

divine nature. Neither *angelic* nor *human beings*, are fellows of that nature. Could we persuade ourselves that the *first* and *third persons* in the Trinity are the *fellows* intended, yet, we could not suppose that the *divine nature* of Jesus was *anointed* with the oil of gladness *above them*. We cannot then suppose, that the anointing spoken of, had any reference to the divine nature of our Lord.

But, why is the person who was thus anointed, entitled God? Because the divine and human natures are united so as to constitute that complex personage; and consequently, the *names and titles* of those natures are appropriate to that person. This mysterious union, points out the propriety with which he is called "God,"* and "Son of God." It is then, only in viewing Christ as a complex personage, that we can ever discover the propriety of this sacred address. *He* was called *God*, because an *underived nature* to which that *title* belongs, is included in him; and he is said to be *anointed* with the oil of gladness above *his fellows*, because the nature which was *thus anointed*, forms a constituent *part of him*. On the address: "Thou art my Son, this day have I begotten thee," see page 7.

Mr. Watson closes the argument from Scripture, by a slight examination of another passage. It occurs in Hebrews, 5 c. 8 v. After quoting this verse he immediately alludes to the preceding one, part of which he also quotes.

It is, therefore, necessary to present you with both verses. The Apostles having made several observations on the nature of the High-Priesthood, proceeds to notice Christ's super-eminent call to that office; and to represent him as a priest for ever, after the order of Melchisadec. He then commences his observations on the qualifications of that glorious personage, in the following words: "Who in the days of his flesh, when he had 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; though he were a son, yet learned he obedience by the things that *he suffered*." "The very stress of the Apostle's argument," says Mr. Watson, "com-

* If we can call him *God*, we may with equal propriety call him, the *express image* of that Eternal Being, who in sundry times and divers manners spake in times past unto the Fathers by the Prophets."

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