

THE SYMPATHY OF JESUS

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The sympathy of Jesus by G. A. F. Saulez

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G. A. F. SAULEZ

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OF JESUS**

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The Sympathy of Jesus.

HEBREWS iii. 1.

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.”

THERE is nothing more deeply engaging in the whole subject of our redemption than the SYMPATHY of Jesus; and probably there is no one subject less understood. We flee, in our trouble, to almost any other source of comfort, because we do not know how truly He, above all, is able and willing to assist us.

If the Bible be carefully studied in all those parts

that allude to Christ as our Redeemer, we shall find, both in the Old and New Testament, something of an engaging character. And, even in the display of the Saviour's great glory, filling the mind with reverential awe, some feature may be seen in that display reminding us of the *gentle sympathy* of His nature, and the accessible loveliness of His glory. And we may go further and say that, in the prophetic declaration of the judgment-day, there is this grand feature to sweeten its solemnity, and that is—"His judgment of the World will be in truth and equity." In fact, the character of Christ is like the Sun, which rises in soft beauty, and as it proceeds, excels in brightness. We cannot pierce into the depths of that brightness, and yet all around partakes of its power, and is benefitted by its influence. So, I say, is Christ. The too dazzling glory of His half-unveiled nature is softly broken by the veil of His humanity; and the rays of His power, that reach us thus, gladden as well as comfort. His power is adapted to our wants. His rising is with healing in His wings, and the mid-day beauty, if it exceeds our knowledge, sets before

us a fact, all-important for us to know,—*viz.*, that while He is gentle in the exercise, He is unlimited in the extent of His Omnipotence.

It is my intention, my Christian friends, on the present occasion, to shew this from the Holy Scriptures: In the meekness of Christ we perceive His glory, in the glory of Christ we can see His meekness—and all this in the exercise of a sympathy that cannot be mistaken, towards fallen man.

To pursue the subject in a profitable manner, it will be necessary to consider the completeness and perfection of those two natures which are blended in the one man, Christ Jesus.

Now, it is worthy of our notice in the first place, that we are called to “consider the Apostle and High Priest of our profession” on this very account. “For we see Jesus (chap. ii. 9) who was made a little lower than the angels for the suffering of death, crowned with that glory and honour which He had before the world was; because it became ~~His~~ ~~for~~

whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their Salvation perfect through sufferings."

Our first point then, is this—Jesus was made a little lower than the Angels, *i.e.*, man.

Let us trace this from the beginning. The first prophecy of Salvation from the curse of Death was this—that the Deliverer of Mankind should be man—the seed of the woman—a descendant of the fallen Adam and Eve.

When the meek and aged Moses, in his meekness an apt emblem of the meekness of Christ, spake of this Deliverer, he did so in the same manner. "*A prophet shall the Lord your God raise up unto thee, from the midst of thy brethren, like unto me.*" And, while he thus maintains the likeness of the Deliverer to himself, he assigns, as his reason, the forbearance and sympathy of God. The terrors of Sinai had alarmed the people; nay, so great were those terrors that even Moses feared exceedingly and quaked: and when they besought the Lord that they might not bear the voice nor see the fire any more lest they die,

the Lord said unto Moses, "They have well spoken." They shall not see the fire nor hear the voice; but, "I will raise them up a *Prophet* from among their brethren like unto thee." (Deut. xviii.)

Precisely in the same manner, we are told by the Apostle, in the second chapter of his epistle, why the rescue of man from death,—an office of such vast importance, and of such gigantic purpose,—should have been assigned to the Child of Adam; "Forasmuch as the *children* are partakers of flesh and blood, He also Himself likewise took part of *the same*, that through death He might destroy him that had the power of death, that is, the Devil." And the doctrine is enforced further by *contrast* with those heavenly attendants round the throne who, as they are not flesh, are not like us: "for verily *Jesus took not on Him the nature of angels*, but He took on Him the seed of Abraham; for in all things it behoved Him to be MADE LIKE UNTO HIS BRETHREN, that He might be a merciful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

If we examine this passage we shall find that the

reasons here given for the humanity of Christ are two-fold—the one, that He might by His own death destroy him that had the power of death—the other, that He might be a *merciful High Priest* to make reconciliation for the sins of the people.

There was, then, a most merciful design in all this humble incarnation; and there was an inevitable “needs be,” a necessity for all this suffering.

The humility of Jesus was *designed* that man might not be afraid of his Maker’s voice—that man might speak face to face with the Living God, and live. The terror and the fire were withdrawn, and the same majesty enshrined in that tender plant, that Holy Child, the Son of Mary. (See Heb. xii. 18—24.)

And there was the *necessity* for the humility—it was the necessity of the identity of the Deliverer’s nature with the nature of those delivered: forasmuch as the *children* are partakers of flesh and blood, *He also* Himself likewise took part of the same.

There could be no expression more clear and more satisfactory to an enquiring mind than this. It may