse of Canaan is upon him.

Men never set up idols, and practised religious rites and sacrifices, without first having a foundation for it; the object was the dead; Ps. cvi. 28.* and the figure thereof, was the idol worshipped in an image. Deut. vii. 25. xii. 3. Noah, at that age, cursed the seven devoted nations, then in the loins of their father;† at which time, “the abomination that maketh desolate,” was building upon; and in the days of Abraham, the iniquity appears to have been confined to Sodom and Gomorrah; but afterwards, when his posterity were brought out, (who, as it were, were hid in the land of Egypt to be brought out as the instruments of judgment and vengeance against those seven abominable nations)‡ their wickednesses, as religious rites and sacrifices, are not to be mentioned,§ any farther than the history testifieth, and which testimony will lead “the mind that has wisdom” to justify the ways of God, when he commanded them to be utterly destroyed. This could have been done by

* Deut. xxvi. 12, 13, 14.

† See Heb. vii. 10.

‡ Exod. xxxiv. 10

§ Eph. v. 12.

fire, as it had been done in the days of Abraham; or by swallowing of them down by an earthquake. But his way is the right way, (Exo. xxxiv. 10,) that we might have a sure history of all those things, and for what they were done, tracing the effect to its proper cause, viz. Idolatry, and the certain coming of Messiah, who, by the resurrection from the dead, has laid a sure foundation, and proved to a demonstration, that the dead know not any thing; but that we might seek for immortality, by a belief in the heart, that God hath raised him from the dead. (Rom. x. 9.) This is the glad tidings. This "spirit of faith," hath no concord with Belial, and in the heart, where Christ thus reigneth, there is no more curse. Rev. xxii. 3.

"Ye shall leave your name for a curse unto my chosen," said the prophet, speaking of the excision. Isa. lxxv. 15. Hence Peter, (who well understood the prophets,) in his epistle to the elect, called them, "cursed children;" noting down at the same time, the mark of the beast, viz. the ways of Balaam. 2 Pet. ii. 14, 15.

I saw in the night, visions, and behold, (*one*) like the son of man, &c. Dan. vii. 13. i. e. the clouds of Heaven with which he came, they brought him near before him. Then, upon what principle was he thus brought near? By a ministry, preaching peace by Jesus Christ, (Acts x.) "to the Jew first, and also to the Gentile." Thus, by a figure, he is represented as being brought near; i. e. as a "Mediator between God and men;" placing him between that fiery stream, that issued and came forth from before him. (Deut. xxxiii. 2. Ps. l. 21, 22, 23.)

It was a vision of the reality of a Mediator, at the appointed time; viz. the man Christ Jesus, (1 Tim. ii. 5,) who said, (speaking of the destruction then ready to fall upon them,*) Except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened. And was he not the elect Mediator? Isa. xlii. 1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles: and by him, an elect remnant was saved, out of all the tribes of Israel, at the head of which, after

* Zeph. ii. 2, 3—This is different doctrine than the blasphemy contained in Calvin's decrees.

his resurrection, he went forth "having their Father's name written in their foreheads," whose name is Love. He that loveth, dwelleth in God, and God in him; and thus he went forth, conquering, and to conquer. This was the royal priesthood, after the order of Melchizedek; the ministering spirits, sent forth to minister. These were the chariots of salvation. Jehovah gave the word; great was the company of those that published. Ps. lxxviii. 11. Isa. lii. 7. Nah. i. 15. Mark xiii. 10. This company was the clouds of Heaven, with which he came, and that brought him near before him. As saith one of these ambassadors for Christ, "we pray you, in Christ's stead, be ye reconciled to God."

The apostles tell me, that "God is one;" and that he is "the God of our Lord Jesus Christ." And Jesus saith, This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent.

But with respect to this writer's doctrine, to help out with which, he has selected the following, to wit: I and my Father are one; John x. 30; then, by these men's rule in arithmetic, and their quibbles in logic, John xvii. 22, 23, must come up to their measure, to wit, "That they may be one as we are."

I would advise those whom they are deceiving, to read with attention the 17th Chap. of John; and even here, not to stop and draw hasty conclusions; as for instance, verse 24, "thou lovedst me before the creation of the world." This is explained by Peter, who surely knew what his master meant, better than these men do; to wit: 1 Pet. i. 20. who verily was fore-ordained before the foundation of the world, but was manifested in these lost times for you, &c. Therefore, he meaneth, that the love of his God was set upon him, before the creation of the world. He speaketh of "the most high God," and not of himself; even the God and father of our Lord Jesus Christ, who created all things, by Jesus Christ. The apostle, in his epistle to the Galatians, (chap. iii.) saith, the promises were made to Abraham and his seed; and that this seed is Christ; "and this I say, that the covenant that was confirmed before of God, in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Is this man speaking of a pre-existing person, or of a promise made to Abraham, confirmed with an oath,

respecting his seed; which seed, saith he, is Christ, verse 16, 17. But as to person, was Abraham's seed, viz. the Christ, in whom God confirmed the covenant; a pre-existing person, when Jehovah swore unto Abraham. Gen. xxii. 16, to 19. Heb. vi. 13.* thus all things were created by him, and for him.

“ Daniel Waterland, D. D. master of Magdalen College in Cambridge, and chaplain in ordinary to his majesty,” who wrote against the other side of “the street,” in the year 1720, in one of his “sermons,” entitled, “Christ's Divinity proved from Creation,” has made the following observation, to wit: “the next passage in order is Ephe. iii. 9. God, who created all things by Jesus Christ. The sense of this must be the same with the former, and needs not any comment. The last words, by Jesus Christ, are observed to have been wanting in the most ancient copies; and are therefore probably presumed to be an addition to the text. If so, then this text is nothing to our present purpose. I shall only remark, that when this text is away, there will be but one left in the whole scriptures, where that particular form of expression is used of God's making the worlds by the son, and that is Heb. i. 2. By whom also he made the worlds.” Thus, one after another, these mutilators would have the different places expunged from the book, because they cannot stretch them to suit their jarring creeds, and abominable confessions of faith—Hebrews i. 2, has no allusion to the sense put upon it; as for instance, 1 Cor. x. 11. “now all these things happened unto them for our ensamples, and they are written for our admonition, upon whom the ends of the world are come.” This is the two covenants; the ends of which met upon that generation. The old, had come to the last end;† and the first end, or beginning of the new covenant met it; for the one could not pass away, until the other came, and forced it off; “he taketh away the first, that he may establish the second,‡ Heb. x. 9. But admit the

* Acts vii. 17. It was the certainty of a reserved people, who were wonderfully kept, until the seed should come; and the excision is as full a proof that he is come, as that he was to come: was a proof, by their being preserved in one place, and known as a distinct people, at the very time, when their old enemies, as to name and genealogy, (Ezra iv. 15. Est. vi. 1.) were swallowed up in the Roman vortex.

† Isa. li. 6. Heb. viii. 13.

‡ Isa. li. 16. Dan. ix. 27.

testimony of this writer; viz. Emanuel Swedenborg is a messenger sent to supersede the apostles by a new message, &c. There would be two ends and a middle, that is to say, three covenants. But they must first root out the foundation from "the book of Jehovah," and prove, that "the man Christ Jesus" is a non-entity; a task, which this writer has, in a very awkward manner, undertaken to do, see pages 4, 8, &c. Why do these deceivers act in this hypocritical way? Why do they cant in this Babylonian jargon? Why not boldly speak the language of their heart? to wit: "we despise the man, and we deny that he raised him from the dead, and gave him power," &c.

There is as much proof from Eph. i. 4. for the personal pre-existence of the saints and faithful at Ephesus, as there is for the personal pre-existence of Jesus, John xvii. 24. also 2 Tim. i. 9. This is the election, both head and members, unto whom the mystery of his will was made known, according to the good pleasure of his will which he had purposed in himself; &c. Eph. i. 9: the whole of which has no more to do with John Calvin's election, than it has to do with his Christ, or Emanuel Swedenborg's Jesus;—but an appointment to the office of messengers, to make known his will, in and by the Christ, and thereby establishing the covenant made with Abraham, in his seed, and that by an oath. And although there has been a vast company of the workers of iniquity of all sorts and sizes, trying their hand at it for many ages past, yet is it the same as when he established it by them; (Eccle. iii. 14.) the gates of darkness never did prevail, and the time cometh, when it shall prevail against them.

The glory which thou gavest me, I have given them, that they may be one, even as we are one. John xvii. 22. Do such writers as this man, know what this "glory" meaneth? Truly, if we may judge by their doctrines, they know as much about it, as "the wild ass of the wilderness" knoweth of the nature and properties of the loadstone, or how to appreciate its worth.

Do you suppose, there was no glory in throwing down and rooting up the ancient heathen superstition that had been making inroads for many ages in different shapes, and by the priests thereof (at the head of which, Cæsar was the high

priest,) looked upon as “the everlasting hills?”* And will there be no glory in destroying the present abominations, which are the image of the other, only finer drawn and painted, the better to deceive? And this will be done by the same “doctrine” that overthrew the other.

It is the curse of man, that proneness to suppose that he is, what he is not; and from the resurrection of Jesus Christ, to this day, what is it that first set up, and keeps up the hireling, but ignorant men paying of them to pray for their immortal souls? Is not this the very root of that accursed superstition, (called by those who suppose themselves clean,) *poperly*? And what are you better than these people? Are not your doctrines the very same? Poor ignorant people, “you worship you know not what;” and your hirelings know well how to make merchandize of you (2 Pet. ii. 3.) Rev. xviii. Hence the name of the beast, in which Noah pronounced the curse; to wit, *Canaan*; which being interpreted, is, “a merchant:” (see Acts xix. 24. 25.) and as Mystery Babylon rose, her merchandize increased; but she will fall at the appointed time, for strong is the Lord God who judgeth her. Rev. xviii. 8.

When Jehovah is said to “go down and see,” &c. let the eyes of the understanding be fixed upon a prophet, (see Jer. vi. 27,) by whom he thus acted; yea, and searched Jerusalem with candles, Zeph. i. 12. Jesus Christ and his twelve apostles, were, and are these candles. Their doctrine is one; and it is “the doctrine of God.” Jesus the Christ is judge; the apostles are judges; and “the Most High God” is judge himself. Selah.

It is “the doctrine of God;” which is “the doctrine of Christ;” which is “the doctrine” of the ambassadors for Christ. There is no plurality in it. It is one;—no jar, no break, but one joint word. For this he prayed to his God, saying, That they may be one, as we are, that the world (through their testimony,) may believe that thou has sent me.

And would you foist your abominations upon Christ; supplant the ambassadors for him, and make God a liar? Out with your filthy inventions. This is the charge which the apostle giveth against the whole Gnostic crew; to wit, Who-soever transgresseth and abideth not in the doctrine of Christ,

* Isa. xlii. 13, 14, 15. Nah. i. 5. Hab. iii. 6. Zeph. i. 10, 11. Acts xix. 27

hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God's speed; for he that bid-deth him God's speed, is partaker of his evil deed. 2 John 9, 10, 11.

Whenever the scriptures speak of "the Most High God," as going down, seeing, wondering, &c. any absurdity that may appear, is to be done away from the mind, by remembering the Elohim, at that time; see Exo. xxii. 28. Deut. x. 17. Jos. xxii. 22. Ps. lxxxii. 1—6. (John x. 35.) Ps. cxxxvi. 2. cxxxviii. 1. For being vested by the authority of God, to act according to justice and judgment, mercy and truth, (which four make a plurality,) contained in a righteous law, (the glorious high throne from the beginning, Jer. xvii. 12,) hence he called them Gods. This plurality was contained in one; viz. Moses; Exod. iv. 16. "I have made thee a God to Pharaoh:" i. e. a head over him; justice and judgment were the habitation of his throne in Moses. In justice, judging that nation; and by the right hand of the same Moses, in the sight of Pharaoh and all his host, mercy and truth went before his face, in the deliverance of his people. (Ps. lxxxix. 14. Acts vii. 7.) Justice and judgment, mercy and truth, these are the cherubim recorded in the Book; and "blessed the people, that know the joyful sound; they shall walk, O, Jehovah, in the light of thy countenance." Thus, notwithstanding the fables of Jews and Gentiles, the scriptures speak of only four; and if those cherubim are some kind of created animals, Moses, who had "the pattern" of all that he made shewed unto him in the mount, must have brought down the commandment in one hand, and a pattern to make an idol in the other! Exod. xx. 4.

Job saith, "He holdeth back the face of his throne:" by which is meant, he keepeth back justice and judgment, that wrath should not flow down as in a moment upon the transgressors, (Ps. cxxx. 3); and also, "he spreadeth his cloud upon it." Job xxvi. 9. Lev. xvi. 2. All those things that were made in the wilderness; Messiah, when he came, as the ministering word of God, he shewed them unto him, the meaning thereof, by the out-pouring of his spirit with-

out measure, Mic. vii. 15. As to your "hard speeches against God," to wit, when you speak of the temptation of Jesus in the wilderness, they are most blasphemous! Do you not say, that the spirit of God drove God into some wilderness, among wild beasts, to be tempted by a devil, such as you teach? This is one of this writer's "hundred and forty-four passages, in proof that Jesus Christ is the supreme and only God of heaven and earth;" Page 18 on Mat. iv. 7.

Let us see what Mark saith; though his words appear different, yet the sense is the same. Mark i. 9, Jesus was baptised of John in Jordan, &c. And there came a voice from heaven, Thou art my beloved son, in whom I am well pleased. And immediately the spirit driveth him into the wilderness, and he was there in the wilderness (see Mic. vii. 15.) forty days, tempted of Satan,* and was with the wild beasts; and the messengers ministered unto him.

The history of the temptation of the first Adam, is an allegory: so likewise, that of the second.

As to your incarnated "devil in a snake," it is of a piece with your incarcerated, otherwise, incarnated god in a lump of flesh, and the like history of all the rest of your "dungy gods."

The general doctrine, educed from the temptation of Jesus is, that the devil [viz. the devil of their own invention] literally took him hither and thither, &c. A very curious kind of a journey, when it is considered who they say he is; viz. one party saith, that he is "the second person in the trinity," &c.; but this writer saith, Nay, he is not "a co-partner," but "the sole supreme, and exclusive divinity," &c., "the supreme and only God of heaven and earth."

Some might answer by a question; to wit, "Why were not these things wrote plainer, so that we might as easily understand them as any other book?" To this I also answer by a question, Why do you let men as ignorant of these things as yourselves deceive you? Are you not like the Israelites of old? Jer. v. 31. Do you not also love to have it so? Why do you submit to their teachings, in the which they deny "the man Christ Jesus," by whom alone these things can be understood, according to the nature and fitness of things, and support them

* Ps. lxxiv. 14. Isa. xxvii. 1. See Mat. iv. 8. with Job xli. 34.

in uttering their jargon, and dreadful blasphemy respecting the temptation of Jesus? Are you not partakers in their sins? You have hitherto done it in ignorance. But now "come out of her," and then you will see the nest of abominations you are now in! It is "the haughtiness of man," that arrogant, domineering, superstitious, consequential, vile, covetous spirit of priestcraft, that has sealed "the Book;" for in itself, it is as plain as any other book, according to the nature of things therein treated of.

To be tempted, is no sin; and he was in all points tempted, like as Adam. without sin; Heb. iv. 15. For how could Adam be the figure of him that was to come, except he was tempted as Adam was? Rom. v. 14.

Let no man say, when he is tempted, "I am tempted of God;" for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. James i. 13, 14, 15.

This writer, in order to fix his idol "divine humanity," alias "human divinity," firm, has attempted to degrade the Son of God, by a quotation from Mark, ch. vii. ver. 37. "the people were beyond measure astonished, saying, He hath done all things well." This is another of his "hundred and forty-four passages;" and upon it he observes, "of no mere man can such testimony be given, for in many things we offend all." James iii. 2. He then, beside James, also cites Jeremiah, ch. xvii. 9; David, Ps. xiv. 2, 3; and Paul, Rom. iii. 10; to bear witness with him; closing the harangue with the following observation, to wit: "of Jesus, however, it is written, that no unrighteousness is in him. John vii. 18. And in another place he further says, which of you convinceth (or rather convicteth) me of sin? John viii. 46. :* evidently claiming to

* He has made it appear, that Jesus challenged those hardened men, merely upon his own account. But the challenge is the same as that of Paul. Compare John viii. 46 with Rom iii 7, 8 The gain-saying Jews had charged him with being a liar and deceiver; and, as his Master had done, he challenges them to prove it, by convincing the people, that any man, who was contrary to the mind and will of God, could possibly do what he had done, to the glory of God, among the heathen. See John ix. 16—31. ch. iii. 2; see ch. xv. 24. with ch. ix. 32, 33.

be exempt from the guilt of evil; and, consequently, as there is none good but one, which is God, to be himself that one God." Page 161. Here he has drawn the charge of the most vile sinners (against whom the prophets, whose words he has quoted, were testifying,) and as there are none good, but all are of this class, Jesus is either this vile sinner, or God himself! But what saith Jesus Christ? "A good man, out of the good treasure of the heart, bringeth forth good things." Mat. xii. 35. And again "little children, (said John in his epistle to them,) let no man deceive you; he that doeth righteousness, is righteous, even as he is righteous." 1 John iii. 7. And Jeremiah, David, and Paul, refuse to become witnesses against "the Christ of Jehovah," in favour of his enemies.

Every prophet has been ransacked by them; and they have stolen his words, like their brother thieves of old, to work out their villany by. Jer. xxiii. 30. Zach. v. 1—4. John x. 1, 10. Rev. xxii. 15—19.

The prophet, it is evident, drew the portrait of "a good man," Jer. xvii. 7, 8. Afterward he delineated the evil man. He saith, "the sin of Judah, written with a pen of iron, with the point of a diamond, graven upon the table of their heart, and upon the horns of your altars," &c. This first verse appears to have been similar to what is called a preface; and he draws the two characters, viz. the righteous and the unrighteous. Which of the twain is verse 9 for? "Why halt ye between two opinions?" Compare verses 5, 6, with 7, 8: verse 5, he is delivering a message unto those who would persevere in the deceit of their own heart, notwithstanding they would enquire of Jehovah, by him; for he knew their heart well. See ch. xviii. 12—20; likewise read, with attention, ch. xlii. xliii. and xliv.

Alas! what "villany" (Isa. xxxii. 5—7. Mat. xv. 1—14. Ps. cxix. 126.) has not been uttered by an abominable priestcraft, taking the 9th verse of the 17th chapter of Jeremiah for what is called "a text." Yea, and they will bring their "text" (as they call those mutilated Scriptures,) to contradict God himself! (Rom. iii. 4.) to wit: Ezek. xi. 16—20. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence; (Mat. xiii. 36—43. see John viii. 44.) and I will give them

one heart, and I will put a new spirit within you, (Luke ix. 55.) and I will take the stony heart out of their flesh, and will give them an heart of flesh, that they may walk in my statutes, and keep mine ordinances and do them; and they shall be my people, and I will be their God. "Nay," saith "the spirit of Anti-christ," "this is not true: I am clean by an imputed righteousness, and my heart is deceitful above all things and desperately wicked." (Mat. xii. 33—37.) That is to say, another man's heart. For their own "deceitful and desperately wicked heart," would get outrageously mad, if "an honest and good heart," from the Word of God, should point out their villany to them, and show unto them the deceit of their heart according to "the doctrine of Christ."

They likewise take the words of this prophet, verse 5, to curse all those who believe and trust in "the Lord's Christ," to wit: Cursed* the man that trusteth in man, and maketh flesh his arm, and whose heart (viz. a deceitful heart, like a deceitful bow, Ps. lxxviii. 57.) departeth from Jehovah, i. e. departing from his counsel, after they had sent the prophet to enquire for them, who well knew their deceitful and desperately wicked heart, that they would trust in the strength of Egypt, to protect them against their enemy, the king of Babylon. As also saith the prophet Isaiah, xxxi. 1—3, the Egyptians (*are*) men, and not God; and their horses flesh, and not spirit.

The filthy descriptions which this writer has pointed out, and applied to Jesus, as a man, though they are a description of his own heart, and that of his master E. S., are in no way applicable to my Lord and Master, who, in following of him, hath led me out of all idolatry, and brought me near to God, "through the blood of the everlasting covenant." Not the blood of "a divine humanity," &c. for the Scriptures testify of no such blood. Nor yet after the following fable, to wit:

" Rich were the drops of Jesus' blood
That calm'd his frowning face,
That sprinkled o'er the burning throne,
And turn'd his wrath to grace."

* The verb "be," is not in the original; it was then in the present tense, to wit: "cursed the man," &c.

Thus, one part of their God is sprinkled upon some throne set up in their imagination; and a Being, according to their description, more like one of the heathen furies, than the God of love, hath his frowning face made to smile at this blood! And they have cursed and sent all the Jews to hell, generation after generation, for spilling of this blood, which hath made "the first person of the Trinity" smile, and caused him to change his mind! Mal. iii. 6. The next witness that this writer has cited against the purity of "the man Christ Jesus," is, as usual, a detached part of a Scripture, to wit: Ps. xiv. 2, 3!! But unto all whom it may concern in this evil day, when men bring such witnesses as this to further blind the ignorant, I say, be it known, that the man whom his God delighteth to honour, (Ps. lxxxix. 19—38. xci. 14, 15, 16.) instead of being of those "who had all gone aside," &c. "the law of his God was in his heart, and none of his steps did slide," and he was the head of the messengers, and Jehovah was seen over them.* It was through them, and by them, that he looked down from Heaven, at that awful period, when he "searched Jerusalem with candles," and found the rulers, priests, scribes, and lawyers, the very character there delineated, to wit: "they had all gone aside, they were altogether *stinking*, (Mat. xxiii.) none that did good, (Mat. xxiii. 13.) no, not one." They were found more vile than ever they had been; even like the basket of figs, that could not be eaten, they were so bad. Jer. xxiv. "Have all the workers of iniquity no knowledge, who eat up my people?" Micah iii. 1—7, 9—12. "They eat bread, and call not upon Jehovah." Mal. ii. Can it be possible, that this writer is so blind, as not to see here are evidently three parties? viz. the workers of iniquity, to wit, the priests, and their tool, "the secular power," (as priestcraft calleth it,) who had departed from the law of God; secondly, "my people," whom they were devouring; (Mal. iii. 16—18.) and thirdly, "the congregation of the righteous," by which he was judging the wicked, and delivering the remnant, who had ears to hear, from the dreadful calamity that was coming upon them, according to all that was written in

* Zac. ix. 13—17. Rev. xiv. 1—5. "Their Father's name was written in their forehead" The Pharisees used to write sentences out of the law, and bind them on the *outside* of their forehead, to be seen of men.

Moses and the prophets. Deut. xxxii. Ps. xxi. 9. Mal. iv. 1. Mat. xxiv. 14, 21, 22. 1 Thes. ii. 16. When men are "mad upon their idols," they break off bits to answer their purposes; and without stopping to read and consider the connection, off they run with the plunder. Ha! ha! they say, we have gotten something to strengthen "our confession of faith." Hence the common proverb of the Jew* and of the Gentile, to wit: "He that runs may read." Such is "the ignorance of foolish men!"

At that time they had totally made void the law, as saith the prophet, "It is time for Jehovah to work, for they have made void thy law." It was all turned into merchandize, and the temple itself was made a den of thieves! They never were in such a horrible state, since, as a people, they were brought up out of the land of Egypt, to maintain the knowledge and character of Jehovah among men. The wicked walked on every side of the throne of judgment, for the vilest of the sons of men was exalted, in the person of Herod the Idumean;† at which time his sword was bathed in heaven, and came down upon Idumea, and upon the people of his curse to judgment. Mala. ii. 2. iii. 9. Isa. lxxv. 15.

Let any one but a fool, examine Ps. xi. and xii. and see if the 3d verse of Psalm xiv. is applicable to the purpose for which this writer and his brother Calvin have selected it. Is this character and that character the same? What do such writers as this man write for? is it for the love of God? the benefit and happiness of men? or for what?—But to return to the psalm, whence he has stolen a part. Psalm xiv. 5. There were they in great fear; for God [*is seen*] in the congregation of the righteous.

The priests were afraid of losing their merchandize, John xi. 48. Acts iv. 1, to 22; and the people were in great fear for what they had "ignorantly" done. Chap. ii. 37, 43.

This was in the day of judgment, as it is written, (Eze. xxiii. 45.) "The righteous men, they shall judge them, after the

* David Levi uses this proverb in his answer to Dr. Priestley It is a corruption of Hab. ii. 2. He saith, that he will turn to the people a pure language. Zeph. iii. 9. Men do "corrupt the word," by this means it is impure.

† Ps. xii. 1. to the end. Isa. xxxiv. 5. Oba. 21. 1 Tim. iv. 16.

manner of adulteresses, and after the manner of women that shed blood; because they (*are*) adulteresses, and blood is in their hands."

Hence Jesus prefaces his prophetic parable, Luke xvi. 16 to 30, by the figure of a man, putting his wife away. That he who did this, save for the cause of adultery, sinned; for in the beginning, God created them male and female; signifying, that they were about to be put away for the abominable crime of a most vile and filthy adulteress. This took place, at the time that the decree spoken of by the prophet, went forth, Zeph. ii. 2; which when it brought forth, became the great fixed gulf in the prophecy. See Luke xvi. 26. But the day that Zion's walls are to be built up in their understanding,* that day shall the decree be far removed. Mic. vii. 11.

Peter's words are the same; viz. judgment and condemnation: to wit, 2 Pet. ii. 14, 15. "Having eyes full of an adulteress,† beguiling unstable souls; an heart they have exercised with covetous practices; *cursed children*, which have *forsaken the right way*, and are gone astray, following the way of Balaam of Bosor, who loved the wages of unrighteousness." This cursed "doctrine of Balaam," had caused them to forsake the right way.

It is horrible to read the account given by Josephus, (who of God was most surely appointed to be an eye witness, and writer of the history thereof,) the dreadful satisfaction they took in that horrible butchery in the castle of Massada, when all hope was gone, instigated by the speech of Eleazer, who, to stir them up with zeal, quotes his authority for the "virtuous deed," from the doctrine of the Brachmans of India, and other heathens, holding "the doctrine of Balaam;" and by the power of this harangue of Eleazer, to wit, "immortal soul" deliverance, they wept over each other, then joyfully set to work, and murdered wives, children, and one another, to the last man, who then destroyed himself. What a libation of blood to "the immortal soul" God, viz. Moloch.

Why do the women in India burn themselves, as a religious sacrifice? It is evident, it had its rise in "the doctrine of Balaam." All heathen nations have followed it: all heathen gods came from it; it is the foundation of priestcraft, and the staple

* Rev. xxi. 14.

† So it is in the original.

commodity of the church of Rome: all the accursed villany of her priests, had its root in this doctrine; and nothing but a plain demonstration from the holy scriptures, proving it is a palpable lie, will overthrow that vile priesthood, and reclaim the heathen.

It shuts out the beauties of Messiah, and has taught men to deny "the man Christ Jesus." It has fattened the priest, and empoverished the people. It has brought the scriptures into contempt; and by it, the beast has opened his mouth in blasphemy.

I have shewed who the "saviours" were that "came upon Mount Zion, and judged the mount of Esau," viz. Herod the Idumean, his vile counsellors, satellites, and parasites; and from that day to this day, the kingdom is in its first place, as in the days of David.

Jehovah sat David upon his throne, who always acknowledged that his throne and kingdom were Jehovah's; see 1 Chro. xxix. 10, 11, 12, 16, 18. O, ye blind guides, who are teaching the blind, that when he said, "blessed, (be) thou, Jehovah, God of Israel, our father for ever and ever," he was addressing this thanksgiving to "the son of David, to wit: Have mercy on us, O Lord, thou son of David.* See Ps. lxxxix. 3, 24 to 28, 33 to 37; also 2 Sam. vii. 14; with Heb. 1, 5. And is all this witness to be confuted and overthrown by your abominations?

From the words of David, when blessing Jehovah, their father, for all his goodness, (1 Chro. xxix.) Jesus composed the prayer which he taught his disciples, with this exception, to wit, that the tabernacle of David, which had fallen down, might be rebuilt, and those parts of it which had been demolished, might be raised up again;† for surely, it was fallen, and a part thereof demolished and fallen to decay, when *Esau* sat thereon. This David foresaw, and hence his complaint. Ps. lxxxix. 39, to 51.

The law of Jehovah is the stability of the throne of David, and by which the seed of David reigneth‡, for he is worthy of this honour, having magnified it, and made it honourable

* Seal upon the lips, on "Mat. xx. 30 to 34," page 111.

† Amos ix. 11. Acts xv. 16. Isa. lviii. 12. lxi. 4.

‡ Isa. ix. 7. Acts ii. 30.

among the Gentiles; the Jews, at that time, having made it void. Isa. xlii. 1, 21. Ps. cxix. 126. Amos vi. 12.

Thus, when it had become void, Jehovah exalted one, chosen out of the people, (Ps. lxxxix. 19.) that justice and judgment might go forth, and mercy and truth follow, (and blessed the people, that know the joyful sound,* they shall walk, O Jehovah, in the light of thy countenance.) These are the cherubim, these are the seraphim, these are "the four spirits of the heavens." Zac. vi. 5. The fulness thereof is vested in "the man Christ Jesus." Dost thou want to know how? "The Spirit and the Bride say, come; and let him that heareth, say, come; and let him that is athirst, come; and whosoever will, let him take the water of life freely." And now what is it? "The doctrine of Jehovah,"† flowing through Messiah, as the scripture hath said, out of his belly shall flow rivers of living water.‡

This writer has attempted to overthrow the "record that God gave of his son," with the old weapon, that hath long been made the battle-axe, to wit, the word "worshipped," page 29, on "Mat. ix. 18, 23, 25." Now the question is, whether "Jairus, a ruler of the synagogue," Mat. ix. 18. (Mark v. 22. Luke viii. 41.) and Robert Hindmarsh, a ruler of the synagogue of Emanuel Swedenborg, professed the same faith, respecting worship? or whether the former, when he fell at his feet and besought him, &c. did it, in the faith and doctrines of this writer?

Do those men, who quote such passages to prove their doctrines by, know what worship meaneth? David said to all the congregation, now bless Jehovah your God; and all the congregation blessed Jehovah, God of their fathers, and bowed down their heads, and worshipped Jehovah and the king.

* Eze. x. 5. † John vii. 16, 17, 18.

‡ What extreme folly men utter, who say, that his words, John vii. 38, signify the belly of a believer. The believer is the one who drinketh: then surely not the conduit through which what he or she drinketh floweth. Tit. iii. 4, 5, 6. Neither is "a well of water," rivers of water; nor yet "a spring of water," rivers of water. See Eze. xxxii. 14. Therefore, it is Messiah, of whom the scripture hath said, Out of *his* belly shall flow rivers of living water. Even he, of whom it is written in the volume of the book: He saith, I delight to do thy will, O, my God; yea, thy law, [which is thy will, and exceeding broad, Ps. cxix. 96] in the midst of my bowels. Ps. xl. 8. John iv. 34.

1 Chro. xxix. 20. In doing this, were they idolators? If not, from what principle was it, that with Jehovah, God of their fathers, they bowed down their heads and worshipped his king whom he had anointed as the ruler and lawgiver in Israel.

Moreover, Gene. xli. 43. And Pharaoh made Joseph to ride in the second chariot which he had, and they cried before him, bow the knee. Was not this worship? yea, but Joseph was no idolator, neither those who bowed the knee to him; also, Pharaoh called Joseph's name, Zaphrath-paarea; which, in the Egyptian tongue, signifieth, a saviour of the world. And is it any idolatry, that in the name of Jesus every knee should bow, &c. and every tongue confess, that Jesus Christ (is) Lord, to the glory of God the Father, who hath sent him, not as Joseph, a saviour of the world, for the meat which perisheth,* but for that meat, which endureth unto everlasting life, to be the saviour of the world? John vi. 27. 1 John iv. 14. O, what a name is here! above that of Joseph, and every other name which God in his wisdom hath given unto men; even he, who was in the form of God, thought it no robbery to be as God; as it is written, (Zac. xii. 8.) "in that day, shall Jehovah defend the inhabitants of Jerusalem, and he that is feeble among them at that day, shall be as David," (who though he was the anointed king, (1 Sam. xvi. 1. 13.) waited for Jehovah's hand upon his enemy, and hid himself from the murderer Saul, who was jealous of him, as Herod the Idumean was of his son;) "and the house of David as God, as the messenger of Jehovah before them;" but he emptied himself, or made himself of no reputation. John vi. 15. He did not claim his heirship to the throne of David, though he was Lord of all, but refused to be tempted to seek unto unlawful means, that he might recover his right, and waited patiently that it might be established in the way of God's appointment, who had raised up the usurper for the punishment of that wicked generation; like Saul, given in his anger, and taken away in his wrath (Hose. xiii. 11.) during whose authority, the lawful heir of the throne of David was to be put to an ignominious death.†

* Gen. xlv. 7, 8.

† Jesus but once publicly acknowledged who he was, strictly speaking, without a parable; Mat. xxvii. 11. John xviii. 33—38; and then only as a wit-

He emptied himself, to do the will of his God; having taken the form of a servant, rather than of a king, when he girded himself with a towel, and washed his disciples' feet, and wiped them therewith, to show unto them, that "before honour is humility;"* that all honour is of God; that man of himself, is nothing, yea, every man, at his best estate, altogether vanity. Selah. Ps. xxxix. 5.

Being in the likeness of men, as to *person*, but his *mind*, in the image of God, who created him,† and not that image (of Sheth,) that the natural man walketh in; (Ps. xxxix. 6,) and found in fashion as a man,‡ he humbled himself,§ and became

ness to the good confession of Pilate, (1 Tim. vi. 13,) which confession of Pilate's was merely by reason of the cause then before him, not an assent of his mind, that he was "*The King of the Jews*;" but his witness in words to it, was a witness against the Jews. But his *apostles* surely *knew who he was*, and treated him as their lawful king. (Luke xxii. 24, &c.) Peter said, "Thou shalt never wash my feet:" Jesus answered and said unto him, What I do, thou knowest not now, but thou shalt know hereafter; that this was an emblem of "Having your feet shod (Song vii. 1. Nah. i. 15. Isa. liii. 7. Rom. x. 15) with the preparation of the gospel of peace;" that I am not a warrior to restore such a kingdom as you are now looking for, but to restore the law of my God, which these men have dishonoured in the sight of the heathen, whereby his name is blasphemy among them; for which cause ye shall tread down the wicked, for they shall be ashes under the soles of your feet. Mal. iv. Isa. xli. 8 to 20. They knew who he was, by his genealogy; but at the same time, they kept this a profound secret, knowing that a jealous usurper, conversant with their laws, whose father had waded to the throne through the blood of thousands of the children of Israel, was then on the throne, and that through fear of being dethroned, his father had sought his life, when a young child, in order to destroy it; of whom his forefather Esau was the root, who would have murdered his brother Jacob, had he not, by the advice of his wise mother, fled for his life. Thus, Esau, from age to age, sought the life of Jacob, until Esau was destroyed, and his supporters, upholders, and slaves, in their blindness and wickedness, were dragged down into his destruction. Isa. xlii. 13, 14, 15. There had been no prophet among them for a long time.

* Prov. xv. 33, xvi. 19. xviii. 12. Mat. xxiii. 11, 12. Prov. x. 7. Dan. xii. 3. Rev. xxi. 14.

† Eph. iv. 24. Rom. xiii. 14. Gal. iii. 27. Col. iii. 10. Isa. xlii. 1—7. xliii. 7, 10.

‡ "And found in fashion as a man." I have said, ye are Gods; and all of you children of the Most High; but, ye shall die, like men, and fall, like one of the princes. Ps. lxxxii. 6, 7. But were they not men? "One of the princes;" viz. the first Adam. Gen. v. 5. Thus died the first head of the church. But the second, or last Adam, being raised from the dead, dieth no more; death hath no more dominion over him, Rom. vi. 9. Therefore he is the head of every

obedient unto death,* even the death of a cross: wherefore God highly exalted him, and granted him a name above every name, that in the name of Jesus every knee should bow, of (patterns)† in heaven, and in earth,‡ and under the earth;§ and that every tongue should confess, that Jesus, the anointed** Lord, to the glory of God the Father. Philip. ii. 5 to 12.

“And let all the house of Israel know assuredly,” saith Peter. “Know assuredly” what? The “Naked Divinity—Divine Humanity—Human Divinity—Humanity Divinized, and Divinity Humanized—Divine Human, and Human Divine,” according to the “new coined words” of this writer? No; but “that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” “John Gill, D. D.” in his “Doctrine of the Trinity stated and defended,” observes, “He that coins new words, coins new doctrines.” Do they so? Then surely thy doctrine, in this defence, is judged “out of thine own mouth;” to wit, “Manhood of Christ—human nature of Christ—humanity of Christ—divinity of Christ.” Thus they have, since the age that these new coined words were first invented, been verging towards the goal; and at last, the mountains in labour have brought forth a mouse. “Blind guides,” will you still persevere in teaching the ignorant these corrupt doctrines? making it appear, that “Paul, an apostle of Jesus Christ, by the will of God,” spoke most profanely, when he said, “other of the apostles saw I none, save James, *the Lord’s brother.*” Gal. i. 19. Yea, “That same Jesus whom they crucified;” and, who saith, I will declare thy name unto my brethen: in the

man, from Adam downward; Rom. xiv. 9. He tasted death for every man, or not one of them would ever come up again, Heb. ii. 9. John xii. 24. But E. S. has taught his disciples to deny, that he who first descended, is the same who also ascended; (and it appears, that the apostle made this observation, in opposition to such principles which were then creeping in, Eph. iv. 9, 10. see 1 Cor. xv. 12—21. 2 Tim. ii. 18.); hence the minds of his followers, drawn into his lying wonders, are taught to despise the witness of the apostles.

§ “He humbled himself;” not as a malefactor, unwillingly is put to death by the sentence of a law, for having transgressed that law—“and became obedient unto death;” and thereby, made perfect through sufferings, Heb. ii. 10.

* Isa. liii. 7, 12. † Exo. xxv. 9. Heb. viii. 51. ‡ 1 Tim. i. 15, 16.

§ Deut. xxviii. 13. Rom. xi. 15. ** Acts ii. 36.

midst of the congregation will I sing praises unto thee. Heb. ii. 12. Ps. xxii. 22. O, ye messengers of Belial, who deny that this same Jesus, whom they crucified, is both Lord and Christ; read this whole Psalm, (from whence the apostle has quoted these words,) to your confusion.

I would advise the admirers of this writer, to examine the twists and shifts which he has given to "Luke ii. 42, 50," page 168; then read the chapter for themselves, and not let these men deceive them in this shameful manner; for to attempt reasoning upon what he has said on "Luke ii. 42, 50;" it would be impossible to avoid being somewhat like him—in 'his folly.'

"Mat. v. 21, 22, 27, 28, 31, 32, 38, 39, 43, 44," page 18. This is one of this writer's "hundred and forty four passages." He saith, "the law of Jehovah, new-modelled by Jesus;" *ergo*, "Jesus is Jehovah." "Foolish men!" Was not this the office of Messiah, to "restore the old waste places, the desolations of many generations?" See Jer. vi. 16. Mat. xi. 29. Prov. xii. 28. Rev. xxi. 4. Moses gave them a commandment, which commandment *abrogated* the law of Jehovah, spoken by a prophet in the beginning. Gen. ii. 24. (Mala. ii. 15.) Deut. xxiv. 1 to 5. Was Moses "a mere man?" or, was Moses Jehovah? But Jesus hath made the paths of Jehovah straight. He ascendeth beyond Moses; even up to the beginning; to wit, Mat. xix. 8, 9. Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so; *and I say unto you*, &c. Here, the law of Jehovah, from the beginning, is restored by Jesus. But neither is he, who suffered them to put away their wives, (because of the hardness of their hearts,) contrary to this law, Jehovah; nor yet he who hath restored it, according to the commandment of Jehovah; who, in the beginning, made them male and female, saying, "therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." Mark x. 3 to 10. "This is a great mystery," saith the apostle; viz. the first man and his wife. Eph. v. 31, 32. Gen. ii. 23. But I show you the mystery, saith he, to wit; by the figure, in the beginning, "I speak concerning Christ and the church." "The head of the woman is the man," saith he, 1 Cor. xi. 3.; and he saith, Adam is the figure of him who was

to come. Rom. v. 14. This being the case, he was, in his figure, the head and lord of the woman.* And from Adam, the woman received the Word; not in a figure, but as the Word of God; a prophecy, testifying of him. Gen. iii. 15. In the beginning was the Word; then, not before the beginning; for word signifieth speech. This is the prophetic word unto the woman. (But, did you ever read such language as the following? to wit: In the beginning was Jehovah? No. "I created it." I, I only (am) Jehovah, who hath put all things under his feet, himself only excepted, who did put all things under him. 1 Cor. xv. 27.) Was "the sure word of prophecy," ever spoken, previous to that? Do not the Scriptures testify of Jesus? John v. 39. Were there any Scriptures previous to the first man? Do you say Jehovah is "the last Adam?" Alas! what blindness—what darkness—what ignorance!!! 1 Cor. xv. 47. Did the two men, viz. the first and second Adam, exist at the same time? Blind guides! is he not "the son of the man," viz. Adam? Luke iii. 23. 38.† "And the Word was with God;" viz. in his Wisdom. Her womb, is "the womb of the morning."‡ When the morning stars sang together, and all the sons of God shouted for joy. Job xxxviii. 7. At what did they shout for joy? When he laid the corner stone thereof. Verse 6.§ "And the Word was

* Gen. iii. 16. Mal. ii. 14, 15. Eph. v. 22 to 33. See Gen. xviii. 12. 1 Pet. iii. 1 to 8.

† "As was supposed," verse 23, this is the direct lineage of "the mother of Jesus;" up to Adam, "the son of God." verse 38. Joseph was the son of Jacob, who begat him, (Mat. i. 16,) whose genealogy is traced downward, beginning in Abraham; but the other upward, ending in God. And in those days, as they were careful to marry in their own tribe, (and indeed to this day they pretend to something of the like kind,) Joseph and Mary must have been first cousins, by the difference of the genealogies. See Mat. i. 15. Luke iii. 24. Matthan is the grandfather of Joseph and Mary; Heli is the father of Mary, and father-in-law of Joseph; he is then the brother of Jacob, who begat Joseph; and Matthan is the father of Jacob and Heli; and so on by intermarriage, in the tribe, being of the house and lineage of David. For as Jesus was 'made' of Mary his mother, (Gal. iv. 4,) it was necessary to have a record of both pedigrees, leaving no room to dispute his descent in the tribe of Judah, in whose line is the sceptre. Heb. vii. 14.

‡ Ps. cx. 3.

§ Some of "the learned," in their comments on Job xxxviii. 4, 5, 6, have observed, that the heathen, being unacquainted with astronomy, supposed the earth was flat, &c. The heathen! Who is he, who spoke thus unto Job? See the 1st verse. (But saith Wisdom, "the words of my mouth are all

God." Here is no difficulty: for, "if he called them Gods, unto whom the Word of God came," "and the scriptures cannot be broken;" John is correct in his testimony, according to "the law and the prophets," which testify of him. And to those men, viz. Moses, (Exo. vii. 1,) David, (Ps. lxxxii. 1, 6,)* and John, (John i. 1,) the word God, or Gods, conveyed no such an idea, as men who corrupt the word have made it signify. The Word was with God; who is his God: then, surely, John does not mean, that the anointed of Jehovah, is God, who anointed him. This, therefore, is a mystery, made by men, who, not understanding the word of God, have corrupted it from one end to the other.

Adam was the head of the woman; and she was subjected to him, after being deceived; she was in the transgression, Gen. iii. 13. 1 Cor. xv. 28. 1 Tim. ii. 13. Mat. iv. 1—11. 1 Tim. ii. 14. And as he was her head, "he is the figure of him that was to come." He was the head of the church; personating the Messiah: hence he saith, "What and if ye shall see the son of (the) man (Adam,) ascend up where he was before?" John vi. 62.

Did not the fathers feed upon the promises of the Messiah to come? Jer. xv. 16. And can you not yet understand? "It is the spirit that quickeneth; the flesh profiteth nothing," evidently demonstrated by their sacrifices. The words which I speak unto you, are not that ye are to eat my flesh, and drink my blood, according to your gross conceptions of eating and drinking, (see Isa. liii.) but they are spirit and life;† see 1 Pet. ii. 19—25. Gal. ii. 17, to the end. Eph. i. 6, 7.

plain to him that understandeth; and right to them that find knowledge." That such will "understand a proverb, and the interpretation, the words of the wise, and their dark sayings." These proverbs were collected from the ancients, by Solomon, who had wisdom given him for the work. See Eccl. xii. 9, 10, 11.) We know that the earth, literally, is not *thus fastened*: therefore, "the corner stone thereof," must signify the same as in other parts of "The Book." Messiah is "the chief corner stone," whom Jehovah, in wisdom, laid in the beginning of his ways. As to the earth, literally, Job was as great in this theorem, as the wisest of these theologians. See Chap. xxvi. 7. And knowing how the earth is suspended, he was certainly better informed than to suppose that it is flat, &c. Jesus Christ is the foundation stone of prophets and apostles.

* "I have made thee Elohim;" i. e. God without the article; I said, ye are Gods. Elohim, plural, governed by the pronoun 'ye.'

† Ps. xxii. 26, 29. John vi. 27—42.

“The God and Father of our Lord Jesus Christ,” saith Paul, had disposed his works, previous to creating of them; and that he had made known unto them the mystery of his will, according to the good pleasure which he had purposed in himself. Eph. i. 9, 10. iii. 9, 10, 11.*

And shall we, with the book in our hand, yet follow these “foolish men,” who steal scraps from prophets and apostles, then, in their “ignorance,” set themselves up in their place, calling themselves “ministers of the gospel,” “messengers of God,” and “ambassadors for Jesus Christ?”

The Jews and the Gentiles, have both acted alike: and there is not a sentence in the New-Testament history, signifying, that the succeeding generations of Gentiles, holding the gospel in their keeping, as it was revealed by the Holy Spirit, would act more faithful than the Jews had done, “unto whom were committed the Oracles of God;” on the contrary, their wickedness is also prophesied of; 2 Tim. iv. 3, 4. Rev. xiii. 3. Nevertheless, as the Oracles of God, by them, so likewise the gospel is preserved in its purity, by the Gentiles. For although the shadows of the new covenant are destroyed, the history thereof is as pure, as when first promulgated in the wilderness. Here then are two wonderful monuments, which speak loud their origin. As to the latter, when we consider the unbounded ef-

* Isa. xli. 20. Heb. iv. 3. Mat. xiii. 35. Ps. lxxviii. 1—8. John xvii. 24. 1 Pet. i. 20. Eph. i. 4. 1 Pet. i. 2.

In these references, there is as much proof for the personal pre-existence of those men, as there is for the head of the church: yea, “the great congregation,” must also have been in personal existence, when the prophet, speaking concerning him, (Acts ii. 25.) said, “I have preached, &c.” Ps. xl. 9. Those men, viz. “the elect,” were elected to establish the new covenant; Ps. xxii. 30, 31. Eph. ii. 7. For the very word elect, signifieth chosen for the benefit of others. You elect a president, members of congress, &c. Are all presidents? are all members of congress? no—What then are they elected for? To preserve the constitution of the state, and to govern the body by that constitution. And should a former election have corrupted it, and thereby injured the whole for whom it was intended, (Isa. l. 1. Amos iii. 1, 2. Mat. xxi. 33—43.) as far as men are capable, and according to that constitution, they put down one party, and elect others, in hopes that that which was corrupted by the former, will be restored to its primordial state.—And the heathen, by the gospel, overthrew what the Jews, by the law, were appointed to do; (viz. they destroyed their own idolatry;) and in like manner, were also cautioned. Lev. xviii. 28. Rom. xi. 20, 21.

forts that each party have made, to bring it to their standard, is not the hand of God visibly seen, who hath thus preserved his “two witnesses,” through every difficulty, and troublous times? And should there have been not one soul left, holding “the gospel of peace” in its purity; yet is it the same kingdom, which “the God of heaven” sat up, in the reign of those kings. Dan. ii. 44.

Now the Gentiles have mistaken the matter like the Jews; for they suppose themselves to be this kingdom. Yea, each sect is taught to suppose itself this kingdom, being more pure than its neighbour, or rather enemy sect. And in opposition to the one, which the God of heaven sat up, in the days of those kings, they have got another kingdom of Jesus Christ; there they are all to be made very wise; and those “lords over heritage,” who teach this kind of doctrines, are then, as judges, to be seated on very fine thrones, and to get “immortal souls for their hire.” Hence you hear so much of the following nonsense, to wit; “The church militant,—the church triumphant,—heaven below,—and heaven above.”

Another of this writer’s “hundred and forty four passages,” is “John x. 15. 18.” page 218. He saith “I have power (says Jesus) to lay down my life, and I have power to take it again. Comment is unnecessary, when the thing speaks for itself.” Here I ask the followers of Emanuel Swedenborg, whether this writer, in thus mutilating the words of Jesus, by leaving out the essential part thereof, is not a most gross prevaricator? to wit: John x. 18. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again, *this commandment have I received of my Father*. Blind guides, who strain at a gnat and swallow a camel; comment is unnecessary, when his bare words certify, that ye are liars.

Isa. xxii. 21. Eliakim, which being interpreted is, “the resurrection of God,” and at the fulness of time, he called his servant Eliakim, who is the resurrection of God, and clothed him with power, answering to the words of the apostle, (Rom. i. 4.) viz. Paul, a servant of Jesus Christ, called, (Acts ix.) separated,* unto the gospel of God,† which he hath promised

* Gal. i. 15. viz. “Jerusalem in bondage.”

† The free covenant, which is above the covenant of bondage; viz. “The

afore by his prophets in the holy scriptures concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and determined the son of God with power, according to the spirit of holiness, by the resurrection from the dead.

Isa. xxii. from 20, to 25, is not applicable to any other man than Messiah—"the son of Hilkiah;" this name also being interpreted is, "God is my portion." In this name, all "the patriarchs," from Adam downward, are included, from whose loins is the Messiah; ("who is over all, God blessed for ever. Amen:" as it is written Ps. xxi. "thou hast made him most blessed for ever." Rom. ix. 5.) Hence is he "the son of man," and these fathers "all live unto God," who is their portion; "heirs of God, and *joint heirs with Christ*;" they are "not dead, but sleep;" (2 Kings xxii. 20) "for he is not a God of the dead, but of the living; for all live unto him,"† with all, who ever was, is, or will be blessed in the seed of Abraham, which seed is Christ. They sleep in Jesus. 1 Thes. iv. 14.

"I and the father are one," saith "the faithful witness, the first-begotten from the dead." And again, that they may be one as we are. Also, that they may be one in us, that the world, (by "the doctrine,") may believe that thou hast sent me. John xvii. Therefore, what meaneth this "one," but "cords and bands," viz. "truth and love?" as saith one of the "twelve apostles of the lamb," who, being of this unity, must surely have known his meaning better than Emanuel Swedenborg or Robert Hindmarsh; to wit: 2 John 3. Grace be with you, mercy, (and) peace from God the Father, and the Lord Jesus Christ, the son of the Father *in truth and love*. And this is agreeable to the words of the prophet, Hose. xi. 4. "I drew them with bands of a man,* with cords of love," but they said, (i. e. their actions said, for as the Amorite of old,† so likewise their iniquity was full, when the land spewed them out,) let us break their bands asunder, and cast away their cords from us. Ps. ii. 3. Acts iv. &c. This is an answer from the unity, John xvii. 22, to this writer's quibble upon John x.

law of commandments contained in ordinances;" which in that day, one party of the Jews was yoking the Galatian converts with. Gal. iv. 19—31.

† Luke xx. 37, 38.

* John iii. 6. Mat. xi. 29. † Ezek. xvi. 3, 45.

30, from whence, to tell the fools who hearken unto him, how Jesus and the father are one, he uses a way, similar to the heathen of old; modern heathenism, to wit; (page 219.) “the Father and Jesus are, both in essence and in person, indivisibly one and the same God, just as the soul and the body are indivisibly one and the same man.” (Rom. 1. 22, 23.) To such ‘corrupters,’ the prophet saith; “to whom then will ye liken God, or what likeness will ye compare unto him.” Isa. xl. 12, to 18; to a “naked divinity,” of our new invention, “hid in a divine humanity,” (span new from the mint,) “just as the soul and the body are indivisibly one and the same man,” and then cased up in a lump of the flesh of a woman, separating theirselves by degrees from it, which, to use an appropriate figure to the works of these godmakers, is something like a lobster throwing off its old shell; such are the works of this bungling modern heathen image-maker.

It is rather curious to observe the twistings, windings, wreathings, and warpings which “the crooked serpent” must have taken, previous to the production of a vast multitude of new coined words and phrases to overthrow the testimony of of Paul, “1 Cor. xv. 24 to 28,” see page 260, to 270. Page 263, he charges him with ignorance; (but he may well do this, for this ambassador for Christ, is ignorant of the god of Emanuel Swedenborg); and challenges him with want of authority for his delivering up the kingdom to God, even the Father, &c. to wit: “From what part of holy scripture did he, or could he collect such an idea?” page 264; and then this blind guide runs on with a long string of unsound speech, as foreign from “the doctrine” of “the ambassadors for Christ,” as light is from darkness.

The schoolmen’s definition of the term Word, is a system of darkness, to wit, they say, it signifieth “the second person in trinity;” and trinity signifieth “one God, consisting of three persons in unity”—*Ergo*, the Word is the Word of the Word; (i. e. “the Word was God;” and (according to the doctors,) the Word is God; i. e. trinity, with whom the Word was.) For each person, being “self-existent,” cannot be possessed by the other two, by reason of self-existence; an independent person of himself; each having the distinguishing personal pronoun HE. The Word is the Word of the Father; and the Word

is the Word of the Son (otherwise there can be no "co-equality;") and the Word is the Word of the Holy Ghost; and the Word is a person; and four persons make a quaternity; and a quaternity make a quadruple unity; and the doctors say, you cannot understand this mystery—this is the great mystery of the doctors' godliness.

But not so; "The Word" is relative to man. It signifieth teaching; and that by speech. (2 Sam. xxiii. 2. Ps. cxlvii. 15—19. John ii. 22. xii. 48. xiv. 24. xv. 3. xvii. 6, 14, 17. Luke i. 2. Acts xx. 32. Heb. xii. 19. Rev. vi. 9. xix. 13.) A revelation of Messiah to come, was by the prophets; and he is the person, "the confirmation of the prophetic word;" viz. 'The "man of sorrows," who "poured out his soul unto death;" see Acts vii. 52. Is he "the Most High God?" "Answer Stephen, ye wolves," unto whose platonic dogmas, "Christ crucified is foolishness." "This is my Son, the beloved, (saith Jehovah,) hear ye him." Therefore, cease from these 'dogmas of the doctors.

Page 340, in this writer's "concluding testimony from the sacred scriptures, in proof of the sole, supreme, and exclusive divinity of our Lord and Saviour Jesus Christ," he commences his proof with "Mat. i. 18 to 23." When as his mother Mary was espoused to Joseph, &c. And she shall bring forth a son, and thou shalt call his name Jesus; and he saith, Jesus is "the sole, supreme, and exclusive divinity;" ergo, "Mary, the mother of Jesus," (John ii. 1.) is the mother of "the sole, supreme, and exclusive divinity."

It was God who created Mary. Say, Sabellius—say, Athanasius, who was it that made Jesus of Mary his mother? Gal. iv. 4. See Ps. lxxxvi. 16. cxvi. 16.; compare with Luke i. 38.

He concludes (page 343) with a conjunction of Rev. xxii. 6 and 16. Here the words of "the faithful witness," are as much understood by him, as all the rest. But, drawing from the whole word, viz. from Gen. i. to Rev. xxii. "the faithful witness" is here also understood; to wit, "and the Lord God of the holy prophets sent his messenger, [viz. Jesus, see Chap. i. 1.] to show unto his servants the things which must shortly be done." I, Jesus, have sent my messenger; [viz. John; see Chap. i. 4.] Did Jesus send John? This is what is meant by an angel; to wit, one who is sent by another. And it is full as

consistent to say, that John is Jesus, who sent him; as to say, Jesus is God, who sent him.

Jesus sent "John to the seven churches of Asia." With what did he send him? With the Revelation which God gave unto him, to show unto his servants things which must shortly come to pass: and he who gave it unto him, then sent and signified by his messenger [viz. Jesus the Christ, the temple of Jehovah, and Messenger of the covenant, Mal. iii.] unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Of him, thus saith Jehovah, by the mouth of one of his holy prophets, (Isa. lv. 4, 5.) Behold, I have given him, (John iii. 16.) a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation thou knowest not, and nations (*that*) know not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel, for he hath glorified thee. Therefore, "let God be true, but every man a liar," (who speak not as the oracles of God speak; 1 Pet. iv. 11.) as it is written, Ps. li. 4. That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. Rom. iii. 4.

Thus far have I cleared the character of his God and my God, from "the hard speeches which have been uttered against him," by "men of corrupt minds, reprobate concerning the faith," who, to cover "their folly" against "the man of his right-hand," say "if he is a mere man, he must belong to the filthy characters noted in Ps. xiv. 3, &c." With the blind Pharisees of old, they say, "this man blasphemeth:" but at the same time, "when the multitude saw, they marvelled, and glorified God, who had given such power unto men."—Mat. ix. 3, to 9.

FINIS.

“FOR CHRIST OUR PASSOVER IS INDEED SLAIN FOR US.”

THE night he was betray'd, by “traitor's” hand,
He took the loaf, and uttered this command;
Take, eat, this is my body, giv'n for you,
And when ye do this, keep me in your view.

Likewise, the cup; that cup was full of wine:
 (“Which cheereth God and man,”*) here love did shine!
Drink all, this wine; rememb'ring always me,
Whose blood was shed for you, on Calvary.

And holy Paul, the same he doth enjoin:†
The bread, is bread; the wine, it still is wine;
And “transubstantiation,” a gross lie,
The shame of Bab'lon's priests, who trade thereby.‡

The covenant of love, thus Jesus seal'd;
By bringing this in view, he is reveal'd;
“Behold, the man,” whom God for us hath giv'n,
And in this love, we eat “the bread from heav'n!”

* Judg. ix. 13. † 1 Cor. xi. 23, 24. ‡ Rev. xviii. 15.

ERRATA.

Insert “** Mat. xix. 28. Luke xxii. 29, 30. Ps. cxxii. 5. Isa. xxxii. 1.” in the 32d page, in lieu of the note “** John xvii.” &c. which have a connexion with the word “authority,” 4th line of the 3d paragraph, and should be marked thus ††.

Same page, omit the last note, beginning “†† Ps. xix. 7.” &c.



