

The Person of Immanuel; or Christ Very God, and Very Man, in One Person.

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A Sermon, Preached at Leicester, December 13, 1801. Taken in Short-hand.

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Hebrews 2:17.

Wherefore, in all things it behoved him to be made like unto his brethren.

The glorious and ever-blessed Personage that now claims our attention, from the words of my text, is the precious Redeemer, and Saviour of sinners; to whom we have fled for refuge, in whom we are taught to believe, on whom we build our hope, and in whom we are loved, chosen, and accepted of the Eternal Father! – That precious Christ, who hath everlastingly satisfied divine justice, and magnified the holy law – who is our resurrection and life, and the bread which came down from heaven, of which, whosoever eateth shall never die! – The way, the truth, and the life; for no man cometh unto the Father but by the Son, Jesus Christ; who through his death, has gained a gloriously complete, and everlasting conquest, over all our mighty, and malicious foes; even over the last enemy death; whose terrible sting he hath extracted, for his dear people, and made that gloomy vale, a most easy and delightful passage!

Our adorable Redeemer, is our all in all; the strength of our hearts, and our portion for ever! May we find him such to our souls, while we take under consideration the admirable Person, and the unsearchable glories and excellencies of this celestial Visitant! And O may a soul-animating view of him, by the eye of faith, constrain us, spiritually to adopt the language of the church (Solomon's Song 5:10-16), "He is the chiefest among ten thousand – yea, he is altogether lovely. This is my beloved, and this is my friend!"

I have selected this text, in order to prove, as the Lord shall give me ability, that Jesus Christ is truly and properly God – that he whom my soul loveth is the great and eternal God; and yet truly and properly man. *God* and

man in union; by virtue of which wonderful, and mysterious *union*, the two natures constitute one glorious Person, **Immanuel, God – with – us!**

It is, therefore, my design, principally to treat of the adorable and wonderful Person of the Lord Jesus Christ.

And, looking to the Lord for divine assistance, I take upon me to prove,

I. That he is the very and eternal God.

II. That he is very man.

III. The union of the two natures, constituting but on person.

It may not be improper to give a few words of advice, before I enter upon the momentous subject. A subject inexpressibly momentous! For if we err in this, we err in every thing; if we are right here – if we have a true spiritual knowledge of this – we are right in every thing: having a steady, immovable foundation for our hope; the rock Christ, the God of our salvation!

It has been my prayer, repeatedly, ever since this subject has so particularly demanded my attention, that I may speak nothing but what is perfectly consistent with the pure word of God. And are there any here that dare fly in the face of God, by contradicting his word? No; I trust I have, upon this occasion, the pleasure of speaking to those, who are divinely taught to renounce all carnal reason so far as it opposes the mysteries of the gospel; for though gospel mysteries are, upon no consideration, *inconsistent* with human reason, they soar so immeasurably high, and shine so transcendently bright, that *blind*, limited reason cannot comprehend them! They are a great and unfathomable deep, where all human thoughts, of the greatest magnitude, are lost in wonder and astonishment; and, because, dazzled with their divine brightness, *Deists* have had the consummate audacity to affirm, that it is not of divine authenticity! That, instead of *divine light*, it is the darkness of superstition, priestcraft, and delusion! – Thus, by preferring *carnal reason* to the Scriptures, they evidently call "*darkness light, and light darkness!*"

But we, my brethren, through the free, distinguishing grace of Christ, are better taught. – Nevertheless, you know as well as I do, what sinful creatures we are! How prone to err! – Indeed, I am convinced from my own feelings, that we are liable, implicitly, to imbibe the sentiments of men who stand high in our esteem, without ever inquiring into their nature and consequence. But, my brethren, shall we follow man any further than he follows Christ? God forbid! "Be ye followers of me," saith the great apostle,

"even as I also am of Christ" (1 Cor. 11:1). Believe no man, any farther than he speaks according to the Scriptures of truth. Though his sentiments may meet your ideas, examine, are your ideas founded upon *thus saith the Lord*. I hope it will be your conduct, while this most precious subject claims your attention. O for an eye singly fixed upon Christ, that our whole bodies may be full of light! Looking unto Jesus for wisdom and direction, I shall endeavor, as I have proposed, to prove,

I. That Jesus Christ is the very and eternal God.

This being admitted, you cannot expect me to give any adequate definition of his divine essence: for who can discover *what God* is? Had I the sagacity and penetration of Gabriel, the archangel, I could not define God. Who can comprehend the eternity, immensity, and infinity of Deity? Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? Can *finite* creatures comprehend the infinite Creator? Impossible!

"Reason may grasp the massy hills,
And stretch from pole to pole,
But half *his* name our spirit fills,
And overloads our soul."

But, though the eternal God is altogether unsearchable, it is with all possible confidence, that I now come forward to proclaim Jesus Christ, that very, true, eternal, and unsearchable God!

Were I not sure that Christ is God, I dare not trust my naked soul in his hands, for salvation. If he is not the omnipotent, he cannot save sinners from Divine wrath, and everlasting ruin. If he is not very God, as well as very man, I do not hesitate to affirm, that there is no more efficacy in his blood, than in the blood of *bulls* or of *goats*!

To proceed then, I observe,

1. That there is but one true and eternal God. "For though there be, that are called gods, whether in heaven or in earth (as there be gods many, and lords many), to us there is but one God" (1 Cor. 8:5) whom we can address now in the language of Isaiah (25:18), "O Lord our God, other lords besides thee have had dominion over us, but by thee only will we make mention of thy name." We have gone a whoring after other gods, but now, by the quickening influence of the Spirit of God, through the blood of the everlasting covenant, are made nigh to the only true God – and are taught to believe in him, love him, and enjoy sweet communion with him; to obey him with an heart-felt delight, and, with unfeigned ardor of soul, to ascribe unto him, all worship, praise, and adoration.

2. Though there is but one true and unsearchable God, the Scripture fully testifies, that there are three distinct *persons* in the Godhead. Not three distinct *essences*: but three distinct *persons*, in one eternal and indivisible essence. I John 5:7," There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

That they are distinct persons is evident:

First, from their distinct names. In administering the ordinance of baptism, Jesus commands his ministers to baptize in the Name of the Father, and of the Son, and of the Holy Ghost.

Secondly, from their distinct manifestations. "When the fullness of the time was come, God sent forth his Son" (Gal. 4:4). Here is, the *Father sending*, the *Son sent*, and we read (John 15:26) that the Comforter *proceedeth* from the *Father* and testifies of Christ.

Thirdly. Their different and distinct operations prove them to be distinct persons. The infallible word of God speaks of the Father *electing*, the Son *redeeming*, and the Spirit *regenerating*, and *sanctifying*, his people (1 Peter 1:2).

Thus, there are evidently three distinct persons in the Godhead, yet but one essence. I do not pretend to say *how* it is, for the mystery is incomprehensible. I repeat it from that deep conviction I feel, both of the importance and sublimity of the subject, that though it is an undeniable (because a scriptural) fact, that there are three distinct, and equal persons, in one undivided essence, it is impossible to comprehend, or describe *how* it is. Nevertheless though indescribable, and incomprehensible, it is a glorious truth, clearly stated, and defended, by the inspired penmen, in the precious Bible. And shall we presume to deny scriptural testimony, because the sublime mystery lies beyond the reach of our shall comprehension? No, let us rather take the mysteries of the Gospel, as a striking proof, that the Bible is of *heavenly* origin, of Divine authority! For as an *earthly* minded man cannot comprehend heavenly things, which are, evidently, the professed contents of the glorious Bible, it follows, unavoidably, that a man, unrenewed in the spirit of his mind, cannot receive, and believe it, as the Word of God. The Lord himself must teach the divinity of the Bible!

3. These Three are One. *First*, in nature and essence; the Son being the brightness of the Father's glory, and the express image of his person (Heb. 1:3), who, though in amazing love, and condescension, he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, to deliver us from the ruins of sin; yet, being in the form of God,

thought it not robbery to be equal with God. And as the Spirit proceedeth from the Father, reveals and testifies of Christ, and recreates the soul of a sinner in the very *image* of God (Eph. 2:19 and 4:24), he must, undeniably, be of *one* and the same essence with the Father, and the Son. *Secondly*, they are on in will and power; "As the Father raiseth up the dead, and quickeneth whom he will, even so the Son quickeneth whom he will;" and again, "It is the Spirit that quickeneth." Here, they are evidently one and the same, in *will* and *power*, in quickening a dead sinner, who is dead in trespasses and sins. *Thirdly*, *one* in receiving homage, and worship from his people (John 5:23). "That all men should honor the Son, even as they honor the Father." "God is a Spirit, and they that worship him, must worship him in spirit and in truth." *Fourthly*, *one* in blessing his people; which we learn from the benediction pronounced by the apostle Paul upon the church at Corinth: and which is everlastingly the blessing of all the dear Israel of God. 2 Cor. 13:14, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." Where the grace of Christ is, there is the love of the Father; and where these are, there is the communion of the Holy Ghost. This most necessary, desirable, and incalculable blessing of the Triune God, was, in the everlasting covenant, prepared for, and shall, in due time, be discovered to, and conferred upon, all those *ransomed* by the blood of the Lamb, as their everlasting portion!

I shall now attend particularly to the divinity of Christ; and the Scriptures positively assure us, that he was truly and properly God, from everlasting. John 1:1, "In the beginning was the word, and the word was with God, and the word was God. – All things were made by him" – And *Jeremiah* saith, "The portion of Jacob is the *former* of all things – the Lord of Hosts is his name" (Jer. 10:16). And who is the portion of Jacob, but a precious Christ? Therefore, if scriptural language is allowed to have any real meaning, Christ must, beyond all possible hesitation, be the eternal God. Not pre-existing in *human form*, or *shape*, as some have asserted. His being *one* in *nature* and *essence* with the *Father*, positively contradicts it, and powerfully evinces the fallacy of such an idea. An idea, altogether derogatory to the glory and dignity of Christ, as the true God. What! the great Eternal, the Creator of all things, existed in the *form* of *man* from everlasting! Shall we presume to describe the *form* or *shape* of him, by whom all things were created, and who fills boundless space with the *form* of a man! Mortals forbear to entertain such sentiments of the great **Unsearchable**! "All nations before him are as nothing, and they are counted to him less than nothing, and vanity. To whom then will ye **liken** God? Or what **likeness** will ye compare unto him" (Isa. 40:17, 18).

I have already proved, by scriptural evidence, that Christ is of *one essence* with the *Father*; and I repeat it, with a feeling concern, and zeal, for the glory of Christ, the Lord of Hosts, that it is awfully derogatory to his glory and dignity, as the eternal God, to say, that he pre-existed in *human form*!

But farther, in proof of his Deity, let us enquire what the blessed Jesus saith of himself; for surely his own language, is, upon all occasions, with us, truly decisive: I am persuaded better things of you, my Brethren, than once to suppose, that I am now preaching to an assembly of professed *Deists* and *Skeptic*! Though Christ was, in the days of his humiliation, and is at the present day, blasphemously accused with imposture and deception; with us it is beyond a doubt, that he was as the true Messiah, and spake the words of truth. And now attend to his own language, and you will hear him claiming equality with the Father. John 10:30, **I and my Father are one**. The Jews very rightly understood by this assertion, that, though he was very man, yet he *made himself God*; for which they were about to stone him. Observe, here, that he speaks particularly of his Divine nature; which, being in union with his humanity, as **God** and **man** in one person, he claims our worship and adoration. Some have asserted that his divinity is nothing more than a *Divine soul*, that he had not a human soul distinct from his divinity, but that his soul is his divinity, and his body his humanity. Nothing can be more antisciptural than this notion of the person of Christ. It robs my dear *Immanuel* of his essential glory, as the true God, over all, blessed for ever! His divinity must be far superior to a *Divine soul*! What ! the *Divine* essence a Soul! Infinite Deity, nothing more than a soul! A *divine soul*, that pre-existed? Sure I am, that he is infinitely greater, or he cannot be the eternal God who fills boundless space! For God is not [PHUCHE] *a soul*! (Matt. 26:38), but (John 4:24) [PNEUMA HO THEOS] – *God is a Spirit*! An infinitely perfect Spirit, possessed of unsearchable perfections: eternal, unchangeable, omnipotent, all-wise, and almighty. If Christ's divinity is no more than a *Divine soul*, it must be something inferior to, and *derived* from Deity. But Jesus is the might God himself (Col. 2:9): "For in him dwelleth all the fullness of the Godhead bodily." Not a *Divine soul derived* from God – away with the word *derivation* in this connection – his divinity is not *derived* from, but *is* the eternal God himself; and his soul, mentioned in Matt. 26:38, with his *human body*, constituted him properly man – *made in all things like unto his brethren* – of which I shall speak more fully, under that proposed head of discourse.

To go on, then, in defense of his divinity, it is further provable from the sweet harmony between the *Old* and *New Testament* writers, upon the

subject. *Isaiah*, prophetically exulting in the birth of Christ, saith, "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, the Mighty God, the everlasting Father (or the Father of Eternity), the Prince of Peace." (Isa. 9:6). And *Jude*, with all his immortal powers expanded with love to the Holy Jesus, united with the enraptured prophet, in celebrating the praises of the dear Immanuel, and thus expresses his love and adoration. "To the only wise God our Saviour, be glory and majesty, dominion, and power, both now and ever" (Jude 2:5). The divinity of Christ was the joy and strength of *David's* heart, in whom he thus triumphs: For who is God save the Lord? Or who a rock save our God? – The Lord liveth, and blessed be my rock: and let the God of my salvation be exalted" (Ps. 18:31-46). And the only true God, who was David's rock, and the God of his salvation, I can prove, from *New Testament* language, to be none other than the Lord Jesus Christ: for he saith of himself, "On this *Rock* I will build my church." And Paul saith, "Other foundation can no man lay, than that is laid, which is Jesus Christ." The *Psalmist* calls this *Rock*, the God of his salvation: And who is the God of salvation but the Lord Jesus Christ? The apostles were bold to say, "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12). This is so indubitably clear, that surely nothing more need to be added, to prove the **eternal divinity** of the Saviour of sinners: Nevertheless, if possible, more completely to stop the mouths of all gainsayers, and to triumph yet more gloriously, with all confidence in the Redeemer, as the **eternal God**; it is the joy and boast of my soul, that I can prove, from plain scriptural assertions, that he possesses all the *attributes* of Deity! He is declared to be the Son of God with power (Rom. 1:4). What power? All power, *omnipotent* power: (Matt. 28:18), "And Jesus came and spake unto them, saying, *all power* is given unto me in *heaven and in earth*." O unsearchable mystery! While in the manger, a new born infant; the myriads of the flaming seraphim above, with all the worlds, and all creatures in all worlds, were then upheld by his invisible and unlimited power! Well might he challenge the Jews: saying, "Destroy this temple, and I will raise it in three days"; this he spake as the *omnipotent* God, of the temple of his body; for we know his body was raised from the dead, by the power of God – it is by the apostle, in Eph. 1:17-20, attributed to the power of the *Father*, because Christ is *one* in *essence* with the Father. He is also declared to be *omniscient*. (John 2:24-25). "But Jesus did not commit himself unto them, because he knew all men, and needed not that nay should testify of man: for he knew what was in man" And who can

know all men, and what is within them, but God? He claims it as his prerogative alone. – "I the Lord search the heart, I try the reins" (Jer. 17:10).

I come now to prove that the Eternal Son of God became the Son of Man. In infinite condescension he took upon him our nature, sin 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 bet hat 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 20:28).

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 3:16, 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 1:14). 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 anything less than *perfectly* man, both *soul* and *body*. In Matt. 24:22, the Lord said, "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 17:2, 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, incontestably, 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 Gen. 6:12. "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* (Matt. 15:19). 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. 10:14, compared with Isa. 53: 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 (Heb. 10:5). 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 cannot 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 24:39), "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 20:23). 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 accomplished 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* (Heb. 2:16, Rom. 1:3).

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 [SPERMA], 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 Rom. 4:15, 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" (Gen. 4:25), and, had not *Seth* a *human soul*? Paul declared himself of the *seed* of *Abraham* (Rom. 11:1), 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. – Watts.

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?" (Matt. 22:45).

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 control, 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 Isa. 53:10-11; Matt. 26:38; John 12:27. 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 22:42): *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 11:5); 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 (Ps. 22:14).

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! (Jer. 9:1). 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 22:48). 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 (Heb. 4:15). His *Soul* was exercised with every kind of temptation: but as God he could not be tempted

(Jam. 1:13). *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 temptations, he is touched with the feeling of our infirmities, and knoweth how to succor those that are tempted!

By way of conclusion, I shall just take notice of the mysterious 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 *Godhead*; not in *nature*, but in *glory*: for in him dwelleth all the fullness of the Godhead bodily! Glorious and ever blessed *union*! Though Jesus Christ is truly *man's fellow* (Ps. 35:7), yet by this union he is the *Man, God's fellow*! (Zec. 13:7). Observe, here, the *Man* is God's fellow, the *Manhood* is equal with the *Godhead*; 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* (Ps. 89:19). 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.