

# Christ

## The Humanness Of Christ - Part 2

### Introduction

There can be no doubt or questioning the truth of the humanity of our Lord and its necessity. For the Lord never to become human there would be no purification for sin, therefore, no Saviour (Heb. 1:3), no High Priest (Heb. 2:17) and no Advocate (1 Jn. 2:1). Consequently, there is an overlapping of Christ the man in these three roles. Continuing with our meditation on Jesus the man and the qualifications which enabled him to be our High Priest, there is the consideration of what did He have to experience in His learning for to be able to succour us? In a nutshell, He had to know every experience any child of God would have to face in the homeward path. In this paper we will first consider His loneliness.

### Loneliness

There have been many times when each of us have been alone and we are quite happy with that, but loneliness is very different. I recall years ago when in Palm Springs a number of us went out for breakfast. After the meal was finished each went their own way and the dreadful sense of loneliness swept over me. I tried to fill the emptiness by going to the mall but as I meandered through it, nothing could shake the lonesomeness. No one to talk to, to have a coffee with, to walk with, all alone. I am not the only one who has known that feeling. Many a saint is in isolation in a jail, sitting in an empty room looking at where a loved one sat or lying alone in a hospital bed. How can Jesus succour in those times? Sometimes, by providence, He brings another saint unexpectedly into the picture, but not always. Does Jesus my High Priest know what that is like? I think of the old hymn:

It was alone the Saviour prayed, In dark Gethsemane;  
Alone He drained the bitter cup, And suffered there for me.

*Alone, alone, He bore it all alone;  
He gave Himself to save His own,  
He suffered, bled and died alone, alone.*

It was alone the Saviour stood, In Pilate's judgment hall;  
Alone the crown of thorns He wore, Forsaken thus by all.

Alone upon the cross He hung, That others He might save;  
Forsaken then by God and man, Alone, His life He gave.

The depth of aloneness our Lord felt is beyond telling. He who known the bliss and rapturous throngs, the creator of thousands upon thousands, alone looks over Jerusalem, alone He kneels in the Garden, alone He spent the night in prayer, but then before Calvary when telling the disciples they would forsake Him He said, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me" (Jn. 16:32). At last the hour came, when hanging on the cross of Calvary the darkness blocked the sun and alone He entered into the Holiness of God. This was typified on the Day of Atonement when the priest entered the holiest of all. Hebrews brings to remembrance that the priest's entrance was "not without blood" (Heb. 9:7). The blood of the animal had been shed and by virtue of it, sin had been dealt with. For the priest to have entered without the blood of an unspotted sacrifice, the judgment of God would have immediately fallen on the priest. In the hours of darkness when the Lord entered the holy presence of God as a substitute for sinful man, the fire of divine judgment fell without modification upon Him. Then He could have taken the words of the Psalmist and said, "Thy fierce wrath goeth over me; thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness (Psa. 88:16-18); "I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top" (Psa. 102:6-7). In the mercy of God the child of God will never know the aloneness of eternal Hell, for after the three hours of darkness when the cup had been drained, the Son of God cried, "My God, My God, Why hast Thou forsaken me?" (Matt. 27:46; Mk. 15:34). He had sunk in the deep mire where there was no standing. He had been baptized in judgment and bore it all

## Christ The Humanness Of Christ - Part 2

alone. Does my High Priest know what it is to be alone? Thank God he does and while any aloneness we endure will never be as deep as His, yet in those hours or days He draws near to succour and strengthen us. What a High Priest.

### Sorrow

There are at least three expressions which convey deep emotional turmoil that is inexpressible with words. They are, sighing, groaning and weeping. I recall sitting with a brother whose wife had just died. He spoke no words, just a deep heart aching groan and tears rolled like rivers down his cheeks. Sooner or later we all come to that place where words cannot be spoken, a place when an individual cannot cry anymore. At night they long for the dawning and during the day long for night. What can be said to saints in such a situation? When there is a death of a loved one, the knowledge that they are in Heaven is a comfort but the grief remains. When standing by the casket of a loved one or an open grave, the coming of the Lord seems very remote. In the "training" of the Lord for to be the Great High Priest, did He know these somber days? Thank God He did.

- a) I think of the times we read of the Lord weeping. This was His last going toward Jerusalem and to the cross. They brought a colt to the Lord (Lk. 19:35) and He begins the ride into Jerusalem. Approaching it, and looking over it, there is an unveiling of His great heart, He begins to weep (Lk. 19:41). Sorrow fills His heart on multiple avenues. The grief of opportunity gone forever (Lk. 19:42), the dark days which lies ahead for the population (Lk. 19:43). The people had no idea of that which was happening just a short distance away as they went about their work etc. He knew the deep broken-heartedness of rejected love. He had done everything that God could do but now nothing can be done but to weep.
- b) As He stood at the tomb of Lazarus, this was His friend and the emotion of love and sorrow took hold upon Him, sure He was going to raise Lazarus. Mary had approached Him and saw Him as our High Priest touched with the feeling of our infirmities. We read not only did He weep but, "He groaned in the spirit" (Jn. 11:33). Standing in a cemetery in a groaning creation, He sighed as He had done on another occasion (Mk. 7:34; 8:12). The Greek indicates a distressing to the utmost degree. The Lord is about to raise Lazarus, but not before in spirit He enters into the solemnity of standing by the grieving family of those He loved. He, the Man of sorrows and with whom grief was His acquaintance, stands and weeps. What solemn moments those were, the Prince of Life weeping, the God of all comfort weeping bitter tears, He who will wipe away all tears from our eyes stands weeping.
- c) Leaving His weeping in the garden, we ask, "Does Jesus care when my heart is sad"? When the saint of God is caused to be bereft of a loved one, when the house is empty and the mind begins to think. What is it that enables a saint to bear up, and as one brother told me while he sorrowed over the death of his wife, he had an awareness of God and a serenity he had never known before. It was the High Priest succouring him.

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

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