

excepted,—veiled his divinity in humanity, and was made in *all things like unto his brethren*. And I feel myself happy, that I can, positively, prove him to be, as truly, and properly man, as he *is* truly, and properly God. Not merely from a few far-fetched arguments, which require the aid of sophistry to make them appear plausible; but upon the solid ground of Scripture. And my happiness, in being able to prove this, does not arise, particularly, from the gratification of refuting those who have opposed this comfortable truth: No, it flows from a higher, and nobler source;—from a consolatory view of my own soul's salvation, by the dear Immanuel. For if he is not very Man, as well as very God, he cannot save poor lost *man*.—Take away the humanity of Christ, and my eternal all is at stake; equally as much so, as if divested of his divinity. But, for ever adored be that dear, and lovely name, he is IMMANUEL! O soul-ravishing word! *God-with-us!* O *wonderful* condescension! *wonderful* union! His name is called WONDERFUL, and well it may: for, O what wonders meet in his adorable Person! I see him made a little lower than the angels!—In my nature, that he might become my surety—made *under the law*, that he might redeem them that were under the law. This powerfully argues the necessity of his being very Man—For the *soul* that sinneth shall die; he must therefore have *soul* and *body*, like unto his brethren, and thus be made *under the law*, that he might, as the mighty God, the great high Priest of his people,

offer, upon the altar of his divinity, *soul* for *soul*, *body* for *body* : an infinite satisfaction to Divine justice ; as it was offered by an infinite God ; and, as the divinity and humanity constitute but *one Person*, the latter, alone by virtue of this union, is exalted to an equality with the former : hence his blood is, with the strictest propriety, called the *Blood of God*, by which his people are everlastingly redeemed ! (Acts xx. 28.)

Keep in view this wonderful *union* of the two natures, and the consequent exaltation of the *human* nature to an equality with the *Divine*, while I am proving the real humanity of the blessed JESUS. And that he was truly and properly man, appears undeniably plain,

First, from his being made *flesh*. In Timothy iii. 16. the apostle, lost in contemplation, and overcome with amazement, breaks out in this emphatic, and expressive language, “ *And without controversy great is the mystery of godliness : God was manifest in the flesh.* ” Now, if his *soul* was his divinity, and his *body* his humanity, the subject is comprehensible and plain, and the mystery ceases. But he must have more than a *mere body* to be man, and more than a *soul* to be the INFINITE GOD. For observe here, not a “ *Divine soul*,” a *something* that pre-existed with God in *human shape*, but GOD, the GREAT GOD *himself*, was manifest in the *flesh*. A mystery this, so sublime and inexplicable, that it will not admit

of any controversy. "All that we can comprehend of it, is, that he was *truly God*, veiled in human flesh." The Word was made flesh and dwelt among us. (John i. 14.) It is with a solemn, and heart-felt reverence that I now treat this subject. My dear hearers! I dare not presume to define God! Or to say what the ETERNAL ESSENCE is! I dare not presume to say that the ALL-SEEING GOD, before whom my soul now stands with trembling, yet affectionate awe, is nothing more than a "*Divine soul*." He has not given me such an authority in his word: but I am hereby authorized to declare him, though the eternal God, yet *very Man—made FLESH*. And this word *flesh* implies more than a *human body*. It implies man, *perfectly* man, the *whole* of man, both *soul* and *body*: and this I can make undeniably evident, by other passages of Scripture, where the same word occurs, and where it cannot, consistent with good sense, imply any thing less than *perfectly* man, both *soul* and *body*. In Matthew xxiv. 22. The Lord saith, "Except those days should be shortened, there should no *flesh* be saved." And, now, I would ask, when God saves sinners, does he save only the *body*? Are not the *souls* of his people saved as well as their *bodies*? Surely they are. Again, in John xvii. 2. What does the blessed Jesus intend by the word *flesh*? "As thou hast given him power over all *flesh*."—Dare you to say that he does not intend *all men*? No, you *dare not*—consistent with good sense you *cannot*—for the word *flesh* here,

incontestibly, means *man*, the *whole* of man, both *soul* and *body*.

Hence, you find it will not do to argue, that the word *flesh* means only the *body*; the passages I have already quoted clearly prove the contrary. But, if it is *possible* to make it still more evident, that *flesh* in the Scriptures, very frequently implies both *soul* and *body*, I can refer you to a Scripture that will do it; which you will find written in Genesis vi. 12. "God looked upon the earth, and behold it was corrupt: for *all flesh had corrupted* his way upon the earth." And now, Christians, I appeal to your own experience; what are corrupted? your *bodies* only? Alas! painful experience daily convinces you, that your very *souls* are impregnated with every thing that can be called *corrupt* and *abominable*. (Matthew xv. 19.) But blessed be the Lord! Though our souls are corrupt, the soul of Christ, which, THROUGH THE ETERNAL SPIRIT, he made an offering for sin, was without *spot* or *blemish*. Heb. ix. 14. compared with Isaiah liii. 10. will plainly demonstrate, that the soul of Christ was a *human soul*, like unto the *souls* of his brethren, except sin. For observe, it was not the *Eternal Spirit* that was *offered*, but *through* the Eternal Spirit, he offered *himself*, or made his *soul* an offering for sin. And as it was the *Eternal Spirit*, or the ETERNAL GOD, that *made* the offering, it is ETERNALLY efficacious, and meritorious; and most gloriously gives infinite satisfaction to infinite justice!

Therefore, upon this ground, it is established as an undeniable fact, that Christ is *very Man*, and very God in *one Person*.

He took upon him a *body* perfectly human, like unto his brethren. (Hebrews x. 5.) Speaking, in his mediatorial character, to the Father, he refers to the ancient settlement of Divine love, in the everlasting covenant, and saith, "Sacrifice and offering thou wouldst not, but a *body* hast thou prepared me." Some, probably, may be ready to exclaim, "We believe he had a human body, of which he plainly speaks in this passage; but he does not so much as intimate, that he has a human soul: he expressly speaks of his body, and nothing else."—It is very clear to me, that by the term *body*, we are here to understand the whole of human nature: but admitting that it implies *only* his *body*, distinct from the soul; does it argue that he is destitute of a soul? shall we say that he has no soul, because he does not expressly mention it in this one particular passage? We might as well argue, that he has no human *body*, because, in some other passages, he mentions *only* his *soul*. Or, that he has no humanity, because he frequently speaks *only* of his divinity.

This noble sentence, *a body hast thou prepared me*, is beautifully expressive of his infinite condescension, in dwelling in human flesh: the word was made flesh and dwelt, or *tabernacled*, among us. Compare this with our text, and you can-

not be so inconsistent as to deny that he had a *soul*, a real *human soul*, as well as body. **A BODY HAST THOU PREPARED ME!** What does it mean? The text informs you: *In all things it behoved him to be made like unto his brethren.* And have not his brethren *human souls*, as well as bodies? Is not the soul one grand, and essential constituent of our nature, whereby we are distinguished from the brute creation? And whose nature did the Lord of glory take upon him? “Not the nature of angels” but of his *brethren*; and as his brethren, all, indiscriminately, possess *human souls*, he must, upon necessity, have a *human soul!*

3. That he might be in all things like unto his brethren, he took upon him *flesh* and *blood*, which are essential constituents of human nature. “Forasmuch as the children are partakers of flesh and blood, he also himself, likewise, took part of the same.” And this blood, in itself considered, separate from his Divine nature, was properly *human*; but in union with it, is, virtually, the *blood of God!* Here we see the necessity of the two natures, constituting *one person*: because it is only by such an amazing union, that his blood can be really the blood of God. For God, in himself, cannot bleed, and suffer. Omnipotence can never *bend* and *groan* beneath a heavy load; neither can the Divine *essence* bleed. God is a Spirit, and a spirit hath no blood to shed, no body to be

martyred. As the blessed Jesus himself declared, immediately after his resurrection: proving his real humanity, (Luke xxiv. 39.) “ Behold my hands and my feet, that it is I myself: handle me and see, for a *spirit* hath not flesh and bones as ye see me have.” And, what alone renders his blood so efficacious, in atoning for sin, is, the *union* of the two natures: for though in its own nature, simply considered, it is *human* blood, yet, the union of the *Divine* nature with the *human*, renders it as truly, and properly, the blood of God, as if Deity itself had bled and suffered! for as the human nature is *one* with the Divine, it must be exalted to an equality with it; therefore, as Mr. BERRIDGE, observes:

“ Blood of the *human* friend,
The blood of God is nam'd.”

And as a greater than he, to whom he has reference, “ God—hath purchased the church with his own blood.” (Acts xx. 28.) What strong consolation this, to those who have fled for refuge, to lay hold of the hope set before them! Have *human souls* offended? the sacrifice is offered in *human nature*! Is it an *infinite* offence, and does it require infinite satisfaction? The sacrifice is offered up by the *infinite* God!

4. To be made like unto his brethren, he passed the angelic nature by, and took upon him the *seed* of Abraham. Angels had fallen, but no salvation was provided, wrought out, and accom-

plished for them! He passed them by, while *man*, more rebellious than they, (O amazing free and distinguishing grace) became the object of that great salvation, which he so fully accomplished by his agonizing death! For the accomplishment of which, he assumes *our* nature. The angelic nature would not have been sufficient; no adequate compensation could, therein, have been made for crimes perpetrated by *men*. The very nature of the delinquents must be assumed, to make a perfect atonement for their sins. *Man* had offended, and of man satisfaction was required—an *infinite* satisfaction, therefore the *infinite* God became *man*, that, in the very nature of the *offenders*, he might give a plenary, and infinite satisfaction to *offended* justice. For verily he took not on him the nature of angels; but he took on him *the seed of Abraham—the seed of David*, (Hebrews ii. 16. Romans i. 3.)

And *if* Abraham's *seed*, a *human soul* he must have; or he could not be properly his *seed*. For who are, or what is, the seed of Abraham, and of David? The word Σπέρματός, translated *seed*, signifies, an offspring of the same *nature, breed,* and *quality*. So that Christ, as man, was of the *natural seed* of Abraham; and yet, by a miraculous conception in the virgin's womb, was without *spot or blemish!*

Now, as the ETERNAL WORD took upon him the seed of Abraham; it must be reduced to an

incontestable truth, with those who will allow words their evident signification, that he must, in consequence, take upon him a *human soul* and *body*; for destitute of either, he could not be *man*; as these are the two grand and necessary constituents of manhood: and if not *man*, he could not be of the seed of Abraham; for who are the seed of Abraham but men? In Romans iv. 16. we read of the promise being sure to all the *seed*: the spiritual seed of Abraham—the children of the promise—possessed of precious *souls*: and these are the brethren of Christ, that he was made *like unto, in all things*. Like *them* he was of Abraham's *seed*, like *them* he was truly man, and like *them* he had a *soul*, and *body*, which constituted his *human nature*.

When *Eve* bore *Seth*, she called him her SEED: "God," said she, "hath appointed me another *seed* instead of *Abel*, whom *Cain* slew, (Genesis iv. 25.) and, had not *Seth* a *human soul*? Paul declared himself of the *seed* of *Abraham*, (Romans xi. 1.) and had not Paul a *human soul*? Then, as it is demonstrated, by indubitable evidence, that Christ is of the *seed* of *Abraham*, shall we be so absurd as to say that he had no *human soul*? If Paul had a human soul, so had Christ, for they were both of the same seed, race, and posterity. What wonders meet in his person—Abraham's *seed*, yet Abraham's God! The God of David, yet David's offspring!

That righteous branch, that fruitful bough,
Is David's *root*, and *offspring* too. *WAITS.*

A paradox this, inexplicable to all, except those who have a view of Christ as GOD and MAN, in *one* Person, and such only can rightly understand, and resolve the question, put by the blessed Jesus, to the gain-saying Jews; "If David, then, called him LORD, how is he his son?" (Matthew xxii. 45.)

Is it necessary to say any thing more in defence of Christ's REAL humanity? Shall I proceed any farther in the investigation of a subject, upon which the word of God is so clearly decisive? Infallible evidence has already been deduced from the Sacred Pages, upon which ground I glory in proclaiming the blessed Jesus, VERY MAN; which none can possibly refute, without giving God's word the lie! Nevertheless, effectually to stop the mouth of every gain-sayer, and to triumph without fear, or controul, in him, who was "made in ALL THINGS like unto his brethren," I proceed,

To produce plain scriptural assertions, that positively declare Christ to have a human soul. Read in Isaiah liii. 10, 11. Matthew xxvi. 38. John xii. 27. The prophet saith, "When thou shalt make his SOUL an offering for sin, he shall see his seed—he shall see of the travail of his SOUL, and shall be satisfied;" and Jesus, when his *soul* was

in travail, bitterly exclaimed, "My SOUL is exceeding sorrowful even unto death." Probably some may reply, "It was a DIVINE soul." I would only ask such persons, where they find such an extraordinary term? Not in the Word of God, I am positive; no such a term ever occur in that blessed book. *Divine soul!* Unmeaning term! Equally as *unmeaning*, as it is *unscriptural*. Doth Isaiah say his DIVINE soul? Does Christ say my DIVINE soul? No, the word *soul*, is used by both, without any epithet. To understand it aright then, we have only to ask the meaning of the word SOUL. Which, by consulting the Scripture, we shall find invariably implies a *part of MAN*; the *nobler* part of *man*; his *deathless* part. And, as the word has one universal implication, it wants not the explanatory assistance of any epithet whatever. It is self-explanatory, because generally used in the Scriptures, as having one certain, determinate signification—a *part of man*;—and when we read of Christ's SOUL, to allow the word its real import, we understand by it, the *nobler* part of his *humanity*, without which, he could not be truly MAN.

6. In the days of his humiliation, he displayed all the faculties of a *human* soul.

First, Understanding: In which we are told he increased. And as the Eternal God, who is infinite in wisdom, he could not increase in that

faculty: it follows, then, unavoidably, that he had *human* understanding, in which, as man he increased; therefore must have a *human* soul.

Secondly, He had a human *will*, which he speaks of, as distinct from the Divine will: (Luke xxii. 42.) *Not my will but thine be done.* If he had not possessed a human will, what could he intend, by saying, “NOT MY WILL?” As the eternal God, of one essence with the Father, his *will* shall be done on earth, as it is in heaven. But here he speaks of a will, in subordination to the will of heaven; and must be a *human* will, which, though not contrary to, is clearly distinguished from the will of God.

Thirdly, He possessed *human* affections, and, as a man, loved *Martha*, and her sister, and *Lazarus*; (John xi. 5.) and in the 35th, 36th, and 38th verses of the same chapter, he discovers the most prominent marks of love, and concern for Lazarus, as a man. When coming to the grave, Jesus wept:—he groaned in Spirit, and was troubled; the strongest indications these, of *human* affection; which he discovered to such an affecting degree, that the Jews, touched with the melting scene, were constrained to cry, “*Behold how he loved him!*” Moreover we read of “that disciple whom Jesus loved.” What does it mean? As the great God, did he love him superior to his other disciples? Or to any one of his dear people? Impossible. Christ, as God-man Mediator,

loves me as well as he does Paul. He loves you, who have the root of the matter in you, as well as he does *Paul*, or *Peter*, or *John*, or any other of his dear people; for they are all loved with the same love. The love, then, that he, in a peculiar manner, displayed to that beloved disciple, could be, in that sense, no more than *human* love, which is another proof of his having a *human* soul.

Fourthly, As man, with his whole soul, he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared. And his, certainly, were not hypocritical prayers—he prayed with his *whole heart*, which like wax, melted in the midst of his bowels. (Psalm xxii. 14.)

Fifthly, He felt pity and compassion as a man. When he saw Jerusalem in such a degenerated and destructive condition, *He wept over it!* With tears trickling down from his eyes of pity, he poured out this bitter lamentation; “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not.” As a *prophet* he would have gathered that nation together, but they stoned him, as they had done all the prophets sent unto them. Having the compassionate feelings of a man, he wept

over them. Like Jeremiah, when he cried, Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! (Jeremiah ix. 1.) As a prophet, Jeremiah wept over Jerusalem—and as a *prophet*, sent, first, unto the Jews, Jesus wept over them. The *tears*, not of Christ, as *God*, but as *truly* man.

Sixthly, When his *soul* was sunk in sorrow even unto death, “there appeared an angel from heaven, strengthening him.” (Luke xxii. 43.) His *soul*, then, could not be his *divinity*. His *divinity* is the *everlasting* God, and, “Hast thou not known? hast thou not heard? that the everlasting God, the Lord, the Creator of the ends of the earth, *fainteth* not, neither is *weary*? But the *soul* of Christ was *strengthened* by the angel, and, therefore, must be properly *human*.

Finally, Being made in *all things* like unto his brethren, he was in *all points*, tempted as we are, yet without sin. (Hebrews iv. 15.) His *Soul* was exercised with every kind of temptation: but as God he could not be tempted. (James i. 13.) *God cannot be tempted with evil*. And as God cannot be tempted, could the soul of Christ be all the divinity he had—which was tempted in *all points*? Impossible!

But being properly man, in *soul*, as well as body, exercised with the same trials and tempta-

tions, he is touched with the feeling of our infirmities, and knoweth how to succour those that are tempted!

By way of conclusion, I shall just take notice of the myterious union of the two natures, as was proposed; but need not to enlarge upon it, having frequently defended that most glorious part of my subject, as occasion offered, under the two foregoing heads of discourse: Therefore I shall only observe farther, that Christ's soul being *human* could not render the sacrifice the less efficacious: because his divinity and humanity are allied in ONE PERSON, and the *manhood*, thereby exalted to an equality with the *God-head*; not in *nature*, but in *glory*: for in him dwelleth all the fulness of the *God-head* bodily! Glorious and ever blessed *union*! Though Jesus Christ is truly *man's fellow*, (Psalm xxxv. 7.) yet by this union he is the *Man, God's fellow*! (Zechariah xiii. 7.) Observe, here, the *Man* is God's fellow, the *Manhood* is equal with the *God-head*; which can be in no other way, than by an inseparable *union* between them. And thus it is, that the Lord hath *exalted one chosen out of the people*. (Psalm lxxxix. 19.) The precious Jesus; *God* and *man*; *God* in our nature; who is *exalted* far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come! To whom be ascribed, with the *Father*, and the *Spirit*, the ONE TRUE, and UNSEARCHABLE GOD, all praise, worship, and adoration, for ever and ever! Amen.