

soul is there intimated or meant:—"Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore *my bowels are troubled for him*; I will surely have mercy upon him, saith the Lord." † Turn also to Hos. xi. 8, 9, where God, uninfluenced by a human soul, says:—"How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? *mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not men; the Holy One in the midst of thee.*"

But still it is objected, that (as we read in Mark vi. 34) it was when Jesus came out, and saw much people, that he was moved with compassion toward them, because they were as sheep not having a shepherd. Here, they say, as also in the case of Jesus groaning at the sight of Mary's tears, and of his weeping while he beheld doomed Jerusalem, was it not the sight presented to his bodily eyes that moved the tenderness of his human heart?

In reply I would observe, that if it be so, you must give to Christ's human heart or soul, and not to his Godhead, the gratitude and glory due to such manifestations of sympathy and compassion. However, you will see, that, many hundred years before our God became incarnate, he *felt* and *acted* according to how he *saw* persons and things; or, to speak more properly, the language of Scripture (in which such seeing, feeling, and acting are described) it is accommodated to our very imperfect comprehension, and to our customary manner of speaking. Thus in Gen. vi. 5, we read:—"And God *saw* that the wickedness of man was great in the earth * * * and it *repented* the Lord that he had made man on the earth, and it *grieved* him at his *heart*." Look also to Gen. xi. 5, 7. "And the Lord *came down to see* the city and the tower, which the children of men builded. And the Lord said—"Go to, *let us go down*, and there confound their language."

I need not, I hope, say more to shew that it was the Godhead of our Lord that felt and sympathized before, and during, his stay in the human body on the earth; only the language of mortals is used condescendingly to explain the same. The Apostle Paul counted "all things but loss for the excellency of the knowledge of Christ Jesus his Lord." Phil. iii. 8. But the knowledge which the Apostle prized was not a knowledge of the tenderness, or sympathy, or any other quality of Christ's human nature, for he says in 2nd Cor. v. 16, "Yea, though we have known Christ *after the flesh*, yet now *henceforth know we him no more.*" The Apostle's knowledge then was of Christ as "the only wise God our Saviour,"

† * Of the two words, *gracious* and *merciful*, which stand first in the name of "God, Exod. xxxiv. 6, the one signifies *free grace*, the other *tender bowels* of "mercy." Yea, at the sound of their (the people's) repentings, *his bowels* "would resound with compassion *by a secret sympathy* and harmony, as one "string, well tuned to another, stirs when it is touched; Jer. xxxi. 20." Ap. Leighton's sermon on Isa. xxx. 15-18.