

Christ

The Humanness Of Christ - Part 1

Introduction

The Hebrew epistle contains some of the most profound references regarding the humanity of the Lord found in the Scriptures. In Philippians we read, “But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men” (Phil. 2:7). That is profound. John wrote, “The Word was made flesh” (Jn. 1:14). However, the writer to the Hebrews, to my understanding, brings the humanity of the Lord to a deeper level.

The expression, “Forasmuch then 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” (Heb. 2:14), leads into very deep waters. In the two mentionings of “partaking”, two different Greek words are used.

- a) We the children are partakers of flesh and blood.
 - i) The word “partakers” indicates a continual human situation. When God made everything after its kind (Gen. 1:11), that included humanity. Adam was a human being consisting of spirit, soul and body, and every baby consists of spirit, soul and body. I have the genealogical background of my predecessors. My great great grandparents were flesh and blood, the same with my grandparents, my parents, and my children and grandchildren are the same. We all share the same constitutional makeup. Christ had body (Heb. 10:5), soul (Jn. 12:27) and spirit (Jn. 11:33). The Lord was truly man, a real human being, but He was not part of a continual natural process.
- b) Christ took part of the same (that is, flesh and blood)
 - i) Prior to the Lord’s condescension and incarnation, He was not a human being, He was God. As such He was outside the human sphere geographically and physically. He was in the “form of God” (Phil. 2:6). That is, He did not just have the external appearance of God as a coin with a person’s face depicted on it, or “physical” likeness to God as twins might be identical to each other. He was in his essential Being all that God was. He was the “Word,” the manifestation of God in all eternity (Jn. 1:1-2). The clause, “took part” indicates an historical once for all event, a deliberate activity. There was not given to the Lord, as there was to Adam, a full grown body, but He the Lord was made of a woman (Gal. 4:4), made in the likeness of sinful flesh (Rom. 8:3). This is the miracle of grace, mercy and love manifested in the incarnation.
 - ii) To be our High Priest He had to have more than being a human, He had to have the sensitivities and experiences the child of God has as they travel onward to their celestial home. This is brought to the fore in Hebrews 2:17-18, “In all things it behaved (because it was part of the eternal purposes of God) Him to be made like unto His brethren”.

Christ Jesus The Man

Not only is man constituted by having soul, spirit and body, but some of the essential characteristics of that body are fellowship, communication, to love and be loved. We all have different make-up and personalities. Some get offended if you look at them sideways, others have a thick skin, nothing bothers them, some grieve for a very long time after the death of a loved one, others seem to accept it and move on with life. For the Lord to be in all things like unto His brethren it necessitated Him having the human emotions and non sinful characteristics of any human being. This being so, we consider His emotions of:

- a) Anger: There are two basic sorts of anger, that which is righteous justified anger and that which is self driven and sinful.
 - i) If the child of God is walking well pleasing to the Lord, there will never be brought up against them a justified anger, but that individual, like the Lord, will know unjustified anger. The Lord can succour, sympathize, and support others because He knew what it was to have others unjustifiably angry at Him. For instance, when He made the man whole on the Sabbath day there was anger shown toward Him (Jn. 7:23). It is very hard being patient with agitating, impenitent individuals, especially if it is unjustified.

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- ii) God was angry at Israel (2 Kgs. 17:18) and with the wicked (Psa. 7:11), that was a justifiable anger. Paul wrote, “Be ye angry, and sin not” (Eph. 4:26). Israel deliberately:
 - 1. Disbelieved God, in effect indicating that He was a liar. The very thing the Serpent did to Eve (Gen. 3:4).
 - 2. Disobeyed God, indicating His authority meant little. Under such a situation God was perfectly within His rights to be righteously angry? This is the anger of the Lord in the synagogue (Mk. 3:5).
- iii) However, there is the anger which thousands of saints have lived with, the satanic vented fury of the ungodly against God and Christ. At times it is stopping a Christian service, at other times it is manifested as persecution, torturing, or being cast into prison, and at other times death. Those saints know something of the cold intensity of persistent forceful venomous hatred. For the Lord to be the succouring High Priest to saints suffering like this, He had to experience hatred and spite. Thank God, in wondrous grace He did know those experiences. He knew what it was to be spat upon, have a mob mentality yelling for His blood, to be tortured and imprisoned, even when on the cross to be mocked. What unspeakable love is manifested by the Lord so that He could be perfected. He experienced first hand the satanically inspired hatred and anger of fallen humanity.
- b) Apart from food and clothing, the human needs to be able to love and be loved. This is especially true of the believer who lives in an environment of hatred. I have no doubt He was loved by Mary and Joseph but he knew the hatred of the world. To be a High Priest the Lord had to know that experience. There is no doubt that the Lord loved. He loved Lazarus (Jn. 11:36); His own (Jn. 13:1); the church (Eph. 5:25); and us (Eph. 2:4). However, He knew the coldness of frozen hatred focused on Him (Jn. 7:7; 15:18; Psa. 69:4). From that hatred He learnt the experience of unrequited love and longing.
 - i) Have saints known the frozen hatred of this world? Absolutely, and in that dark lonely situation our High Priest comes near and in compassion succours them, for He knows what it is like.
- c) Another malady many saints at times experience is depression due to ill health, or continual poverty, or the hardships of life. I recall saints saying, “A good christian never suffers from depression”. I often reminded such that David (Psa. 42:6, 11), Elijah (1 Kgs. 19:4) and the Lord (Matt. 26:37) knew this darkness. When it is recorded that the Lord was “Very heavy”, to be deeply distressed, He knew that dark night. Knowing the horror that awaited Him, being forsaken by God, the deserting of the disciples, the loneliness of the judgment halls, the betrayal and shame of the public crucifixion, His holiness caused Him to feel this more keenly than any son of Adam’s race. The Lord, as our High Priest, knows how to give encouragement to the troubled mind, for He has walked that dark lonely path.
- d) In my many years of en route to glory, I have met very many sad, hurting and lonely saints who need a little compassion. I wonder what the Lord said to Peter when He met with him after His resurrection? I am inclined to think that Peter was one of the first the Lord went out to meet and show him compassion. How that dear man must have felt. I suspect utterly devastated. When he knew the Lord had risen and what he (Peter) had done, what troubled thoughts must have crossed his mind, how would the Lord react to him, what would He say, was his life’s work over, could he be forgiven? I am sure he was heart broken, never getting out of his mind’s eye the moment He looked at Jesus and their eyes met. No earthly human, save the Lord, could give Peter the consolation, compassion and encouragement to get going again. When the crowds were about the Lord for several days, He knew they would faint going home and He had compassion (Matt. 15:32). Then there was the time when He saw the multitudes, like sheep without a shepherd, and He was moved with compassion (Matt. 9:36). Again when He saw the great multitude and those who were sick, broken bodies, eyes pleading for help, it is recorded, He was “moved with compassion” (Matt. 14:14). How did He learn the need of compassion? It was because He was at times in the need of it and it seldom came. As I view the Lord standing alone in the garden of Gethsemane, there stood Judas and the motley throng, all the disciples had fled. Where was His brothers and sisters, anyone, what about all those He healed, no one to comfort. Granted I expect many knew nothing of what was happening but where was Joseph of Arimathaea or Nicodemus? As far as I can determine the only compassion shown Him was by those who wept for him and to them He sought to

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comfort (Lk. 23:28). There are saints today who sit alone in care homes, oftentimes family members are so busy with their own lives the old folks are forgotten. How they would love a little compassion. What about those who are finding life hard, the future looks dark and the world is a cold lonely place, and sadly Christians can be very hurtful, no compassion. The Lord knows how it feels to be told in so many words, "You are not welcome here". There is no concern about what happens to the individual as supposedly spiritual leaders stand with stone cold eyes and set jaws and tell the child of God, "Do not come here". It is not due to something being wrong with the rejected one but the dreadful wrong done by the religious leaders. I am thankful to God that the Lord was a real human being.

To be continued . . .

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

Rowan Jennings, Abbotsford, British Columbia