

The passage will be easily understood, if we remember that the divine and human natures were united, so as to constitute the complex personage spoken of: and yet, were not confounded. If this, I say, be kept in view, every difficulty on the present subject will disappear; for it will be acknowledged that, in his human nature, he could truly suffer.

But, if Christ suffered death in his human nature alone, are we therefore, to consider his death as no more the subject of admiration than that of an Apostle? In answer to this enquiry, it will be necessary to remark:—First, The death of the Apostles was not attended with an *infinite weight* of suffering. Secondly, Though they joyfully suffered, yet it was *not their own strength* which enabled them thus to suffer; on the contrary, it was the grace of our Lord Jesus. On the other hand, if we allow Jesus to be but one complex personage, constituted such by the mysterious union of the divine and human natures, it incontrovertably follows that as a human nature, forming a constituent part of that complex personage, really suffered death, therefore, that personage may be said to have truly suffered death.

Again, if that *personage*, by the infinite power of his divine nature, supported his human nature under an infinite weight of suffering, may we not say that he *supported himself* by his own power? Thus, that complex personage was, by *his own power*, supported under an infinite weight of suffering; and consequently, his sufferings are a subject of eternal admiration. If then, the sufferings of the Apostles be compared with his, they must sink nearly to insignificance itself. To conclude, if we turn to Hebrews, 10 c. 10 v. we shall find that by the will of God, believers under the Gospel are sanctified, through the "*offering of the body of Jesus Christ, once for all.*"

In the 46th page of Mr. Watson's work, a quotation is made from the 2d chap. of the Phillipians. My observations on that passage, may be seen in page 16, of this Letter. By the 28th verse of the 7th chap. of Hebrews, which Mr. W. desires his readers to consult, I am led to understand, that "the Law maketh men High Priests, which have infirmities," who are weak and sinful; but the oath, which was since the Law, maketh the Son a Priest,

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