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A SHORT EXAMEN

O F

Mr. JOHN WESLEY's System, as it appears in his publick
Proposals concerning THE DOCTRINE OF ORIGINAL SIN; or

THE DOCTRINE OF ORIGINAL SIN
examined at the living Light of

THE DOCTRINE OF TRUTH,

In a Letter publickly directed to Mr. JOHN WESLEY,
by JOHN-Baptist, The Arch-Teacher.

This Letter contains important Solutions, and Explications
of the most enigmatical Strokes of the Sacred Scriptures
especially of the Book of the Revelations, with

Reflections upon Mr. JOHN DES-CHAMPS's Book intituled, The
Christian Religion proved by the Reasoning, and upon
Mr. WILLIAM JONES's new Book intituled

THE DOCTRINE OF A TRINITY.

Likewise upon the fundamental Article of Mr. WILLIAM
ROMAINE's Discourses in Consequence of which he has been
refused the Pulpit of the Univerfity of Oxford.

*WHEN that which is perfect is come, then that which is in part
(that is, imperfect) shall be done away; 1 Cor. xiii. 10.*

*IN those Days they shall say no more, the Fathers have eaten a Sour
Grape, and the Children's Teeth are set on edge, &c. Jerem. xxxi. 29—37.
Ezek. xviii. 1—32.*

L O N D O N :

Printed, and Sold by J. MARSHALL, Bookfeller, in St. Clement's
Church yard, in the Strand; and at all Pamphlet Shops.

[Price Six-pence.]

London, this Friday July 15, 1757.

John-Baptist the Disciple, and Writer of TRUTH,
and Teacher of HER DOCTRINE (a),

(a) 3 John 8;

T O

Mr. John Wesley the Disciple, and Mate of
Mr. George Whitefield, and Teacher of the
Doctrine of Original Sin.

BY YOUR public Proposals of March 25
of this present year 1757, tending to teach;
and maintain in the World *the old (b) Doctrine*
of original Sin, you declare plainly your Self
an Angel, that is, an Apostle, a Minister of
the old Serpent (c) who is the Origine, and
Principle of what you call *the Original Sin*,
consequently of your Doctrine going under
this Name, consequently of your *revealed*
Religion (d), since *it stands, or falls with this*
Doctrine, as you dare declare it. This old
Serpent who seduced all the Universe repre-
sents, and signifies by a figurative way of
speaking, the supple, and under creeping, in-
sinuating, deadly Spirit of the universal Illu-
sion, which is likewise represented, and sig-
nified by the Names of the Daughter of the
Strange God (e), by this of the great Babylon
Mother of the fornications, and abominations
of the Earth, wherewith all the Kings of the
Earth, and under this Name, all the People,
and Nations have fornicatèd, have been made
drunk of the Wine of her fornication (f),
signifying that they all have swerved from
the way (g) of Truth, the unknown God
whom they loved, and worshipped (b); She

(b) Heb. viii.
13.

(c) Rev. xii. 9.

(d) Jer. xxiii.
26—27.

(e) Malach. ii.
11—12.

(f) Rev. xvii.
5. and xviii. 3.

(g) Wif. v. 6.
Rom. iii. 12.

(b) A& xxi.
23. Malac. ii.
11—12.

is drunk with the Blood of the Saints, that is, she is the Principle, and the Object of so bloody Wars (*i*), and cruel Persecutions, of so great Dissentions, Divisions, and Revolts, among the Nations, of TROUBLES, SUCH AS THERE HAVE NOT BEEN since the beginning of the World (*i*), that is, in the first Generation which was the Reign of Lie, called the universal Paganism, Idolatry, Infidelity, Unfaithfulness, Unthankfulness, Selfishness (*k*), even to the second Generation, which shall have been the Reign of the universal Illusion, and Superstition, and Darkness, and Ignorance (*l*), and Forgetfulness of TRUTH our GOD in JESUS-Christ, of Self-hatred (*m*), of Division, of Death (*m*), NOR EVER SHALL BE, that is, in the third Generation, which is the beginning Reign of TRUTH our GOD in JESUS-Christ, the Resurrection of this Death (*m*), the universal true Worship, the Adoration OF THE universal Principle, and FATHER IN THE SPIRIT OF TRUTH, in a perfect knowledge of TRUTH our GOD (*n*), this Reign of JESUS-Christ our GOD, whereof we see the Beginning, and whereof nobody shall see the End (*o*).

YOU are a Teacher of *the Doctrine* of original Sin, and of a revealed Religion, standing, or falling with this Doctrine, that is, whereof this Doctrine is the Origine, the Principle, the Foundation (*p*), and Substance, as *the original Sin* is the Origine, the Principle, the Foundation, and Substance of this Doctrine, as the old Serpent, signifying the Spirit of the Illusion, is the Origine, the Principle, the Foundation, and Substance of that Sin (1 Note). The Word Sin having

(*i*) Matt. xxiv.
6—7. 21.

(*k*) Rom. i.
21—25. 32.

(*l*) Aët. xvii.
23—30.
Isaiah lx. 2.
John ix. 4.
Joh. i. 31—33.
Rom. iii.
10—18. vii.
15—20.

Psal. xxii. 27.
xlix. 12. 20.
lxxiii. 23.

(*m*) Tit. iii. 3.
Rom. vi. 2—
5. 11.

Coloff. ii.
12—13. iii. 3.
1 Cor. xi. 26.

(*n*) Coloff. ii.
13—15. iii.
1—4.

Hebr. vi. 1—
6.
Psal. xxii. 27.

Ephes. v. 8—
13.
1 John ii. 8.

Rom. xiii. 12.
John iv. 22—
24.

(*o*) Luke i.
32—33.
(*p*) 1 Cor. iii.
11.

(1 Not.) Mr. John Des-Champs Preacher of the Savoy in his Book intitl'd; The Christian Religion proved by Reasoning, newly publish'd for a Second Time since the Year

1754.

so many Significations, you should have begun by determining even in your short Proposals, if *that* Original Sin is an original Crime, or only an original Fault, or Defect, Imperfection, or Falsity, or Error, or Lie, or Illusion, or Superstition, or Idolatry, or Ignorance, or Infidelity, or Unfaithfulness. Thus you are a bad Teacher of a Doctrine as bad, as the Sin it's Substance of whatever of all these kinds, this Sin may be. A true Doctrine is not like a Dream, of which there is no other Proof but the Sleep, of which it is a Production; it is not dogmatical, that is whereof there is no other Proof than the Names of dead Men who did teach it (*q*), She is like TRUTH her Principle, and Substance, her own living Proof in the Hearts of all Men (*qr*). The sacred Scriptures are not the Proof of Truth, neither consequently of THE DOCTRINE of TRUTH; such Proof would be unliving, and of no effect to those who can't read, or who can't remember what they have read, but TRUTH is the Proof of the sacred Scriptures, and of her own Doctrine, as She is their Principle, and Substance, and this Proof is living, eternal, universal, consisting in the accord of what TRUTH saith in our Heart, with what her Doctrine teaches, and prescribes outwardly, and with what we read in the sacred Scriptures, as both dictated by the Spirit of TRUTH our GOD, who speaks in our Heart at the same Moment (*q*); this Proof is living, since TRUTH the Principle, and

(*q*) Mark vii.
7—9. 13.
Coloss. ii.
21—22.
Heb. xiii. 9.
(*qr*) 1 Cor. ii.
4—5.
2 Cor. i. 23.
iv. 2—4.

1754, and sold by Mrs. Chastel Compton-Street, Soho, saith page 189, that; the Original Sin is nothing real, but something privative. All his reasoning grounded upon such a Principle proves nothing real, but something like a privation of the present, and common good Sense, and rectify'd Reason, and Faithfulness, after I publicly affirmed, and uncontestably proved him to be false in all his Principles.

and Substance of our Life is herself, this Proof in us (*q*), it is eternal that is of all times, it is universal that is in all Men, in all Places. The sacred Scriptures are called by the Spirit of TRUTH only Testimonies (*r*), as over abundant Proofs of TRUTH always sufficiently testified, as always sufficiently proved by herself, even in the Heart of those who don't love her, since they can never find what they dare to oppose plainly, and publickly to the living, penetrating Demonstrations of Truth (*s*).

(*r*) Psal. cxix.
46. 79. 129.
&c.

(*s*) Jer. xxiii.
29.
Hebr. iv. 12.

A TEACHER of *the Doctrine of original Sin* may forbear teaching the Nature, or Kind of that *Sin*, or say as Mr. John Des-Champs does, that *the original Sin is nothing real, but something privative*, and upon such a *nothing*, and *unreal* Foundation, and Principle, upon such a *privation* of the present and common good Sense, and rectified Reason built a great Edifice of Learning (*p*); A TEACHER of the Doctrine of TRUTH his GOD ought to explain, as much as he is able to do it, her Natures, Qualities, Perfections, and Denominations; he must explain them as much, as the case requires it, knowing that those who love Truth shall read always with a new Pleasure, all what ever he is able to say of new, or what he must repeat about her, when even the Repetition, and Remembrance of her Name, no more profaned, and adulterated (*q*), troubles, and confounds those who don't love her (*t*). Let these last read not whatever we may write concerning TRUTH our GOD in JESUS-Christ; let these prescribe again to their abused, and seduced followers (*u*), as they have done already, not to read it, it is enough that the sound part of Men loving TRUTH like us, and with us (*u*) acknowledge the Glory, and Triumph of Truth, the begin-

(*p*) Matth. vii.
15—23.
xxiv. 4—5.
11.
1 John ii.
18—19.
(*u*) 2 John i. 4.

beginning of her everlasting Reign (o) even in this Confusion, and Shame, and blushing of all her Enemies (x), in their Weakness, and Wickedness, in that Fear they have necessarily of her, if they don't love her voluntarily.

TRUTH our God is the only true universal Principle (y), consequently the only true Principle, and Production of herself (2 Not.), otherwise, and in all respective personal Qualities TRUTH is the Mother (y), the Daughter (y), the Sister (z), the sovereign Mistress (y), the perfect Servant (a 2) of herself our God under this first Name, her proper absolute, substantive, incommunicable Name, as she is the Mother, and Daughter, and sovereign Mistress, and perfect Servant of Jesus-Christ (y z. a 2), that is likewise of herself, our the same God (z) under this second Name of her (b 2), as she is the Mother, and Sister, and sovereign Mistress (u), and perfect Subject (y), and Servant (b 2) of all Men, the God only of those who love her in Jesus-Christ, who make her their God in Jesus-Christ, who under this second Name of his, is the same universal Principle, the Father (y), the Son (c 2), the sovereign Master, the perfect Subject, and Servant (c 2), of TRUTH (that is likewise, of himself under this first Name of his), likewise the Father (d 2), the Brother (e 2), the Sovereign Master (f 2), the perfect Subject (g 2), and Servant of all Men (b 2), the God only of those who love him in the Truth, who make him

(x) Pfal. xxv.
1—5.

Pfal. lxxx.

12—18.

(y) Ezr. 3 B.

iv. 34—41.

Eccli. xxiv.

6. 12.

24—25. 32.

and 1—47.

(u) Solom.

Song iv. 9—

12.

(z) Luke i.

38. 48.

(b 2) Widd. vi.

15.

(c 2) Luke

xxii. 42.

John iv. 34—

vi. 38.

(d 2) Matth.

xxiii. 9. 8.

Luke v. 35—

36.

Éphes. iv. 6.

v. 1—2.

1 John iii.

1—2.

John i. 13.

Malac. ii. 10.

(e 2) Rom.

viii. 29.

Matth. xii.

46—50.

xiii. 55—56.

xxv. 40.

John vii. 3. 5.

xx. 17.

(f 2) John

xiii. 13.

Matth. viii.

26—27.

Luke i. 31—

33.

(2) John viii.

47. xviii. 37.

(3) Pfal. xxii.

27.

(2 Not.) *Whoever loves Truth, understands what she says upon her own Account in this Article, with giving to this Discourse of her, all the hearty Attention it deserves. (2) The contrary of it is unintelligible as absurd, inexplicable as a senseless Mystery, or a false Riddle, production of our Ignorance, and Darkness, and forgetfulness of Truth (3).*

(g 2) Luk. ii. 51.
 Matth. xvii. 23—26.
 (b 2) Matth. xx. 28.
 Phil. ii. 5—8.
 John xiii. 13—14.
 (i 2) Ephes. ii. 12. iv. 13.
 Philip. iii. 19.
 *Sed te Nos facimus, fortuna, Deam, Coeloque locamus.* Juven. 4.
 (k 4) 1 Cor. xi. 3. 7.
 Ephes. iv. 15. v. 23.
 John xiii. 13—15.
 —
 (l 2) 1 Cor. iii. 16.
 X
 2 Cor. vi. 16.
 Acts xvii. 24—22.
 (m 2) Joh. xvii. 6. 26.
 2 Tim. ii. 15.
 (n 1) Rom. x. 10.

him their GOD in the TRUTH (i 2). Such are the two Natures, or Sexes, both equally divine, equally human, which we begin to know truly, and faithfully acknowledge in the TRUTH which is JESUS-CHRIST our GOD; the Nature masculine, and the Nature feminine, whereof the union constitutes a third Nature, or Gender grammatically called a Neuter, according to the Greek Word Τὰ Ἀληθῆς, and the English Word TRUTH, that is, equally, and likewise, and conjunctly masculine, and feminine under both these Denominations, and Aspects, and Natures, or Sexes, equally Chief (k 2), and Model of Man, and Woman whom Both it unites in itself alone, as Both proceeding equally, and immediately from itself, alone the original Principle, as alone who may be the actual Principle, the Substance of the Life of all, and every Man, and Woman in the World. What other positive Origine of Man can you propose, which I shall not prove false, since only the actual positive Principle of our Life living in every one of us at this very moment (l 2), may be conceived to be our original positive Principle (d 2)? What of all the fore expounded kinds of Sin, can you find, and prove in this Principle? What Spot can you see in this living Sun, which I could not prove to be in the Eyes of your Spirit, if you don't know what TRUTH is, after so many times I declared (m 2), and unconfutably proved it in my publick Writings, even in private Letters, and Lessons directed to yourself, or in the Eyes of your Heart, if you are not willing to know, and acknowledge it (n 2)?

TRUTH considered under this first, and substantial, absolute, incommunicable Name of her, as Mother, and Daughter, and Sister, and sovereign Mistress, and perfect Subject, and

and Servant of Jesus-Christ (*γ 2, α 2*), is also his Spouse (*α. ρ 2*), as who by him, and with him, that is with and by herself, under this masculine Name, and Nature, and Aspect of her, produces herself, and us all, all consequently her, and his Brethren, and Children, under both her Natures, and Names, and Aspects. In her feminine Nature, and invisible Person she is also the Chast, untouched Spouse of Man, as essentially, and inviolably united to all (*ρ 2*), and as the only Mother in the true positive Sense of his Children (*δ 2*); the same universal Principle in Jesus-Christ its visible Person, is the Chast, untouched Husband of Women (*γ 2*), as likewise united to all, and as the only Father in the true positive Sense of their Children (*δ 2*). Thus TRUTH our GOD, and sovereign Master in Jesus-Christ, is all in all, and every one of us (*τ 2*); thus she is our Relation, and Neighbour (*ς 2*), in every Degree, and in every Sex, or Nature; thus we must consider TRUTH, which is Jesus-Christ our GOD, and sovereign Master (*τ 2*), and love her (*υ 2*), and consequently serve her (*κ 2*) in our Relations, and Neighbours, of every Sex, and Degree, and consider, and love (*τ υ 2*), and consequently serve them (*κ 2*) in the TRUTH, which is Jesus-Christ our GOD, and sovereign MASTER, who wanting not in himself of our Love, and Service of any kind (*γ 2*), tells us, that whatever Good, or Evil we shall have done even to the least, to the most wretched, or wicked, and unthankful of all Men, all his, and our Brethren (*ε 2*), all his beloved Sons (*δ 2*), we shall have done it in the true positive Sense unto himself, who is all in all, without distinction of the Greek, or Jew, of the circumcised, or uncircumcised, of the baptized, or unbaptized, of the

B

Barbarian,

(*ο 2*) *How fair is thy Love my Sister, my Spouse; thou art all fair, my love, there is no Spot in thee.*
Solom. Song. iv. 7—10. *I will shew thee the Bride, the Lamb's Wife. The Spirit, and the Bride (that is the Spirit of the Bride) saith come, &c.*
Revel. xxi. 9. xxii. 17.
(*ρ 2*) *Matth. i. 20—25.*
John xvii. 21.
i Cor. i. 19.
(*γ 2*) *For thy Maker is thy Husband, &c.*
Isaiah liv. 5.
John xx. 17.
(*τ 2*) *Coloss. iii. 11.*
Ephes. iv. 6.
Rom. ii. 11.
Ezr. 3. Book iv. 39.
Luke vi. 35.
(*ς 2*) *Am I a God at hand, saith the sovereign Master, and not a God afar off?*
Jerem. xxiii. 23.
Acts xxvii. 27.
(*δ 2*) *Genes. xxxiii. 10.*
(*κ 2*) *Rom. xiii. 8. 10.*
Galat. v. 14.

(x 2) John xiii.
13—14.
Matth. xxv.
35—45.
(y 2) Psalm 1.
12. 22.
(z 2) Hebr. i.
1—3.
1 John i. 1—3.
John xiv. 7.
John i. 18.
Hebr. xi. 27.
Coloff. i. 15—
17.
1 Timot. i.
17.
Rom. i. 18—
20.
(a 3) Job
xxxi. 15.
Jerem. i. 5.

(b 3) Psalm
xlv. 9—17.
Solom. Song
iv. 1. 7. vi. 3.
Luke i. 28.
(c 3) Ecclef.
xxiv. 24—26.
(d 3) Psalm
xlv. 1—8.
Luke ii. 40.
52.

Barbarian, or Scythian, of the bound or free, even of the most wretched, or wicked, and unjust, and unthankful (r 2). JESUS-Christ visible upon the Earth was the Splendor of his own Light (z 2), that is, the perfect Figure, the visible Person, or Substance (z 2) of TRUTH, which is himself our GOD in his own invisible Person, or Substance (z 2). The most perfect of the Women in whose Womb he formed his own body, by the same Will, and Power, by which he did form our Bodies in the Womb of our Mothers (a 3), was not TRUTH, which is JESUS-Christ himself in his invisible Person, or Substance, but she was the most perfect Figure of TRUTH, our the same GOD considered as Mother, and Sister (y z), and sovereign Mistress of all Men (y), and under all respective Qualities belonging to her feminine Nature. In Mary the visible Mother of JESUS-Christ, TRUTH is the perfect Model of all Women, as she is in JESUS-Christ, that is in herself, in her own visible Person (z 2), and Substance, the perfect Model of all Men; she is in herself, in her own feminine Nature (o 2), and invisible Person, or Substance (z 2), the unfading Beauty (o 2, b 3), immortal Object of the love of all Men, whom she loves all (c 3); she is in JESUS-Christ in her own masculine Nature, and visible Person, or Substance, and under this other Aspect the same perfect Object of the love of all Women (d 3), whom he loves all. What we say in different Places of the visible Person, or Substance, and invisible Person, or Substance of TRUTH our GOD, and sovereign Master in JESUS-Christ, is to be understood of one Person, as of one Substance visible, and invisible (z 2), considered under these two different Aspects, as the Inside, and the

Outside of the same Object, or its anterior, and posterior Part, whereof one, or other cannot be seen in the mean time (*e 3*), but in a perfect Figure of it, such as in a Looking-glass, according to what we have said already of Mary (*f 3*) the visible Mother of JESUS Christ our God. TRUTH in her invisible Person, or Substance, and feminine Nature, is this universal sovereign Mistress, or Lady, to whom a whole Nation has consecrated for ever all her Adorations, to whom she has reared Temples under the universal Names of our Lady, or universal Queen, and perfect sovereign Mistress (*u*), the Mistress of the Armies, and Victories, so long before knowing, and acknowledging her, in the TRUTH which is herself, and her eternal, universal incommunicable Name. This universal, Lady, and Queen, and perfect sovereign Mistress (*y*), is also prophetically signified by the shining Woman spoke of in Genesis, and in the Book of Revelations (*g 3*), as being Enemy of the old Serpent, or Dragon, who seduced all the World, and whom she throws down now to the Earth, with all his Angels, his Apostles, Ministers, like you, of his Doctrine, Accusers like you, of our Brethren, who accuse them before our God, Day, and Night (*b 3*), that is, by all their Reasonings, and Practices. The old Serpent can only, and vainly attempt, even for a little while (*i 3*), against her heel (*g 3*), signifying the weak, and low Efforts which the Enemies of TRUTH our GOD in JESUS-CHRIST oppose to this present Publication (*k 3*), of her beginning universal Reign, and Glory, and Triumph, sensible even in their stupid, and stubborn Silence under the Appearance of a proud insolent Contempt (*l 3*), in their dark, sophistical, indirect Negation of what

(*e 3*) Genes.
xvi. 13.

Exod. xxxiii.
23.

(*f 3*) *The
brightness of
the everlasting
Light, the un-
defiled Mirror
of the Majesty
of the eternal
God, and the
Image of his
Goodness. Wis-
dom vii. 26.*

(*g 3*) Genes.
iii. 15. 16. 20.

Revel. xii. 1.
2.

(*b 3*) Revel.
xii. 10.

(*i 3*) Revel.
xii. 12.

(*k 3*) Matth.
xxiv. 14 and

4—14. vi. 10.
33.

Mark xii. 34.
iv. 11. &c.

(*l 1*) Proverb.
xviii. 2—5.

(*m* 3) John xv. 22. 26. xvi. 13.
 (*n* 3) Matth. vi. 10.
 1 Theſſal. v. 2—6.
 Ephes. v. 14. 18.
 Revel. iii. 3. xvi. 15.
 (*o* 3) Matth. xix. 28.
 Titus iii. 5.
 1 Peter i. 3.
 (*p* 3) Zachar. xiii. 8. 9.
 (*q* 3) Wiſdom iv. 1.
 Pſalm xxii. 27—31.
 lxxviii. 4—8.
 (*r* 3) Deuter. xxxii. 3—6.
 Matth. xii. 39. xvii. 16.
I am come to ſend Fire on the Earth, and what will I, unleſs it be enlightened (by this Fire which burns it). &c. Luke xii. 49—53.
Cæca Pietas fecit ſultos, et impios (r 3). Illuminata pietas facit ſantos, id eſt, ſanos, et perfectos (q 3).
 (*s* 3) Ezz. 3. Book iv. 36.
 John xiv. 9. 6—14.
 Acts xvii. 23 —31.

they dare not contradict plainly, and publickly in the leaſt Point, as I contradict them all, in all the chief Points. TRUTH in my Writings ſtrikes the old Serpent to the Head (*g* 3) publickly, and namely, ſpeaking to the Chiefs, and the moſt noted of them, in their own Names, and Qualities, nor leaving them room for a Pretence of Ignorance of what I publiſh for the TRUTH, conſequently againſt them, when even their ſtupid Silence accuses them of being her Enemies (*m* 3).

THE COMING (*n* 3), that is, the beginning Reign of TRUTH, our GOD in JESUS-Christ, is the third Generation called by JESUS-Christ himſelf the Regeneration (*o* 3), that is, the Renovation of the old Generation which becomes a new People, a new Generation when ſhe begins to know TRUTH like the firſt Generation (*k*), with continuing to love her like the ſecond, that is like herſelf (*l*), which conſequently begins to call TRUTH her GOD, and to be called the People of TRUTH (*p* 3), the perfect Generation (*q* 3), as uniting in herſelf the Perfections of both the preceding ones, which exclude their Imperfections, that is, uniting in herſelf the Knowledge of the firſt, which excludes the ignorance, and forgetfulneſs, and darkneſs of the ſecond, with the ardent love of the ſecond (*r* 3), which excludes the cold Ingratitude, the Infidelity of the firſt (*k*), and is rewarded by the perfect Light, and Knowledge of this firſt Generation, by the perfect Knowledge of TRUTH, which all Men of the ſecond Generation loved as their GOD in the Bottom of their Heart (*s* 3. *s* 2), even before knowing her to be this GOD whom they loved, and worſhipped, this charming, unfading Beauty, this immortal Object of their Love, ſo

so wished, so longed for, tho' always so near, so present (s 3). This Reign of TRUTH the universal Principle, and sovereign Master our God in JESUS-CHRIST, is compared by JESUS-CHRIST himself to a Grain of Mustard (t 3), which nobody sees when it is in the Earth, tho' living and increasing in it, when it comes out, and is yet little, great many mistake, and confound it with all the Weeds, all bad Herbs, signifying the Doctrines, and Systems, and Sophisms, and Paralogisms of all the false Prophets, false Teachers, who are not willing to let the People of the new Generation (u 3), the People of Truth know her Words which I publish, and who for their Dreams (x 3), or pretended Revelations, and human Traditions, and Doctrines (y 3. g), are willing to cause this new People to forget the Name of the God whom they loved, as our Fathers have forgotten it. We may prove the visible Accomplishment of this prophetick Figure, from April 21, 1750. The Seed hid in the Earth till that Time, comes out in the Moment in which TRUTH is publicly, and authentically, and irrevocably acknowledged, and declared to be the universal PRINCIPLE, and sovereign MASTER our GOD in JESUS-CHRIST by the eldest, and the most famous Assembly, and Society of the Doctors of the World (z 3), being undoubtedly what you call *serious Christians*, no matter of what Denomination. This sensible Point, and Epoch of the beginning of the universal Reign of TRUTH our GOD, and sovereign MASTER in JESUS-CHRIST, is the same Point, and Epoch of the finishing universal Reign of Illusion our Enemy in ourselves, this universal Enemy whose Spirit, under the Name of the old Serpent seduced all the World (c),

and

Jerem. xxiii. 23.
 Rom. viii. 19
 —23.
*Serò te cognovi
 Pulcritudo
 semper nova,
 semper antiqua.*
 I know you at last always old, always new Beauty, at last I know you. St. *Aust.* (t 3) Matth. xiii. 31—32.
 Isaiah vi. 13.
 Zachar. viii. 7—12.
 (u 3) Mark xiii. 30—37.
 Psalm cii. 18—28.
 2 Peter iii. 12—13.
 Revel. xxi. 1—5.
 2 Cor. v. 17.
 Galat. vi. 15.
 Coloss. iii. 9—10.
 Ephes. ii. 13—22. iv. 24.
 (x 3) Jerem. xxiii. 25—27. 30—32.
 (y 3) Mark vii. 7—9. 13.
 Coloss. ii. 21—22.
 Heb. xiii. 9.
 (z 3) 1 Cor. xii. 28.

(a 4) Rom.
vii. 14—25.

and captivated us in the hateful Law of *Sin*, that is, in its own Law (a 4) universal counterfense of the Words of the eternal God whom we loved (b). The sensible Degrees of the prevailing Reign of TRUTH our GOD, of her Glory, and Triumph, are the same Degrees of the yielding, and vanishing Illusion our Enemy, of the Fall of this old Serpent called the Devil, and Satan, and of his Angels (c), of his Apostles, Ministers of his *sinful Doctrine*, who find no more *Admirers* between men of the present, and common good Sense, between true, and *serious Christians of whatever Denomination*, free from all weak, stupid, senseless, ungrounded Prejudices, but find invincible unconfutable, *unanswerable* Opposers from all the three People in the World (b 4). The more Success they appear to have still by the Number of those

(b 4) Luke ii.
31, xi. 29—
36.

well-meaning but unwary Brethren of ours, whom they abuse, and seduce still (t), and by the expensive *Tabernacles*, or Temples they rear, or consecrate to their Idol, that is their Pride, or Hypocrisy, or Covetousness, or Ambition, or Fortune of whatever low Degree (i 2), or to all together, all this kind of Success is to make more sensible in the Times

(c 4) *Tolluntur
in altum
Ut lapsu gra-
viore ruant...*

to come, their Fall (c 4), and Shame, as being these Degrees of the yielding, and decreasing, and vanishing Reign of Illusion our Enemy, and of the prevailing, and increasing everlasting Reign of TRUTH our

(d 4) John iii.
30.

GOD (d 4). By these sensible Degrees the Illusion becomes a Name without Substance, like the Name of the great Babylon (f), when even the most common Men, and Women (e 4) begin to understand, and acknowledge what I publish concerning TRUTH our GOD, and her beginning Reign, when even the little Children, that is Men like little

(e 4) Matth.
xxi. 31—32.
John iii. 10—
13.
Matth. xviii.
3. xi. 25—27.
John i. 9.

Children

Children(*e* 4) in regard of all Learning begin to see the living Light of TRUTH in their Heart, to know, and acknowledge in the TRUTH, and under this first Name of her(*f* 4), the unknown GOD whom they loved in JESUS-Christ, and under this second Name of his(*g* 4), like the Christians, or under the Name of Jehovah, of the GOD of Abraham, Isaac, and Jacob, like the Jews, and the faithful Muzulmans prophetically called the True Believers, or under any Figure, and Appearance like some of the Christians under the Figure, and Appearance of True Common Bread, and Wine, other Christians under the Figure, and Appearance of what they call Bread, even not having the Appearance, nor the Taste, nor the Name of Bread, but commonly called Wafer, in another Language, by a Name which answers to a SEAL, and by another Name which answers to FORGETFULNESS, which Names should signify the greatest Proof, and Symbol of the universal FORGETFULNESS of TRUTH our GOD whose Words have been even now a sealed Book(*b* 4), or Letter for us; likewise under the Appearance of a Mixture of Wine and Water, which can be no more justly called mere, and true Wine, but only a true Mixture; or like the Chineses under the most chimerical Figures which they call Pagodes; or like many Nations under the Name and Appearance of the Sun, or of any other Objects(*f* 4); all these People, and Nations loved the GOD universally unknown in the TRUTH(*i* 4), as we loved TRUTH the same GOD universally unknown in JESUS-Christ; IN WHAT THEN DO WE PREVAIL OVER THEM(*k* 4); we have been only the Trustees(*l* 4) of the Doctrine, and Law of JESUS-Christ, which were even now this

(*f* 4) Wisdom
xiv. 22.
Rom. i. 22—
23.
John xiv.
13—14. 26.
xvii. 6. 26.
Matth. xxviii.
19.
(*g* 4) Luke i.
31.
John xiv. 9.
xi. 16.

(*b* 4) Revel.
v. 1—14. vi.
1—17. viii.
1—11.
2 Cor. iii.
14—18. iv.
1—4.
Mark iv. 22.
Hebr. xi. 40.

(*i* 4) Ezz. 3.
Book iv. 36.
Acts xvii.
23—32.
(*k* 4) Rom. iii.
9—18.
Éphes. iv. 6.
Malach. ii.
10.
Matth. xxxiii.
9—8.
(*l* 4) 1 Tim.
vi. 20.
2 Tim. 1.
12—14.
Rom. iii. 2.
1 Thessal. ii.
4—5.

this sealed Book for us (*b 4*), being convinced by ourselves even now of not having understood even what could not be more simple and clear in it, and from the first Word, Εἰς Ἀρχήν; IN PRINCIPIO; in the Principle; to the last Word; Ἀμὴν (*m 4*); VERITAS, Truth, or VERITY; we have perverted, and adulterated even to this last, and first Word TRUTH, the Substantive, absolute incommunicable Name of our GOD, with communicating it even to the most injurious Fashions of speaking (*f 4*); IN WHAT THEN DO WE PREVAIL over the other People, and Nations (*k 4*).

BEFORE the figurative prophetick descent of the Spirit of TRUTH our GOD (*n 4*), the faithful Disciples, and Apostles of JESUS-Christ loved him as their GOD, being ready all to die for him, and with him (*o 4*) without knowing him to be this GOD alone Father of himself, and of all Men, in whose Name, as being his own, he did speak always (*p 4*). Since this figurative prophetick Descent of the Spirit of TRUTH our GOD, they have loved TRUTH as JESUS-Christ, never knowing TRUTH to be JESUS-Christ, to be this GOD whom they loved, and acknowledged in JESUS-Christ, and under this second Name of her (*q 4*). What Stupidity and Darknes could have been greater than ours even now (*q 4*), if blinding always ourselves by the most enigmatical Names of Holy Ghost, or Holy Spirit (*r 4*), we never attended at their solutive one, the Name of; SPIRIT OF TRUTH;—never used in the World from the Days of JESUS-Christ, and from the writing of the Gospel, nor by the Apostles themselves in their Epistles, except by St. John, and only once (*s 4*), and even to these our Days, and this Publication of his Reign (*k 3*). Under these

(*m 4*) Gen. i.
1.
Rev. xxii. 21.

(*n 4*) Act. ii.
1—12.

(*o 4*) John xi.
16.

(*p 4*) Joh. xiv.
7—14. 26.
xvii. 6. 26.
Matth. xxviii.
19.

(*q 4*) Luke
xxiv. 16. 25.
Mark viii. 17.
ix. 18.

(*r 4*) Joh. xiv.
16—17. 26.
xv. 26. xvi.
13. xx. 22.
Matth. xxviii.
19.

(*s 4*) 1 John
iv. 6.

these not understood Names of; Holy Ghost, and Holy Spirit; we have affirmed even now, the Spirit of TRUTH to be a GOD, mean while we spoke of TRUTH, as being less than a Man, less than a Beast, and of a simple Fashion of speaking, even of the most Injurious, which Absurdity of ours, is as like as if the same Person affirming the Spirit of George to be the Sovereign of these three Kingdoms (l 4), spoke of George of whom this is the Spirit, as not being himself this Sovereign, even as being nothing less than a Man. Some new Christians of Ephesus had not so much as heard whether there was an Holy Ghost (u 4); we have read so many times in the Gospel, that this Holy Ghost, and Holy Spirit, and Comforter is the SPIRIT OF TRUTH (s 4) AND WE HAVE NOT RECEIVED HIM in our Spirit (x 4), that is, we have not understood him, we have not known that he dwelleth essentially with us, even in us all (l 2), as being essentially our Life, and the Principle, the Substance of our Life, we never did so much as call him by his solutive substantial Name, the Name of Spirit of TRUTH, his Substance. If such has been the Stupidity (q 4), and Ignorance, or Incredulity, in a Word, the Blindness, and Forgetfulness of TRUTH our God (y 4), in the most learneds of a People, which supposed themselves the most learned, and intelligent, and wise, and faithful (z 4) of the two other People in the World, what can have been the Blindness of these two other People, or can it have been greater? Thus we can unconfutably affirm, that the Illusion, the Ignorance, and Forgetfulness of TRUTH our GOD, have been universal even now, according to the Prophecy of Isaiah, who saith, that the Darkness shall cover the Earth (a 5), and shall

(l 4) Matth. xviii. 23.
xxii. 2.
1 Timot. vi. 15—16.

(u 4) Act xix. 1—6.

(x 4) Joh. xiv. 17—20.

(y 4) Psalm xxii. 27—31.
Wisdom. v. 6—7.
(z 4) Rom. i. 22—23.
1 Cor. i. 19—20. iii. 18—21.
(a 5) Isa. lx. 2.
John ix. 4.
Rom. iii. 10—18. vii. 15—20.
Wisdom. v. 6—7.

C

blind

blind all People, and to these Words of **JESUS-CHRIST**, which shew us the Beginning of the Accomplishment of this Prophecy; Night cometh when no Man can work (a 5); consequently St. Paul saith of his own Days, and without Exception; there is not one righteous (that is, Man of right Sense, and Intelligence in the Bottom); there is none that understandeth; there is none that seeketh after (the Knowledge of his) **GOD**; all are gone out of the Way (of Truth, a 5) &c.; and speaking of himself, even in the Name of all Men; he saith; what I do, I don't understand, I don't know; & γινώσκω (a 5); for what I would, that do I not, but what I hate, that do I. Mr. **WILLIAM JONES** * in his new Book intitl'd; *The Catholick Doctrine of a Trinity*; is a new Instance, and living Proof of this univ'ersal Blindness lasting even to our Days, for I suppose him to speak in the justifying (good) Faith, as not having heard three, what has been published these last Years in this Capital of the three Kingdoms (b 5), concerning **TRUTH** acknowledged, and declared for ever the univ'ersal **PRINCIPLE**, and sovereign Master our **GOD** in **JESUS-CHRIST**, and concerning the Solution of the Mystery of the *Trinity*; However he appears not to understand even now the Difference between the *Trinity*, a Word not to be found in all the sacred Scriptures, and which signifies in his Book, *three Persons being (every) one God* (that is, three Substantives having one Adjective) and **TRUTH**, which Word wrote in the Heart of all Men (c 5) signifies **ONE GOD WHO IS THREE PERSONS** (d 5), who unites essentially in himself, and by himself three personal Qualities, that is, one Substantive having three Adjectives; one **GOD** alone the univ'ersal **PRINCIPLE**, consequently, alone the Principle, and

* *Reflections upon Mr. William Jones's new Book, intitl'd, The Catholick Doctrine of a Trinity; sold by E. Withers at the Seven Stars near Temple-Gate in Fleet-street.*

(b 5) Luke xxiv. 18.

(c 5) Jerem. xxxi. 33—37; Heb. viii. 10—13. x. 15—18. (d 5) Joh. viii. 18—31. 36. xvii. 17. xviii. 37.

and Production, and living, and enlivening Spirit, or Life of himself, or under the Names of personal Qualities, alone the Father, and Son, and Spirit, or Life of himself, by himself, not *being made* Father, or Son, or Holy Spirit, nor *taking these Names* from any chimerical absurd *Covenant*, as Mr. WILLIAM ROMAINE does affirm in a Discourse preached of late before the University of Oxford *, but being essentially, eternally such, that is, alone who cannot be, neither be conceived without these personal Qualities, as indivisible in him, and from him alone, as distinct in themselves, by themselves; nor as he says likewise absurdly, *Son is a Name of Office descriptive of the wonderful Humiliation of the Messiah, who took our Nature, and was made a Son for our Salvation*, which, as much as it may be concluded from so wonderful Absurdities, signifies only that JESUS-CHRIST is not essentially, and eternally the SON, the Production of himself, consequently that he is not likewise, the FATHER the Principle of himself, consequently that he cannot be the living, eternal GOD, universal PRINCIPLE, and Father, and sovereign Master (e 5), which hurling us again from Abyss into Abyss of Darkness (f 5); is against all just Judgment, or Idea of an essential, eternal, universal Principle, our God (g 5), as well as against all sacred Scriptures, and all present, and common good Sense; nor the essentially passive Word Son has any active Signification, such as of an Office, or Function, nor it describes the wonderful Humiliations of the Messiah, more than his Glory, but it signifies only his Quality of Production of himself, as being himself his Principle, the universal PRINCIPLE, and sovereign MASTER OUR GOD. If in the fundamental Article of so remarkable Discourses, there is not an essen-

* *Reflections upon the fundamental Article of Mr. William Romaine's Discourses preached before the University of Oxford, on Monday March 20, 1757, and sold by E. Withers, at the Seven Stars near Temple-Gate in Fleet-street, Page 15—17.*

(e 5) Malach. ii. 10.
 Matth. xxiii. 9—8.
 Ephes. iv. 6.
 v. 1—2.
 1 John iii. 1—2.
 John i. 13.
 (f 5) Psalm. xlii. 7.
 Heb. vi. 1—6.
 (g 5) Malach. ii. 27.

tial Word, and Reasoning which may be proved right, what may we believe of all other Articles of them, what of all other Discourses of his, and of less remarkable Preachers. THE ALCORAN (which is, as I said very often, and I must very often repeat, an admirable, inimitable Parody-Prophecy, or corrective Figure (b 5) of all our Absurdities, as well as the Book of Revelations, and Solomon's Song, and all the Prophecies) cannot afford an Instance of any greater Absurdity than these *three (every) one God* of Mr. WILLIAM JONES; substituted to TRUTH which is truly, and essentially a triple GOD, and which the very enlightened, and learned, but unfaithful Paganism represented in its threefold Hecate, nor of any greater one than Mr. WILLIAM ROMAINE'S *Covenant (x 3), between these three (every) one God, of taking such, and such Names, and being made such, and such for our Salvation*; nor the Chinese Pagodes are more chimerical (b 5) than all these monstrous, and frightful Ideas under which we represented our God. IN WHAT THEN DO WE PREVAIL over the other People, or Nations? Are we not fully convinced of the same Ignorance, and Stupidity, and Blindness, and Forgetfulness of Truth our God, and Profanation of the sacred incommunicable Name of our God, in a Word, of the same Absurdity, only under a different Aspect (k y z 4)?

SINCE the positive Descent of the Spirit of (TRUTH our) GOD in our Spirit, our natural Darkness being transformed by him in his own Light (i 5), we begin to know truly, and faithfully acknowledge (k 5) TRUTH the GOD whom we loved in JESUS-CHRIST, in this second Name of her (f 2), we begin to know, and acknowledge likewise JESUS-CHRIST (p 4) the GOD whom we love in the TRUTH, in this

(b 5) 1 Cor. x.

11.

2 Tim. iii. 16.

(i 5) 2 Cor.

iii. 18. 14-17.

v. 17-19.

(k 5) Joh. iv.

23-24. xiv.

17. xv. 26.

xvi. 13.

this first Name of his (*k 5. p4*), and this is the perfect Character of the Regeneration, that is, the third Generation, the beginning, universal Reign of TRUTH, the universal PRINCIPLE, and sovereign MASTER our GOD in JESUS-Christ. EVEN the Name of Illusion, which is the universal *Sin* of the World, this Word Sin signifying here an universal Blindness origine, and Principle of the greatest Sins, of the greatest Troubles, and Disorders in the World (*i*), even her very Name begins to be blotted out by the abovesaid Degrees; it begins to subsist only in the Sound, or Remembrance, like the Name of the great Babylon (*f*), since all the Errors, Superstitions, all the fantastical absurd Dreams, (*x 3*) all Doctrines, Precepts, and senseless Practices of human Tradition (*y 3*), and pretended Revelation which were the Substance of the universal Illusion, become the Substance of a personal Infidelity, and Unfaithfulness in those who prove only to have loved their own Illusion

JESUS-Christ,

in

not JESUS-Christ their own Illusion, that is, not to have loved TRUTH JESUS-Christ,

in

not to have loved J. Ch. TRUTH the God unknown even now (*l 5*); such are all those who are ready like you, as you say of yourself, to give up Jesus-Christ under the Name of Christian System, and not to concern themselves with him more than did Seneca, or Marcus Antoninus, if having nothing to oppose publickly to the invincible Strength of

TRUTH

(*l 5*) Such Propositions are said to quadrate, which is the perfect universal demonstrative Form, as being found true in all its Senses, all grounded on one Point, and Center.
Rom. vi. 17.
2 Tim. i. 13.

(m 5) 1 John
ii. 18—19.

TRUTH (t), they are forced to give up their truly Antichristian (m 5), absurd System, their false Learning, false Doctrine, false Wisdom, and Morality (x 3), their senseless Practices Productions of the universal Illusion, which becomes now a personal Pride, Infidelity, Unfaithfulness.

(n 5) John iii.
10.

THE DOCTRINE of TRUTH, and the Doctrine of JESUS-Christ are synonymous Expressions, because TRUTH is JESUS-Christ, and consequently JESUS-Christ is TRUTH, as we say, George is the King of England, consequently the King of England is George (t 4), likewise the Power of George, and the Power of the King of England are synonymous Expressions. YOU pretend to be a Master in Israel (n 5), and you don't know this first Rule of all true Logick, and Dialectick, or at least you reason, as if you did not know it. If you don't know it, you are very ignorant in the Bottom, and in the chief Points; if you know it you are very unfaithful in Reasonings which suppose the *Doctrine of Original Sin* to be synonymous with the Doctrine of JESUS-Christ, and consequently JESUS-Christ to be a *Sin* (o 5). Some stupid Sophism, and deceitful Circumlocution may intricate the Simplicity of this reasoning, and darken its living Light, but only for those who love Darkness rather than Light, because their Works, their Writings, and Reasonings, their systematical, and dogmatical-Learning, and Practices are evil (p 5. q), for those who love to deceive, and those who love to be deceived, both equally deceiving themselves. YOUR *Doctrine* of what you call *the Original Sin*, consequently your Christianity, grounded upon it, is truly a System, that is a Supposition in you, and for you, since you de-
clare

(o 5) John viii.
45—46.

(p 5) John
iii. 18—21.

clare yourself ready *not to concern yourself any more* with *Jesus-Christ*, supposing that his demonstrative Doctrine could not agree with your systematical one, that is, with your System of Christianity, and only dogmatical *revealed Religion standing*, or *falling with the sinful Doctrine of Original Sin*; supposing likewise that the Doctrine of TRUTH which is *JESUS-Christ* (*s*), destroys your Learning, and Doctrine, and Morals, and Practices, consequently your Reputation of Learning, and Wisdom (*q* 5), among the abused, and seduced Followers of your Apostasy from the living Church of your Nation, of your Revolt against the true Power of her chief true Ministers (*r* 5) upon all false Ones, who have no Power but from themselves, from their own abuse of the long suffering, and Patience, and Meekness of the Government (*s* 5), no Strength but from their own weakness, and wickedness (*t* 4), who shall be driven away as Smoke is, who shall melt as Wax does before the Fire, and thus shall perish in presence of my God (*u* 5).

ALL what is said of the old Serpent Principle, and Substance of all your Learning and Doctrine, of his speaking to a first Woman, of the speaking of our God to a first Man, and to this first Woman, and to the Serpent (*x* 5), all this Narration, and many of such kind, are as evidently symbolical, or prophetic Figures in the chief Points, as all what is said of Job (*y* 5), of the prodigal Son (*z* 5), of the unjust Steward (*a* 6), of the odious King (*b* 6), of the rich Man and Lazarus (*c* 6), as all the Song of Solomon, all the Prophecies, all the Book of Revelation, especially what is said in it of this frightful Dragon which was also a Serpent, and whose two Horns were howsoever like these of the Lamb,

(*q* 5) 1 Cor. i.
19—20.
ii. 18—20.

(*r* 5) 1 Cor.
xii. 28.
Math. vii.
15—23.
xxiv. 4—5.

11, 24.
2 Cor. xi. 13.
Numb. xvi.
1—31.
1 Kings xviii.
21—40.
2 Kings v.
25—27.
Acts xiii. 8—
12.

Rom. xiii.
1—2.
2 Peter ii, 13
—14.

Jude viii.
(*s* 5) Rom. ix.
22.

(*t* 5) Psalm lii.
1—9.

(*u* 5) Psalm
lxviii. 1—5.
(*x* 5) Genes.
iii. 1—24.

(*y* 5) All the
Book of Job.

(*z* 5) Luke
xv. 10—32.
(*a* 6) Luke
xvi. 1—8.

(*b* 6) Luke
xix. 12—27.

(*c* 6) Luke
xvi. 19—31.

(d 6) Revel.
vi. 15—17.
xiii. 11—18.

Lamb, consequently no more frightful (d 6). THE SPIRIT of the universal Illusion, in the general, literal, or unliteral counter-sense of the sacred Scriptures, has attributed to our God, all the chimerical, frightful, odious Ideas proper to himself; he was himself this Dragon with Colours, and Strokes of which he represented our God, whom the Spirit of TRUTH which is our God himself, proves in the true Sense of the same Scriptures to be in himself the very Meekness (e 6), whereof the Lamb is the very hieroglyphical, the very symbolical Expression, and Figure. This Spirit, Principle, and Spirit of all Languages, teaches us, that the Expressions,

(e 6) Matth.
xi. 28—30.
xxi. 5.
Jerem. iii. 12
+ 18.

(f 6) Isaiah
xvi. 1.
liii. 6—7.
John i. 29, 36.
Acts viii. 32.
Revel. v. 6—
14. vi. 1 16,
&c. vii. 9—
17, &c. even
to xxii. 1—
14.

(g 6) Revel.
xiii. 1—9.
(b 6) 1 Cor.
ix. 10—16.
xi. 1—3.
Psalm xlix.
12, 20.

* See the Notes,
and Reflections
upon Mr. John
Des-Champs
Book page 4,
and upon the
new Book of
Mr. William
Jones page 18,
and upon Mr.
William Ro-
maine's fun-
damental Dis-
courses, page 19.

ὁ Ἀμνὸς τοῦ Θεοῦ, the Lamb of God (f 6), which literally offer but a bestial Sense, and the Idea only of a Beast belonging to the God, to whom all the Universe belongs, in the Solution of the enigmatical Figure, or figurative way of speaking called Metalepsis, or Transposition, signifies ὁ Θεὸς Ἀμνός, a GOD (as mild as a) Lamb; in this Reversion of the Transposition, the Word God being the Substantive, offers the divine Idea of a God whose Meekness, and Patience is represented by the Meekness, and Patience of a Lamb, his first hieroglyphical, or symbolical Figure. The second Beast like unto a Leopard (g 6), whose Feet were like the Feet of a Bear, and his Mouth like the Mouth of a Lion, signifies for one Part, the stupid absurdity of the Man of the second Generation (l), who defined himself a *reasonable Animal* (b 6), that is, reasoning like an Animal, like a Beast whose Stupidity is only a living Figure of the positive Stupidity of the Man of that second Generation, in all the chief Points of Doctrine *, consequently of Morals and Practice, in opposition of the Man
of

of this beginning third Generation (*l—o. o—s 3*), whom the Spirit of TRUTH our GOD calls the Spiritual, that is, THE REASONABLE MAN (*i 6*), the Man reasoning like a Man, LIKE HIMSELF. He is distinguished in that definition from the bestiality in the chief Affections of the Men of the first Generation (*k*), and from the bestiality in the chief Reasonings of the Man of the second (*l—o. o—s 3*); for the other Part the cruelty proper to the Nature of the Leopard, of the Bear, and of the Lion, compounding this chimerical, inexpressible second Beast, is the Figure of the monstrous Cruelties which have been the natural Consequences of the stupid Blindness of Men of the second Generation, whose bestial Doctrine grounded only upon a fictitious Beast, such as the old Serpent, and Dragon its Principle (*c p*), has supposed, and represented the universal PRINCIPLE, and sovereign MASTER our GOD under the monstrous, fantastical Strokes, and and Colours of this Dragon, that is, as a proud, cruel, partial, unjust, implacable, extravagant, odious Master (*k 6*), conformable to all Ideas which a blind Fear may attribute to a Dragon which she has fancied in her utter Darkness. Thus she has represented the sovereign MASTER our GOD in JESUS-Christ, who saith in the Prophet Jeremiah (*e 6*), that he will not be angry forever, who recommends us himself in JESUS-Christ his own visible Person, to learn from himself, and for the Ease of our Heart, and Spirit, that he is no proud, no cruel, as your sinful *Doctrine* of Original Sin, and dogmatical Religion (*q. y 3*), and *systematical Christianity* do suppose him to be, but that he is humble, meek, patient, merciful in the Heart, that is, in the Bottom in himself, that

D

(*i 6*) 1 Cor. ii.
15—16.
xiii. 10—12.
Ephes. iv.
13—16.

(*k 6*) Luke
xix. 12—27.
1 John iv.
17—19.

his

Yoke is easy and his Burden light (e 6). EVERY YOKE proved to be hard in whatever Point, and Sense, every Idea contrary to this Idea which OUR God gives us of himself, are the countersense of his Law, and Doctrine, they are human Traditions, and Doctrines, and Precepts, and burdensome Dreams of the false Prophets, false Teachers, under the Names of Tradition, and Revelation (q s. y 3); he tells us that he is not this King odious to his own Subjects, this austere Master, who taketh up what he has not let down, who reapeth what he has not sown, who punishes cruelty even the least Faults (k 6), but that he is the lovely King, and good Master, whose true Character is the mercifulness, the forgetfulness, even of the greatest Crimes, who calls Judas his Friend (l 6), consequently who loves Judas, even in the Moment in which Judas don't love him, in which he betrays him; he is the meek King who comforts the Daughter of Sion (m 6), that is, Sion his Daughter, and under this Name all the Jews, his beloved Sons, and Brethren (d e 2. k 4), who like Joseph bids his Brethren not be afraid any more about him their Brother (n 6), and Father, and kind Master, and God whose Meekness, and Patience should be represented under the symbolical Name, and Figure of a Lamb. The living Light of Truth, shews us now that TRUTH herself this living God, and sovereign Master, whom the deadly darkness of Illusion expressed to the second Generation, like a monstrous Dragon after the likeness of her own Spirit, becomes to us all who remain from so many (o 6), even to this second Advent of his, even to this beginning of his Reign of the third Generation, and who return to him, who come to meet with him (p 6), not in the Air, but in our Heart, and

(l 6) Matth.
xxvi. 46—50.

(m 6) Matth.
xxi. 5.

(n 6) Genes.
xlv. 1—5.

(o 6) Isaiah
x. 20—23.
Rom. ix. 25
—28.
Heb. xi. 40.
(p 6) 1 Theff.
iv. 15—18.

from our Heart, that he becomes to us all, what he was, what he is essentially in himself; that is, we know (*s* 3), and acknowledge at last, that he is a King, and sovereign Master, as lovely, mild, and patient, as powerfully kind, and kindly just, that Meekness, and Patience, should be represented under the Hieroglyphick, or Symbol of a Lamb (*f* 6), as his ardent love without Gall, without Bitterness, under the Symbol of a Dove (*q* 6), his constant Fidelity under the Symbol of a Pair of Turtle-Doves (*r* 6), his victorious Strength, and Power, under the Symbol of a Lion (*s* 6), which under the Aspect of his Fury, is likewise the Symbol of the Spirit of our own Illusion, and Darkness, called the Devil our Enemy walking round about, and seeking whom he may devour (*t* 6).

I HAVE not seen any of the Writings of Mr. JOHN TAYLOR whom you say to have *so many Admirers*, but I know that he can't have put forth any Proposition, nor stronger, nor more against your sinful *Doctrine of Original Sin*, and your *System of Christianity*, than what I have published in this Capital of three Kingdoms many Years since, concerning TRUTH the universal PRINCIPLE, and sovereign MASTER, our God in JESUS-Christ, and his only true demonstrative, and demonstrated Religion, and Doctrine, and Morals, and Precepts; even I have caused it to be sticked up in the most publick Places, and expressed it many times, tho' necessarily in few Words (*u* 6), in publick Papers, read in a Day by more perhaps than forty thousand Persons, consequently I spread it a great deal more than whatever Mr. John Taylor may have published; WHY ATTACKING, and contradicting Mr. John Taylor in his Writings, so openly as you do by your Proposals, you

(*q* 6) Solom.
Song ii. 10
v. 2. vi. 8.
Jerem. xxv.
36—38. xlv.
15—16. l. 4.
15—16.
Matth. iii. 16.
Luke iii. 22.
John i. 32.
(*r* 6) Luke ii.
24.
1 Cor. i. 4—
10. x. 13.
1 Theff. v. 19
—24.
2 Theff. iii. 1
—6.
(*s* 6) Revel. v.
5.
(*t* 5) Ezek.
xxii. 23—31.
1 Peter v. 8.
Revel. xiii. 2.

(*u* 6) 1 Cor.
xiv. 19.

(x6) Luke x.
16. xi. 23.

(y6) Acts
xvii. 23—31.
Rom. vii. 15
—20. iii. 10.
—12.
John i. 31—
33.

(z6) Exod.
xx. 7.

attack, and contradict Truth, and me (x 6) so craftily, and with under creeping like the old Serpent, and poisoning by the Change only of a Letter, the very Words of St. Paul, which mark more expressedly his love for TRUTH then universally unknown in JESUS-Christ (y 6), as this Alteration of his Words in that Place, marks more your hate for her when she begins to be universally known in our Days, when you can't yourself but know her, after what I have privately, and publicly directed to you concerning her coming, that is, beginning Reign (k 3), and Glory, and Triumph. IN THESE short Proposals of yours, twice uttering the great, substantive, absolute, incommunicable Name of JESUS-Christ, the universal sovereign MASTER, the Gift, and the Giver, the original, and actual Principle, the Substance of our Life, twice you take it in vain, and more than in vain, neither guiltless as before (z 6), after I declared it so many Times to the World (p 4), and to yourself; Thus twice you deny him to be your God, and that I grant you, because the sovereign Master of all Men, is the GOD only of those who love him, who make him their GOD in the TRUTH, and TRUTH in him (l 5), and you don't, since in a third Time, and under the Name of a *Christian System*, you declare yourself so ready to give him up (m 5). These two Times wherein you speak namely of TRUTH, you speak of her, not as of some Virtue, as Wisdom, Justice, Clemency, Bounty, &c. nor as of some Perfection, as Beauty, Strength, Intelligence, &c. nor as of some personal Quality, as Paternity, Filiation, Fraternity, Friendship, &c. nor as of some Dignity, as Sovereignty, Royalty, Principality, &c. nor as of some material Quality, as Quadrature, Rotundity, Whiteness,

ness, Splendor, Darkness, &c. of which, and of all others Truth is the Principle, and Substance, Productive, and Conservative of all (a 7, y); YOU SPEAK of Truth *only* as of some unsubstantial Being, such as of a Fashion of speaking of yours, as of a being quite stranger to the Principle, and Substance, and Object of your Proposals; that I grant you likewise, for *the . . . Sin* your Principle, and *the Doctrine of . . . Sin*, and all its Consequences can have no part in TRUTH, which is JESUS-CHRIST, neither in the Doctrine of Truth, but in this corrective Sense (b 7). These two Times you take the Word TRUTH the great, incommunicable Name (f 4, z 6) of the universal sovereign Master, in vain, and more than in vain, that is not *only* in an insignificant Manner, but in ill significant one, in a manner which signifies *only* a dark, indirect, voluntary Negation of TRUTH being the only universal PRINCIPLE, and sovereign MASTER in JESUS-CHRIST, as I have hitherto, and so long ago, so publickly, so highly, and so many Times declared, and affirmed in my publick Writings, and private Letters sent namely to you, in order that you may not pretend an ignorance of it (c 7).

St. PAUL does not say as you do; *I speak the Truth only*, but he says I SPEAK THE TRUTH IN JESUS-CHRIST; and thus HE LIES NOT (d 7), because TRUTH is his God IN JESUS-CHRIST, and the indivisible Substance of JESUS-CHRIST, whom you divide (e 7), as much as it lies in your Power, by your taking away this Name of his, in such a Fashion as not to let him be possibly understood; and by your substituting to him the exclusive Word *only*, signifying in that Application, *only* your Intention of falsifying even the great

(a 7) Esdr. 3.
Book iv. 34
—41.
John viii. 32,
31. 36.

Eccles. xxiv.
6—7. 32.

Ex uno Verbo Omnia, et unum loquuntur Omnia, et hoc est Principium quod et loquitur nobis.

In ipso Principio te summum adoro Principium; in ipso Veritatis Verbo te perfecta invoco Veritas.

Quid est in filio, invocare Patrem nisi in veritate invocare Veritatem.

Nemo sine illo Verbo verè intelligit, aut rectè judicat.

Erudi me divina sapientia, et doce me legem tuam; absque te enim sapere est desipere; te vero nosse est perfectè scire.

St. Aust.
(b 7) John viii. 46. xiv. 30. i. 29.

(c 7) John xv. 22.

(d 7) Rom. ix. 1.

(e 7) 1 Cor. i. 13:

(f 7) For other
 Foundation can
 no Man lay
 than that
 which is laid,
 which is Je-
 sus-Christ.
 1 Cor. iii. 9
 —15. (x 4).
 (g 7) Matth,
 vii. 7.
 Isaiah xlv. 14
 —26.
 Mark iv. 22
 —23.
*Dicta fuit
 Lignum Terra
 latente Deo.*
*Dicta latina
 fuit Lingua la-
 tente Deo.*
 (b 7) 1 Cor.
 xiii. 12.
 2 Cor. iii. 14
 —15.
 (i 7) John i.
 14. 9.
 2 Cor. iii. 18
 —17.
 John viii. 32
 —31, 36.
 (k 7) Jerem.
 xxiii. 36.
 2 Cor. ii. 17.
 iv. 2—6.
 (l 7) Corrup-
 tio boni pes-
 sima.
 (m 7) Acts ii.
 3—4.
 (n 7) Mark iv.
 22.

Word TRUTH, because it destroys all your learning, as being grounded upon any other Principle than TRUTH (f 7. z 4), even upon the . . . Sin. THE SPECIAL Character of the three enigmatical Languages the Hebrew, the Greek, and Latin, called the dead Languages, consists in hiding all what we may search, and find (g 7), that is, in omitting all what we may understand, in transposing all what we may reduce to its first proper Position, in dividing all what we may reunite in all our positive Languages called the living Languages, which thus become solutive of the universal Riddle in the beginning universal Knowledge of TRUTH our God in JESUS-Christ. Our deadly darkness was the Riddle (b 7), the living Light of TRUTH is the Solution of the Riddle (i 7. s 6). By your wrong Addition of the Word *only*, you insinuate deceitfully, what you dare not affirm plainly, and publickly; that TRUTH is not the ONLY true universal Principle (y. s 6), and sovereign Master, but that she is *only* a Fashion of speaking of yours, which *you* suppose, or *think only*, to be true; you deprave, and pervert, and adulterate (k 7), you corrupt (l 7) these Words of St. Paul, you spread upon them a dark, and deadly Poison, with excluding what the Spirit of TRUTH our GOD, Spirit of all Languages, (m 7) left only to be understood in these Words, and which ought only to be hid (n 7. g 7) even to these Days of the beginning universal Knowledge of TRUTH our GOD, hid to St. Paul himself, who saith expressedly, and without restriction, as we have said already, and we must often repeat it, that in his Days there is none that understandeth, there is none that seeketh after (the Knowledge of his) God, that all are gone out of the

the Way (of Truth, &c. (1), that he himself does not know what he does, not doing what he would, and doing what he hates; ὁ γὰρ κενεργάζομαι ἢ γινώσκω (o 7. y 6. l.). WHEN St. Paul says, I SPEAK THE TRUTH IN JESUS-CHRIST; that signifies for the Man who knows at last what Truth is (s 3); I SPEAK according to THE TRUTH the universal sovereign Master my God IN JESUS-CHRIST. When corrupting these Words you say; *I speak the Truth only*; you exclude what we *only* understood, you make inexplicable as absurd, what was *only* wanting to be explicated, as enigmatical (g 7); thus you say *only* Words, signifying *only* that you don't love TRUTH IN JESUS-CHRIST (15), that knowing her now independently of your Will, you are not willing to acknowledge, and confess (p 7) her the universal PRINCIPLE, and sovereign Master (y), to make her YOUR God (i 2); you take the great incommunicable NAME OF JESUS-CHRIST our GOD more than in vain, and no more guiltless (z 6. f 4) since no more unwilling, and unknowing (c 7).

IN YOUR second Exposition, and voluntary Profanation (q 7) of the sacred Word TRUTH you corrupt, and adulterate (k 17) again the Words of St. Paul, when abusing again the great incommunicable Name (f 4), you say; *I speak that Truth in love**. St. Paul does not say, *I speak that Truth in love*; which is Nonsense under any Aspect, excluding all what can be understood, all Reduction of Transposition, all Explication (g 7; he saith; THAT SPEAKING according to THE TRUTH ἀληθεύοντες, or MAKING TRUTH (i 2), that is, acknowledging, confessing (p 7), declaring Truth to be our God in JESUS-CHRIST ~ WE MAY GROW UP ~ IN LOVE OF Truth, and of our Brethren, that is in, and by

(o 7) Rom. iii.
10—18. vii.
15—20.
Wisdom v. 6
—7.

(p 7) Rom. x.
8—13.
(q 7) Ezek.
xx. 39. xxxvi.
20—23,
xxxix. 6—8.
lxiii. 8—9.

* *The Italic Letters signify Mr. John Wesley's Words. The Small Capitals signify the Words of the sacred Scriptures. The common Letters signify the Words necessarily understood. This Figure ~ signifies the Reduction of the Transposition grammatically called the Construction.*

(r 7) John xvii 23.
 Ephes. v. 1-2.
 John iii. 16.
 I Epist. iv. 9
 — 11. 19—
 27.
 Coloss. iii. 2.
 (s 7) Ephes. iv. 15.

by himself who is this very love of all, as of himself (r 7), being all in all, and the Head of all (s 7). St. Paul saith, I SPEAK according to THE TRUTH my God in JESUS-CHRIST, and thus HE LIES NOT; you say, *you speak that Truth*, and *the Truth only*, signifying *only* your preceding, or following Fashion of speaking, to which you dare give the sacred incommunicable Name of TRUTH, by a dark sophistical, voluntary contradiction of TRUTH, and me her Disciple (x 6), and thus you lie, *you speak that Truth in love* not of TRUTH, since by your sophistical, unfaithful Change *only* of a Letter; of THE; in; *that Truth*; you prove that you make not TRUTH (i 2) your GOD in JESUS-CHRIST; *you speak that Truth in love* not of your Brethren, since you *attempt* to deceive them by this very Change, not letting them know the uncorrupted, unadulterated Words of TRUTH our GOD, and willing to cause them to forget his Name, as our Fathers did even to these Days (x 3. k l 7); *you speak that Truth in love* not of TRUTH our GOD in JESUS-CHRIST, not of our Brethren; *in love* of whom then? or of what? If not of your Self, of your own Idol, or Pride, or Covetousness, or both together: *That Truth you speak*, is not the TRUTH of which I speak, and whereof JESUS-CHRIST says, speaking of himself, I CAME IN THE WORLD THAT I SHOULD BEAR WITNESS UNTO THE TRUTH (t 7), and in another Place; YOU SHALL KNOW THE TRUTH, AND THE TRUTH (u 7), THE SON of himself (x 7) SHALL MAKE YOU FREE, AND YOU SHALL BE FREE TRULY. *That Truth you speak* shall not make you free (y 7), but THE TRUTH which is JESUS-CHRIST our GOD, THE SON of himself of which I speak, makes us free now from *that other Truth* which

(t 7) John xviii. 37.
 (u 7) John viii. 32.
 (x 7) Ibid. 36.
 (y 7) I Kings xviii. 21--40.

which is *only* a Word corrupted, and adulterated by the wrong Application you make of it, and thus signifying *only* for one Part, your Unfaithfulness in that wilful (*c 7*) Corruption, and Adulteration even of the Word TRUTH, for the other Part, the vanishing Reign of the universal Illusion, of this great Babylon (*f*) from the Slavery of which TRUTH our GOD redeems (*z 7*), and saves (*a 8*), and delivers us (*b 8*), pulling our Feet out of the Net which you lay deceitfully for us in this Change of a single Letter. JESUS-CHRIST our GOD, and sovereign Master in the Truth, is not come to bear Witness *of that Truth which you speak*; I come to bear Witness, and prove that it is false, and senseless, that it is *only* a sophistical Negation, and Contradiction of TRUTH which is JESUS-CHRIST our GOD; that this Negation, and Contradiction of TRUTH our GOD is originally sprung from an universal Ignorance even of every one's proper Language in the Bottom, and in the chief Points, and that they subsist actually, in personal Pride, and in Selfishness which is a false love of one Self. Personal Pride, and Selfishness, and Unfaithfulness, are the dumb Devils, which shut now the Mouth of so many Wise, and Learned of our Days, whose Wisdom, and Learning vanish in presence of Truth (*a 7*), as a troublesome Dream (*c 8*) in the Moment of one's awaking; these Devils make them as voluntarily deaf not to hear the Voice of Truth (*d 8*), blind not to see her Light (*e 8*), lame not to follow her Steps (*f 8*), as voluntarily dumb (*f g 8*) not to acknowledge, and confess willingly, what they know independently of their Will, what they dare not plainly, and publicly contradict; these Devils hinder them from deny-

E

ing

(*z 7*) Galat. iii. 13. iv. 1—9.
 (*a 8*) John iii. 16—18.
 (*b 8*) John viii. 32, 36. Psalm xxv. 15. xxxi. 4. cxxiv. 7.

(*c 8*) Wisdom v. 6.
 Jerem. xxiii. 25—36.
 Ephes. v. 14.
 Rom. xiii. 11—12.
 1 John ii. 8.
 Ephes. v. 8.
 Psalm lxxvi. 5.
 1 Cor. i. 19—20. iii. 18—22.
 (*d 8*) John viii. 47. xviii. 37.
 1 Timot. iv. 1—2.
 (*e 8*) Luke xi. 34—36.
 (*f 8*) Hebr. xii. 11—15.
 (*f g 8*) Mark ix. 24.
 Luke xi. 14.
 Isaiah lvi. 10,

(g 8) Matth.
xvi. 24.

(b 8) Wisdom

v. 6, 7.

Rom. iii. 9—

18. vii. 14—

20.

ing themselves to follow JESUS-Christ (g 8), that is, from acknowledging, and confessing the Wrong they have been in even now (b 8), in order to begin to follow his Doctrine, consequently his Morals, and Precepts, to acknowledge, and confess TRUTH in JESUS-Christ, and thus JESUS-Christ in the TRUTH (l 5), TO PUT OFF THE OLD MAN WITH HIS old Learning, and Doctrine, AND PRACTICES, AND PUT ON THE NEW MAN WHO IS RENEWED BY THE TRUE KNOWLEDGE of Truth his God in JESUS-Christ WHO CHEATED HIM ~ AFTER HIS OWN IMAGE (i 8).

(i 8) Coloff.
iii. 9—11.

THE NIGHT is the Light of Men who love darkness (e 8), who remain voluntarily blind after TRUTH our God in JESUS-Christ HAS DELIVERD US from the universal involuntary, and thus unguilty Blindness; they suppose clear what is more evidently, and necessarily obscure (k 8. g 7) in the three enigmatical Languages of the sacred Scriptures; they suppose obscure what is more evidently, and necessarily clear, thus they are equally false on both Sides. This Proposition of St. Paul; AS IN ADAM ALL DIE, EVEN SO IN JESUS-CHRIST ALL SHALL BE MADE alive (l 8), by which you seem to conclude your Proposals, as making of it the Foundation of all your *Work, and System, and Doctrine of Original Sin, and revealed Religion, standing or falling* with it; This Proposition of St. Paul's is truly a *weighty* one in the true Sense, and just Application, and Explication of its not corrupted, nor adulterated Words (k l 7), but it is of no *Weight*, nay it is senseless in the wrong Application you make of it to your *Original Sin* no more understood, than expressed in it, neither in any other of the sacred Scriptures; every where they teach, and prove us quite the contrary

(k 8) Matth.

x. 26.

Mark iv. 22.

Luke viii. 17.

xii. 2.

1 Cor. ii. 6—

16.

2 Cor. iv. 1—

6.

(l 8) 1 Cor.

xv. 21—22.

of your monstrous *System of Christianity*, and sinful *Doctrine of . . . Sin*, and they prove it always by the Reason, or Argument, of the Spirit of TRUTH our GOD, the Argument called A FORTIORI, especially when foretelling these Days of us, he says in Jeremiah's xxxith Chapter (m 8); In those Days they shall say no more, the Fathers have eaten a sour Grape, and the Children's Teeth are set on Edge; likewise in Ezekiel's xviiiith Chapter (n 8); What mean ye that ye use this Proverb in Israel (that is among you); the Fathers have eaten sour Grapes, and the Children's Teeth are set on Edge; as I live, saith the universal sovereign MASTER, this Saying shall be no more a Proverb in Israel, for all Souls are mine, as the Soul of the Father, so also the Soul of the Son is mine . . . The Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son; all this Chapter of Ezekiel is a full Explication, and Proof of this Doctrine of TRUTH our GOD, whereof your Doctrine of Sin is a full, senseless, monstrous, stupid Contradiction; we may draw the same Consequences always A FORTIORI from what we read in St. Luke vi. 35, 36, in St. Matthew v. 43—45. xi. 29. xxi. 5. in Ezra's 3d Book iv. 39—40. and in so many other Places which all agree with the present, and common good Sense, that is, with our Reason enlightened, and rectified by the living Light of TRUTH our GOD, which lighteth (now) every Man that cometh in the World (o 8), after having healed us (p 8) from the universal Blindness, and thus saved, redeemed, delivered us from the Slavery of our own darkness (z 7. a 6), and made us all fit for his Doctrine (o 8), which agree likewise with Experience applied by this present, and com-

(m 8) Jerem.
xxx. 29—37.

(n 8) Ezek.
xviii. 1—32.

(o 8) John i.
5—9. vi. 45.
viii. 32, 31,
36.

Luke xxiv.
16. 31.
2 Cor. iii. 13
—18.

Eph. v. 8. 14.
Rom. xiii. 11
—12.

1 John ii. 8.
(p 8) Isaiah
lvii. 18. 15—
21.

Jerem. iii.
22. 19—25.
Luke iv. 18
—21.

Isaiah lxi. 1
—11.
Hebr. xii. 11
—15.

(*q* 8) Malach.
ii. 17.

(*r* 8) Ezr. 3
Book iv. 39
—40. 34.—

41.
2 Chron. xix.

7.
Acts x. 34.

Rom. ii. 11.
1 Peter i. 14.

mon, that is, universal good Sense, and with all just JUDGMENT (*q* 8), all just Idea, and Sentiment OF the universal Principle, and sovereign MASTER our GOD in the TRUTH which is JESUS-Christ, and of his impartial, universal Goodness, and Justice, and Wisdom, and Power (*r* 8). THE APPLICATION you make of this Proposition of St. Paul, is senseless, notwithstanding your adding to it a single Letter by which you make a Mystery inexplicable as absurd, of a Proposition which was only wanting to be explicated as an Enigme dictated by the Spirit of TRUTH our GOD who gives us himself the Explication of it in the precedent Verses (*k* 8).

St. Paul says; AS IN ADAM ALL DIE; ἀποθνήσκουσι, signifying a present Time; and you are pleased to say, *all died*; ἀποτεθνήκασι, signifying a Time which is past; by this Addition *only* of a Letter in your Language, you suppose that we are all dead before we were living, thus you change in dead senseless Words, the living Words of St. Paul, and then you call a *plain Sense of a weighty Declaration of St. Paul*, what your Addition has made a reasoning of yours truly unintelligible, inexplicable as absurd, and thus very *unweighty*. This Proposition of St. Paul is very *weighty* in itself, but not *plain*; nay it is one of the most difficult to be understood (*s* 8), as the most enigmatical, and the most wanting to be explicated according to the Spirit of the three enigmatical Languages (*g* 7. *k* 8). It's figurative, prophetick, enigmatical Sense is demonstrated, and explained by the precedent one which says, BY MAN COMES DEATH in the deadly Corruption of the living Words of TRUTH, and this Man is ourselves who have corrupted, and adulterated even the Word TRUTH (*k* 17) by our natural Blindness,

(*s* 8) *In which*
(Epistles of
St. Paul) *are*
some Strokes
hard to be un-
derstood, which
false learned,
and true igno-
rant Men
whose Doctrine
shall not subsist,
wrest in a bad
Sense, as they
do also all the
sacred Scrip-
tures, to the
Destruction of
their own
Learning, and
Doctrine.
2 Peter iii. 16
—17.

ness, and Darkness; by MAN ALSO COMES RESURRECTION in the living Spirit, and true Intelligence of the Words of TRUTH, and this Man is JESUS-Christ, who is MAN as the like, and the Son of himself *, who is GOD the universal PRINCIPLE, and sovereign MASTER, as alone the Principle, and Substance of his own Likeness (t 8), alone the Father of himself, the Father, and Brother of all Men in the positive Sense, and on both these Aspects, who saves, heals, redeems, delivers us (z 7. a b p 8), as Son of himself (u x 7), that is, as Man our Brother, from this Slavery of our deadly Darkness (u 8), with opening the Eyes even of those who are not willing to see (o 8), thus delivering from the Bondage of Babylon, even those who chuse to remain in Babylon, Slaves no more of Babylon, that is, of the universal Illusion, and Darkness; but of their personal Pride, Infidelity, Unfaithfulness, Unthankfulness, blind no more in their Spirit, and thus involuntarily, and guiltless, but in their Heart (x 8), and thus as much guilty, as much voluntarily; thus the great Babylon falls, and becomes the Habitation of the Devils, that is, of the Angels, Ministers of the old Serpent; thus she becomes the Hold of every foul Spirit, of all those who love their own Corruption, and voluntary Darkness, signified by the impure, hateful Night Birds (y 8).

IF ADAM, is the Father in the positive Sense, that is, the positive original Principle of the Life of all Men, as you suppose it necessarily in your systematical, and dogmatical (q) *Doctrine of original Sin*, we cannot be conceived to live at this Moment, consequently WE DIE spiritually, that is, intellectually IN ADAM (l 8) as St. Paul saith; We cannot be conceived to be alive at this Moment, without

* See the Definition of Man, printed in the Year 1751, and sold at Mr. Chaffel's in Compton Street Sobo.

The Solution of the Mystery of the Trinity, published October 2, 1755, contains special Explications of this Great Article.

(t 8) Hebr. i.

3.
Wisdom vii.

26.

(u 8) Luke i.

77—79.

(x 8) Rom. i.

21.

(y 8) Revel. xvii. 1—6.

18. xviii. 1—

24.

out having in us the living actual Principle of our Life, which cannot be conceived other than its original Principle, and not to be the same, in all Men, and to have another original, and actual Principle of his own Life than himself; Adam being not in any Sense the Principle of his own Life, could not be the Principle of the Life, that is, the Father in the positive Sense of his own Children, but only in the figurative Sense, their positive original immediate Principle, and Father was the same as this of Adam, as this of all Men even now, thus all Men are Brethren in the positive Sense (*d e l 2*). WE DIE spiritually (*z 8*), that is, intellectually IN ADAM, in this supposed original, consequently actual, dead Principle of our Life, dead so long ago, and so far from us in every Sense. WE DIE in your *Doctrine*, which is as dead, and deadly, and chimerical as the old Serpent, or Dragon its Foundation, and Substance, and Principle; WE RISE spiritually (*a 9*) from this Death, we ARE MADE ALIVE IN JESUS-CHRIST (*l 8*), in the living, and enlivening Doctrine of TRUTH which is JESUS-CHRIST, teaching us (*b 9*) that he is himself the living universal, original Principle of our Life, the always living Father of all Men, as being alone the personal, original Principle of his own Life, alone the Father of himself (*b c 9*); consequently; that he is the actual Principle, the Substance of our Life, signified on this Aspect by the hieroglyphical, enigmatical Words of living Bread which comes down from Heaven for us (*c 9*), when we begin to understand, that this living Bread, this actual Principle Substance of our Life, is not in Heaven, which is nothing else than the Space wherein we live, filled with the Air which we breathe, but that it is essentially dwelling with us, and in us (*d 9*) alone
the

(*z 8*) Coloff.
iii. 3.
Rom iv. 3—
4.

(*a 9*) Coloff.
iii. 1. 4.
Rom. iv. 4—
5. 8.

(*b 9*) Ifai. liv.
13.

(*b c 9*) Joh. x.
17—16.

(*c 9*) John vi.
48—59.
Act. i. 9—11.

(*d 9*) Joh. iv.
17.

the living Temple of our God (*e* 9), who made himself visible, and sensible like us, in the midst of us, under the Name, and Appearance of JESUS-CHRIST his visible Person, (*f* 9) in order to give us the greatest Proof, and Lesson, and Example of the greatest Love which could be proposed, and conceived (*g* 9). What better Idea can we have of him than this which he gives us himself, of himself, of TRUTH, which is himself the universal PRINCIPLE, and sovereign MASTER our GOD (*b* 9)? Where could we find a more propitious, that is, more near, more present God (*i* 9), more easy to be found, more just, more good, more powerful, more worthy of our Love, and Thankfulness, and Confidence, and Subjection (*k* 9)? St. Paul does not say; *all died*, BUT ALL DIE at present, signifying in his Days, in the Time in which he speaks, for even in his Days, and till ours, the same universal Darknes of Intelligence has been spread all over the Earth, according to the twice cited Prophecy of Isaiah, and beginning of its Accomplishment (*l. a* 5) in the Days of JESUS-CHRIST our GOD visible upon the Earth, and its end which I prove in these our Days. St. Paul says; ALL SHALL BE MADE ALIVE; in the future foretelling the present Deliverance of this deadly Darknes, which the whole Creature, that is, the whole Man, did pray, and desire, and groan for to be delivered from, even not knowing, nor what he did pray for, nor how he ought to pray (*l* 9). HE THAT sat upon the Throne said unto me write; BEHOLD I MAKE ALL NEW—for these Words are true, and faithful. All what was old is past, behold all is become new (*m* 9), because our own Darknes is past, and the true Light of TRUTH our GOD now shineth to every Man that cometh in the World

(*e* 9) 1 Cor. iii. 16.
X
2 Cor. vi. 16.
Revel. xxi. 2—3.
(*f* 8) Philip. ii. 6—7.

(*g* 9) John xvii. 24.
xv. 13.
X
xiii. 15.
iii. 16.
1 Epist. iv. 9—10. 19.
(*b* 9) Mat. xi. 28—29.
John xviii. 37.
(*i* 9) Jerem. xxiii. 23.
Act. xvii. 27—28.
Wisdom. x. 13.
Psal. cxxxix. 7—13.
(*k* 9) Psalm ciii. 1—5.
8—15.

(*l* 9) Rom. viii. 18—23.
26.
2 Cor. v. 17—20.
(*m* 9) Revel. xxi. 5.
2 Cor. v. 17—20.

World, for we were even now Darkneſs in ourſelves, but we are now Light in the TRUTH the univerſal PRINCIPLE, and ſovereign MASTER our GOD (*n* 9), the living Sun, never ſetting, but riſing to us, and for us, when we riſe to him, and for him, from our deadly ſleep (*o* 9), when we open the Eyes of our Heart, and Spirit, to his living, eternal, univerſal, indeficient Light (*p* 9).

THE PUBLICK Propoſals of yours, which are the ſhew of the Principle, and Foundation of all your System of Religion, and Doctrin, and Morals, and Practice, as well as the Abbreviation, and Subſtance of all your Work, being demonſtrated falſe in all its eſſential Terms, and Points, from the Beginning, even from the Title to the End; all this Work of yours cannot be of any more Weight in *the Balance of TRUTH* my GOD, and ſovereign MASTER, in the *Scales of the impartial Reaſon* rectified, as much as enlightened by the living, eternal, univerſal Light of TRUTH, in the *Scales* of the preſent, and common good Senſe (*q* 9), which cannot admit of any kind of Reaſoning that might be proved not to agree with the Doctrin of TRUTH, that is, with the Spirit, the true Senſe of the ſacred *Scriptures*, with the *Experience* of the univerſal, impartial Goodneſs (*r* 8), of the univerſal ſovereign MASTER our GOD in JESUS-CHRIST, Father, and Brother of all Men (*d e*). This very Work of yours is not worth while *to be weighed in every Argument, and from the Beginning to the End*, as you ſay you have done in regard of Mr. *John Taylor's Work*, which however, I do not pretend to juſtify, nor reprove in any Point, having not ſeen a Word of it. YOUR ſyſtematical Learning, and dogmatical Doctrin may but *attempt to do*, and you may but *think*

(*n* 9) John i.

9.

1 Epift. ii. 8.

Rom. xiii. 11

12.

Ephes. v. 8.

2 Cor. iii. 14

18.

(*o* 9) Luke i.

79.

Ephes. v. 14.

(*p* 9) Luke

xxiv. 16. 31.

(*q* 9) Matth.

xi. 25. xviii.

3—4. xxi.

28—32.

to have done in about five hundred Pages ; it belongs only to the positive Learning, and demonstrative Doctrine of TRUTH my GOD, which I publish, and spread in the World, to do truly, and to affirm inconfutably what she does. YOU think only you speak Truth in about five hundred Pages ; I affirm, and prove in about five lines (r 9), that you speak throughly the Contradiction of TRUTH, in the literal, or unliteral counter-sense, of the Words of TRUTH, in the general counter-sense, and abuse, and Adulteration even of the Word TRUTH, the great Substantive, absolute incommunicable Name of JESUS-Christ our GOD. YOU say only you think, and I say, I know, I am sure that you dare not contradict plainly, and publickly, even one essential Word of what I affirm, and bear witness of (s 9), nor accuse me of being what they call, a Deist, or Naturalist, or Arian, or Socinian, or Jansenist, or Molinist, or of any other of these kind of Men, but a faithful Catholic, that is, universal, true Christian, as you are a most particular, false Christian, being a Man of Sect, that is, of Dissention, Division, even from your own Church, and from the Chiefs of your own Church (t 9. r—u 5), dividing the others to make yourself a Chief of Revolt, and Destruction, under a most deceitful Veil of Zeal, and Piety (u 9) ; I know I am sure that what I say of TRUTH my GOD, shall not gender Strife, because nobody shall dare struggle against it, nor plainly, and publickly contradict any essential Word of my Writings upon so great, and universal a Matter, nor produce any Remonstrances, or Contra-Remonstrances, serious, or not serious, against what I say the most plainly, and publickly. My Writings consecrated to TRUTH, and by the TRUTH the sovereign

E

Master

(r 9) 1 Cor.
xiv. 19—20.(s 9) John i.
6—8.(t 9) 2 Peter
ii. 1—3. 10.
Jud. viii. 17
—19.

Math. vii.

15—23.

xxiv. 4—5.

24.

2 Tim. iii. 5

—9.

1 Tim. iv. 1

—2.

(u 9) John

xvii. 21—23.

1 Epist. iii. 1

—2.

Ephes. v. 1—

2.

John iii. 16

—17.

Master of all Men, are consequently directed, not only to all Men called *Christians of any Denomination*, but to all Men called Jews, and to all Men prophetically called Muzulmans, or faithful True-Believers, this third Name including all those who cannot be called nor Jews, nor Christians, all our Brethren (*d 2*), all beloved Sons, and Brethren of TRUTH our GOD, under the Aspect of her feminine Nature, Mother, and Sister, and sovereign Mistress of all (*y z*), all beloved Sons (*x 9*) and Brethren of JESUS-Christ our the same GOD, under this other Aspect of his masculine Nature, the Father, and Brother, and sovereign Master of all (*x 9. d—f 2*); I know I am sure that when I plead for TRUTH my GOD against you in the most publick exterior Light (*y 9*) TRUTH my GOD pleads for me, likewise against you in the most interior Light, in the Bottom of the Heart of all Men (*x 9*) even in yours, tho' you may not be willing to hear her Plea. ALL MEN loved TRUTH as their GOD, in the Bottom of their Hearts (*a 10*) even before they knew her to be this GOD Whom they loved (*b 10. s 3*), and who thus, was so near their Heart, as far from their Spirit (*b 10. i 9*), far beyond the chimerical absurd Distance, which our wonderful Ignorance, and universal Counter-sense of TRUTH, attributed even now to the Sun, with a proportional Breadth of an unmoved Bulk; it begins now to fall almost down to the Earth as at a Distance of about 150000 Leagues *, from 29850000, drawing the Stars with it, and with a proportional Decrease of its Bulk, which makes it able to turn round about the Earth, as he did in the Time of Joshua, and all Times before the Days of our universal Blindness, and Forgetfulness (*y 4*), and Counter-sense of TRUTH our GOD, and

(*x 9*) Coloff.
iii. 11.
(*y 9*) Matth.
x. 27.
(*x 9*) 2 Cor.
iv. 2—7.
Heb. iv. 12.
Luke ii. 35.

(*a 10*) Ezr 3.
Book iv. 36.
34—41.
(*b 10*) Acts
xvii. 23.
Matth. xxviii.
20.
John vii. 33
—36. xiii. 33.
viii. 21—22.
xiv. 9—11.
xvi. 28.
(*c 10*) Matth.
xxiv. 29.

* See the second Part of the *Demonstrative Reflections upon the Truth*—(sold by Mrs. Chastel, Compton-Street, Soho), page 21—24. 29—32.

and according to this Prophecy of JESUS Christ himself, Stars shall fall from Heaven, and the Powers of Heaven (that is, the Stars, Sun, and Moon) shall be moved (c 10)*. I say all Men love TRUTH (a 10), for Men who don't love TRUTH, don't deserve to be called true living Men, they are not wrote in the Book of Life, that is, accounted in the Number of the living Men (d 10). I hope I shall see you no longer in the Book of the Dead, these are the hearty Wishes, which the Spirit of TRUTH my GOD, *Spiris of Meekness, without Anger, without Bitterness (f 6. q 6), without Contempt of any Person (e 10), never weak, never cold, but always strong, and ardent (f 10), and true, far from any kind of Adulation (g 10), inspires me with upon your account, and of all your fellow false Apostles, Angels of the old Serpent, Spirit of Dissention, Division, and Revolt, and upon the Account of all whom he has even now abused, and seduced by your Ministry (r 5),*

I HAVE not so much as any Occasion of *Bitterness* against you, since you have not hurted me, nor you can't by *the Contempt* you express in a Silence like the Silence of a dead Man, and wherewith you repaid the living Honour, and brotherly Christian Friendship which I shewed you in my former Letters (b 10), while you answer, or speak to Mr. John Taylor, who did not mind you, nor interrogate you. By thus not answering me, you shewed that you *contemned* me (i 10), or feared my Doctrine, the Doctrine namely of TRUTH, whereof I am but the Echo (k 10), publishing it in the Face of all People, and Nations (l 10), as destroying, all your Learning, and Doctrine (m 10. 24. q 5); by thus insisting to write to you so highly, and publickly, as I do, I shew that I *contemn* your

(d 10) Exod. xxxii. 32—34.
Eccl. xxiv. 32.
Philp. iv. 3.
Revel. iii. 5.
xiii—xxii. 19.
(e 10) Acts xvii. 30.
(f 10) Jerem. xxiii. 29—30.
Heb. iv. 12—13.
(g 10) Matth. xiv. 2—4.
Luke i. 17.
1 Kings xviii. 17—18. 39—40.
(b 10) Rom. xii. 10. 5. 7.
(i 10) Acts xiii. 41.
Prov. xviii. 2—5.
(k 16) John i. 23.
Isaiah xl. 3—11.
(l 10) Luke i. 71. 74. 77—79. ii. 29—30.
Revel. v. 9—10.
(m 10) Rom. i. 21—22.
1 Cor. i. 19—20. iii. 18—21.
Matt. xviii. 3—4.

Learning, and Doctrine (a 10), and that I esteem you, as believing you able to repent of your longer Refusal of acknowledging, and confessing Truth, which you know enough at present not to dare *plainly*, and expressedly, and publickly deny her to be, what I affirm, and publish plainly, and expressedly that she is, never loth, never tired to repeat, what they who love her as I do, are never loath, never tired to hear; that TRUTH alone is the universal PRINCIPLE, and sovereign MASTER in JESUS-Christ her visible Person, and Substance, the GOD only of those who love her, who knowing her as you do acknowledge, and confess her as you ought to do (n 10. q 7).

(n 10) Rom.
x. 8—13.

This Examen has been sent to the Archbishop of Canterbury, and to the Bishop of London, as being the Chief Ministers of the Church of this Nation, and to Mr. John Wesley as being a Chief Anti-Church Man, a Chief of Division from this very Church (o 10) of his own Nation.

(o 10) i John
ii.
18—19,
Matth. xviii.
17.

E R R A T A.

Page 31. Nonsense under any Aspect as excluding &c.
Page 40. demonstrated false in all their essential terms.

AN EXTRACT of the above examined Proposals for Printing by Subscription the Doctrine of original Sin, according to the Scripture, Reason, and Experience, by John Wesley, &c. occasioned by the Writings of Mr. John Taylor; the Work will contain about five hundred Pages, Price six Shillings for the Subscribers, &c. London, March 25, 1757.

Having been constantly, and confidently affirmed by Mr. John Taylor's Admirers that this Book upon original Sin has never been answered . . .
and

and being still confidently affirmed that it is therefore unanswerable, is there not then a loud Call for some Person to . . . examine this unanswered, unanswerable Work from the Beginning to the End? to weigh every Argument there advanced, both in the Balance of the Sanctuary, and wherever the Nature of the Things admits in the Scale of impartial Reason?

This is what I have attempted to do; altho' with this great Disadvantage (besides of many others) that I have no Time to weigh every Point so thoroughly, and answer so fully as the Importance of it requires; Nevertheless, I flatter myself the impartial Reader will find a clear and rational Answer (if not very correctly, or elegantly express'd) to every Argument Mr. Taylor has advanced, and I trust this is done in the Spirit of Meekness, without Anger, without Bitterness, and without Contempt. I think I speak Truth only, and I know I speak that Truth in Love; tho' not with Coolness, or Indifference, as being most thoroughly convinced that the whole Cause of revealed Religion is at stake, and that it stands or falls with the Doctrin^e of Original Sin. Could I once be persuaded to give up this, I must give up the Christian System with it, nor could I after concern myself with any other Religion, than that of Seneca, or Marcus Antoninus.

I would only add, that I have here one Point in view, I meddle with no other Controversy whatever, I touch not in any Degree on Things disputed between the Remonstrants, and Contra-Remonstrants, or any other Christians. No serious Christians of any Denomination, will find here any Positions that generate Strife, or any that will not be allowed by all who agree to the plain Sense of that weighty Declaration; As in Adam all died, so in Christ shall all be made alive.



AN ABBREVIATION of all the *precedent* EXAMEN, in the *Extract* of the **PUBLICK ADVERTISER** of Saturday April 30, 1757.

HAD Mr. JOHN WESLEY given all due Attention to the Definition of Man, published in the *Daily Advertiser* of November 3, 1753, and sold (Price 3d.) at Mrs. Chastel's in Compton-street, Soho, he would have learnt, what Man is, and the true, positive, absolute, immediate Origin of Man; he would not have been so bold as to publish a mercenary Subscription (John x. 12, 13.) for a Book concerning what he calls the Original Sin, whereof even the Title is a stupid Contradiction of Truth our God, and universal Father in Jesus-Christ (Malachi. ii. 10, Ephes. iv. 6.) consequently of the true Sense of the sacred Scriptures, consequently of all good Sense: that is what I will prove to him in the Face of the World, if he dares go on with producing in the present Light, this wrong Production of the ending, and vanishing Reign of the universal Illusion, and Darkness (John i. 5, 9. Rev. xviii. 1--8.

JOHN BAPTIST, the Arch-Teacher.

AN EXTRACT of the *same Advertiser* of Friday August 6, 1756, concerning what is said of the TRINITY, in the *same* EXAMEN,

To Mr. GEORGE WATSON, M. A. Author of a new Book upon THE TRINITY.

IT IS wonderful, SIR, that you make still a Mystery of the TRINITY, carrying a well-meaning and unwary People in a new Maze of Darkness, and of inextricable Error, after the universal demonstrative Solution of this Mystery has been flicked up in the most publick Places of this Capital of the three Kingdoms, and published so many Times by different public Papers, almost one Year since. This Solution, such as by the Light and Spirit of Truth (2 Cor. iii. 6--18. and iv. 1--7.) shews to the World that the three Persons in the Trinity did not dine with Abraham, which absurdly ridiculous speaking of yours, is the Foundation of all your Building (1 Cor. iii. 10--15); It shews to the World that all this Narration in the Genesis should only furnish a prophetic

prophetical Figure of our surprizing Blindness, and Contradiction with ourselves, of which this new Work of yours is the newest Proof.

The Trinity which are three Persons in one God have been even to our Days, the wrong inexplicable Sense, and universal Ignorance of Truth, which is the God in three Persons, or personal Qualities. The most common good Sense, suffices to understand the Difference of these two preceding Propositions. Truth our God in Jesus Christ his visible Person, is the only Principle, Production, living, and enlivening Spirit of himself, superior to himself as Principle, inferior to himself as Production, equal to himself as Spirit, or Life of himself under both these Aspects; considered as Son, his Spirit, the Spirit of Truth, speaks of himself as of the God only Principle, or Father of himself; considered as Father, his the same Spirit speaks of himself as of the Man only Production, or Son of himself of whom we are all the Sons, and Brethren (Matth. iii. 17. John xiv. 9--17. and x. 34, and xx. 17.

Sent to the Archbishop of Canterbury, to the Bishop of London, and others.

AN other EXTRACT upon the same Matter, on Tuesday August 10, 1756,

To Mr. WILLIAM ROMAINE, Lecturer of St. Dunstan in the West.

SIR, The short Examen I have made in the Publick Advertiser on Friday the 6th Instant, of Mr. George Watson's new Book upon the Trinity, caused some of your close Auditors to communicate to me the fourth Edition of your Discourse upon the Self-Existence of Jesus Christ, printed since my second Letter to you, and which has been published in the Daily Advertiser of December 26, 1755. Had you given to these Letters of mine all the Attention they deserve, as being wrote in the Name of your Master, I hope that you would not have dared to say (Page 18.) that the three Persons of the Trinity (which Mr. George Watson pretends to have dined with Abraham) being each a Self-existent God, have made a Covenant of Grace before the World was made; that in this Covenant one agreed to be
Father,

Father, &c. Another to become the Son of God, &c. Another to be the Spirit of God, Inspirer of Men, &c. That such Names should signify (not so many essential, and personal Qualities, without which an only universal Principle our God could not exist; neither be understood) but signify only so many occasional Offices, or Functions, having their first Principle in what you call the future Sin of Mankind. Truly such new Inventions of yours have their first Principle in a wonderful Blindness, in a false Learning, which is a true Ignorance of the Spirit, and true Sense of your own Language even in the most common Terms (2 Tim. iii. 7.) By what Liturgy, or by what Gospel could you prove such senseless Assertions, of whose Extravagancies the respectable Absurdities of the ALCORAN (1 Cor. i. 25.) should have been only the lightest Shadow, the prophetic Corrective Figure (1 Cor. x. 11, 12.).

Sent to the Archbishop of Canterbury, to the Bishop of London, to Mr. George Watfon, and others.



E R R A T A.

- Page 15. Line 14. read like some other
 Page 17. Line 5. read as of a simple
 Page 18. Line 21—22. read heard yet, what
 Page 27. Line 6. read that his Meekness
 Page 30 in the Margen read *Dicta fuit Latium Terra*
 Page 31. Line 11—12. read What was only
 Line 32. read any Aspect, as excluding
 Page 34. Line 12—12. read WHO CREATED HIM
 Page 40. Line 15—16. read false in all their essential