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The Experiences of the Lord's Earthly Sojourn - Part 1

Introduction

It is always interesting to notice the things the Holy Spirit leaves out in the scriptures. If an individual reads the books of Kings and Chronicles, it will be observed that while mentioning the same historical facts, each have their own perspective, therefore material is either added to or left out from the other. The same fact is found in the four gospels. They all give a different perspective of the Lord. When anyone reads the instructions for two sets of holy garments, one is called garments for glory and for beauty (Ex. 28:2, 40) and the other were plain linen garments without any color or adornment (Lev. 16:23). Something intriguing is observed. Despite the fact that, depending on what one counts, the garments for glory and beauty have seven pieces of clothing: the ephod (Ex. 28:6-14); the breastplate (Ex. 28:15-29; 39:8-21); the robe of the ephod (Ex. 28:31-35; 39:22-26); the holy crown/ miter (Ex. 28:36-38; 39:30-31); the girdle (Ex. 28:8) and linen breeches (Ex. 28:42). However, there are only four linen garments. The question becomes, "Were these only for that day and have nothing to connect for us today, or are they any relevance since they were given to the ancient Israelite people?"

- a) The scriptures teach that the things before hand were written for our learning and when speaking of the Tabernacle, the writer to the Hebrews informs the readers that he is not speaking of the other parts of the Tabernacle and their significance etc., but only the Mercy Seat (Heb. 9:1-5).
- b) Another observation is the priestly garments were "for glory and for beauty" (Ex. 28:2) and the Spirit of God draws a similarity and comparison between that which Aaron received from God through Moses, and Christ received directly from God (2 Pet. 1:17).
- c) Again, the epistle to the Hebrews speaks constantly of Christ as our High Priest and does so in six different ways:
 - i) "Merciful and faithful High Priest (Heb. 2:17)
 - ii) "Apostle and High Priest" (Heb. 3:1);
 - iii) "Great High Priest" (Heb. 4:14)
 - iv) "Priest after the order of Melchizedec" (Heb. 5:10)
 - v) "High Priest" (Heb. 7:26)
 - vi) "High Priest after the order of Melchizedec" (Heb. 5:10).

From these scriptures it is evident there is a relationship between the two.

However, it is intriguing that in neither set of clothing is there any mention of shoes!! It is noticeable that when performing priestly duties there are no references to any covering for the feet of the priest. This indicates that because no shoes or sandals were provided by God, the priest would feel the coldness of the earth, the fierceness of the burning sand, the sharpness of the stones, and the pricks of the thorns more keenly than others who had sandals. Furthermore, over time his feet would get hardened and calloused.

On a higher level, as the priest functioned on earth without any protection, he became a foreshadow of the Lord as he also walked this earth. Two matters come into focus. His deity never sheltered Him from any earthly experiences and by contrast, the experiences He knew were not from the physical earth but from the hearts and voices of sinful man and many of the experiences of normal life. Christ never became hard and calloused from the sufferings of humanity. These never became the cold clinical matter-of-fact to Him.

The wonder of all these experiences is the Lord never knew what it was like to have any of these before his incarnation and earthly sojourn. He never knew what it was to stand at a grave weeping in sorrow, or to be mocked. He had an eternal glory, an un-beginning undimishing excellency, yet became so essentially human He knew what it was to shed tears (Heb. 5:7) and fall asleep (Matt. 8:24).

Because the priest walked the desert sands in the morning and evening without sandals, he experienced that which other Israelites knew nothing about because they had sandals. Likewise, the Lord knew more deeply than any other individual the taunts of mockery and the sufferings of earth from sinful man and normal earthly life.

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When considering the first four items of the meal offering, that being, the raw ingredients (Lev. 2:1, 13); when baked in an oven (Lev. 2:4); baked in a pan (Lev. 2:5); and baked in a frying pan (Lev. 2:7); they all foreshadow the experiences of the Lord before going to Calvary. When the parts were put on the altar they foreshadowed His experiences on the cross. The experiences of the Lord divide into five avenues of truth. The fifth was the oblation of firstfruits (Lev. 2:12, 14) which foreshadowed the Lord in resurrection (1 Cor. 15:23).

However, for our consideration we will view some of the Lord's experiences under two headings in this and the next paper. They are:

- a) Experiences which are common to humanity whether saved or unsaved.
- b) Experiences which are unique to those who walk with the Lord

Christ and Some of the Experiences He Felt So Keenly

1) Experiences the Lord knew which are common to humanity whether saved or unsaved.

- a) **Hunger:** Across the world thousands of people know what it is to be hungry. Even as I write this I know that while Christmas is only a couple of weeks away, there are many for whom Christmas Day will not be a day of feasting on turkey and chocolates etc., but another day of malnutrition and hunger. Christians are not immune from that. The Lord knew that experience for after He had fasted for forty days and nights, the scriptures record, "Afterward He hungered" (Lk. 4:2).
- b) **Thirst:** Thousands also know what it is to be thirsty. Some try to quench thirst from polluted waters. When our Lord was here there is one thing recorded He asked for which we never read of Him receiving, that being a drink of water (Jn. 4:7) and one item He sought to be shown for illustration purposes (Lk. 20:24). He knew what it was to be thirsty. The only time such is recorded in scripture was when He was on the cross saying, "I thirst" (Jn. 19:28).
- c) **Suffering:** There are millions who are suffering whether at home, in hospitals or psychiatric wards, and for many there is no relief now or in the foreseeable future. The Lord knew He was to suffer and Peter made sure we would remember that for in every chapter of his first epistle, he will speak of the sufferings of the Lord.
 - i) "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. 1:11).
 - ii) "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21).
 - iii) "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2:23).
 - iv) "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pet. 3:18).
 - v) "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin" (1 Pet. 4:1).
 - vi) "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4:13).
 - vii) "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (1 Pet. 5:1).
- d) There are only two men who never died, Enoch and Elijah (2 Kgs. 2:1, 11), although whether Enoch died through the Lord taking Him or he was taken alive, we cannot tell, the scriptures simply state, "God took him" (Gen. 5:24). All other men have known what it is to enter the death state. Death is the direct result of sin. When we think of men like St. Alban who was burned at the stake and thousands of others, some being strangled by a rope or chain, some by standing on a chair which was kicked out from under them and others burnt alive, what did it feel like facing such situations entering into death. The Lord knew that experience for He lived the day and evening of His betrayal, court

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appearances and crucifixion with all that it entailed knowing that it was only a matter of hours before the darkest hour of eternity would be upon Him.

- e) There is coming a time, in the purposes of God, when every individual, no matter how the body dies or is disposed of, will rise again. They will know what it is to have life restored. The Lord lay in the tomb three days and nights, his body a corpse, cold in the tomb, but early on the first day of the week He knew what it was like to have life surging back with full faculties and energies (Mk. 16:9). The scriptures make it clear that at the voice of the Lord all in the graves shall come forth (Jn. 5:28-29), and whether dead and not buried or in the graves or at sea, all will know the reality of life restored (Rev. 20:12). The Lord knew that experience.

To be continued next month

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