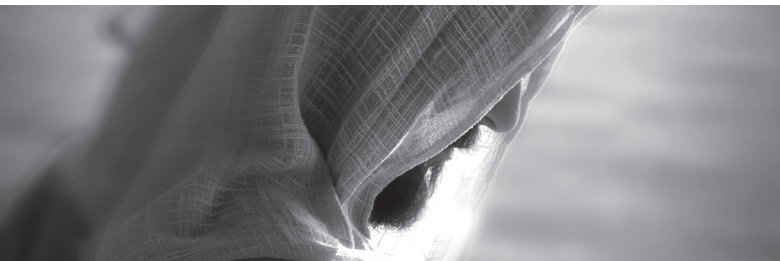


MAN OF SORROWS

HOW JESUS UNDERSTANDS OUR PAIN
AND OFFERS US COMFORT



Bill Crowder



introduction

Man of Sorrows

How Jesus Understands Our Pain
and Offers Us Comfort

When film director Christopher Nolan brilliantly reimagined the Batman character in his “Dark Knight” trilogy, it was only a matter of time before DC Entertainment and its film partners would join to reboot the Superman franchise. In 2013, *Man of Steel* was released and the legendary son of Krypton was in action once again.

In an interview prior to the film's release, Amy Adams (who portrayed Lois Lane in *Man of Steel*), made this insightful statement about the enduring appeal of the Superman mythology. She said it was about a basic human longing, and asked, "Who doesn't want to believe that there's one person who could come and save us from ourselves?"

That is the right question. In our most desperate moments, we look for someone to come to our rescue—and someone who is referred to as a "Man of Steel" sounds like a great candidate for the job. But the Scriptures tell a different story. In prophesying about the coming Messiah, Redeemer, and Rescuer, the prophet Isaiah wrote:

He was despised and forsaken of men,
A man of sorrows and acquainted with grief;
And like one from whom men hide their face
He was despised, and we did not esteem Him.

*Surely our griefs He Himself bore,
And our sorrows He carried;*
Yet we ourselves esteemed Him stricken,
Smitten of God, and afflicted.

(ISAIAH 53:3–4, EMPHASIS ADDED)

Man of steel? Not exactly. Only in an upside-down kingdom would the king come, not as a man of steel, but as the Man of Sorrows. In Isaiah's prophecy, it

seems that the prophet sees two threads that run parallel to one another:

- Jesus bore our sin and our guilt.
- Jesus also bore our sorrows and our griefs.

Questions cascade from those two realities. How did Jesus experience life as the Man of Sorrows? What were the touch points that allowed Him to be truly and authentically “acquainted with grief”? To see these dark moments and their impact on Jesus, we will dive into the Gospels in the first part of this booklet.

How do we balance Him being acquainted with grief personally and bearing our griefs on our behalf? In other words, as Jesus experienced suffering, what were the results of His suffering, in addition to the rescue His cross and resurrection would provide? The letter to the Hebrews will offer us some help here. We will explore those ideas in the second part of the booklet.

Clearly, the Man of Sorrows came to bear our guilt and our sin, but He also came to bear our griefs and sorrows. As we explore the dark side of Christ’s incarnate experience, we find in Him a merciful and faithful High Priest who is more than enough for our own dark days.

Bill Crowder

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one

What Jesus Experienced

once heard a country preacher say that, in life, some things are better felt than tell't. Unusual grammar aside, his point was that life is not a theoretical exercise. It needs to be experienced, and there is no substitute for that real-world experience, as first time participants in the Super Bowl can attest. Nothing can prepare you for the three-ring circus of media scrutiny, 24/7 exposure to the public, or the extraordinary pressure of playing in the

biggest game of your life before a global television audience numbering in the millions or even billions. Repeat Super Bowl participants speak openly of the advantage there is to having experienced all of that before. It is something better felt than tell't.

This is part of what makes the incarnation of Jesus so remarkable. He did not simply come in human flesh to be a spectator. The Christ came to fully and completely engage life. Jesus did not come into this world to merely observe life in a broken world, but to experience it. And what He experienced included some of life's most difficult moments.

Sorrow Over Rejection. All of us have experienced rejection of some kind. For some this rejection was a broken relationship. For others, it was an unexpected job termination. For still others, it could include being cut from a sports team or being voted off of the latest and greatest televised talent show (or whatever its equivalent would be in normal life).

Why is rejection so personal? Rejection silently (or, at times, loudly) communicates to us we are unwanted, unneeded, or unvalued—and all of those signals create within us a deep sense of unworthiness. The larger question, however, is this: If rejection can make us feel unworthy, what does it tell us when the most thoroughly worthy person in the history of the

world also experienced rejection? We see that happen on two levels in Luke 13:

Just at that time some Pharisees approached, saying to Him, “Go away, leave here, for Herod wants to kill You.” And He said to them, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.’ Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem. O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it! Behold, your house is left to you desolate; and I say to you, you will not see Me until the time comes when you say, ‘Blessed is he who comes in the name of the Lord!’” (LUKE 13:31–35)

Consider that this story of Jesus’s rejection by Jerusalem begins with a smaller, more personal rejection. Herod Antipas was a son of Herod the Great and the sub-regent king of Judea under Rome. Later, Luke tells us that Herod will want to be entertained by Jesus following the Master’s arrest (LUKE 23:6–12). Here, however, Herod sees Jesus as a

threat and wants to kill Him. Why? Luke 9:7–9 may give the reason. Herod seems to think that Jesus is John the Baptizer returned from the dead. And since Herod had killed John, he now wants to kill Jesus as well. Extreme rejection, indeed!

Surprisingly, it is the Pharisees—normally Jesus’s adversaries—who warn Him of the danger. Why? [¶]
The Bible Knowledge Commentary offers this possibility:

Why would the Pharisees have wanted to protect Jesus in this instance? It seems best to understand the incident as the Pharisees’ pretext to get rid of Jesus. Jesus had publicly stated that His goal was to reach Jerusalem, and He was well on His way. Thus the Pharisees were apparently trying to deter Him from His task, to scare Him into setting aside His goal.

¶ Another possible explanation for the **Pharisees protecting Jesus** in this case is that at least some of them did not want Jesus harmed. Nicodemus had been on a journey to belief in Christ since early in His ministry. Later, Gamaliel would display reason and wisdom when he protected the lives of the apostles (SEE ACTS 5:33–39). And Joseph of Arimathea, a “member of the Council” (not necessarily a Pharisee) displayed faith in Jesus.

But, the key to Luke 13 is that, although Jerusalem was Jesus’s goal and destination, He already knew

that Jerusalem had rejected Him. In spite of the yet-to-come “triumphal” entry, Jesus laments that He had longed to gather them to Himself like a mother hen gathers her chicks (v. 34), but they refused to come to Him. Bible teacher Warren W. Wiersbe wrote:

The people had been given many opportunities to repent and be saved, but they had refused to heed His call. “House” refers both to the “family” of Jacob (“the house of Israel”) and to the temple (“the house of God”), both of which would be “left desolate.” The city and temple were destroyed and the people were scattered.

Jerusalem rejected Jesus, to their great harm. Make no mistake; Jesus felt this rejection deeply, as is clearly seen in the depth of His lament.

Sorrow Over Grief. The first close death I ever experienced was the sudden passing of one of my best friends in college, Macauley Rivera. Mac and his girlfriend, Sharon, were killed in a tragic accident. The sense of loss I felt was deep and intense. Four years later, I lost my Dad, and my personal sense of loss intensified even further. The grief that travels with death can be suffocating—and Jesus experienced it in John’s well-known account of the death of our Lord’s dear friend, Lazarus.

It seems unlikely that this is the first time Jesus had ever faced the death of a loved one. By this time in His life, Jesus appears to have already lost His earthly stepfather, Joseph, the carpenter of Nazareth.■ Still, John 11 records the primary time in the gospels where we see Jesus in a situation of personal grief and loss.

➤ Though **Joseph** plays no part in the Gospels, that does not mean he was not a part of Jesus's life. Jesus knew his identity and calling from an early age, yet it would be foolish to conclude that there was no connection to his earthly stepfather. And the death of Joseph would have been deeply felt by Jesus.

The context tells us that Lazarus's sisters sent word to Jesus that Lazarus was dying—but our Lord failed to respond immediately, because He knew what He would do. Notice:

But when Jesus heard this, He said, “This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it.”

(JOHN 11:4)

And then:

This He said, and after that He said to them, “Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep.” The disciples then said to Him, “Lord, if he has fallen

asleep, he will recover.” Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. So Jesus then said to them plainly, “Lazarus is dead.” (JOHN 11:11–14)

Without question, Jesus knew what He was going to do, yet He still grieved when He arrived at the gravesite and encountered Lazarus’s brokenhearted sisters (Martha and Mary) and their grieving community. See how intensely Jesus grieves in response to the death of His friend:

When Jesus therefore saw her weeping, and the Jews who came with her also weeping, *He was deeply moved in spirit and was troubled*, and said, “Where have you laid him?” They said to Him, “Lord, come and see.” *Jesus wept*. So the Jews were saying, “See how He loved him!” But some of them said, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?” So Jesus, again being *deeply moved* within, came to the tomb. Now it was a cave, and a stone was lying against it. (JOHN 11:33–38, EMPHASIS ADDED)

The vocabulary John used to describe Jesus’s grief is powerful. In addition to describing the Savior as “troubled” and weeping, John says that Jesus was “deeply moved”[■] at the death of His friend.

¶ The New Bible Commentary says that this term “**implies anger and indignation, even outrage**. A problem arises over the cause of this outburst. Some have suggested moral indignation at sin which causes death and at the sorrow which follows from it. . . . It may well be that something of the pathos of human suffering was bearing on Jesus as he knew that his own cup of suffering was so close.”

Jesus knew that He would use the power of God to raise Lazarus to life again, yet still He grieved. And with great intensity. That is telling. Jesus came to do battle with death—and this was the face of His enemy. So, He grieves over the power and impact of that enemy that He had come to destroy. As Paul would later write, “The last enemy that will be abolished is death” (1 CORINTHIANS 15:26). Death is not a small thing—and it isn’t to our God either, for Psalm 116:15 reminds us:

Precious in the sight of the LORD
Is the death of His godly ones.

In fact, God is even moved by the death of evil people. The prophet Ezekiel tells us:

“Do I have any pleasure in the death of the wicked,” declares the Lord God, “rather than that he should turn from his ways and live?”
(EZEKIEL 18:23)

And:

“As I live!” declares the Lord God, “I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?” (33:11)

Sorrow of Anticipated Suffering. My first time leading a study group to Israel was a breathtaking experience. We spent our first night in that tiny nation in a hotel on Mount Carmel. From there we went on to see places of great biblical significance (Megiddo, the Sea of Galilee, and more) or historical import (Masada, the Yad Vashem Holocaust memorial). The trip was a whirlwind of immersive learning and growth.

There was one spot, however, that transcended the rest—a place that seemed to fit the definition of a “holy” place. It was the garden of Gethsemane, where Jesus’s suffering began. My own experience there was sobering as I contemplated Jesus’s agony in prayer in that sacred space. Gospel writers Matthew and Mark described Jesus’s experience in that garden with similar language:

Then He said to them, “*My soul is deeply grieved, to the point of death*; remain here and keep watch

with Me.” And He went a little beyond them, and fell on His face and prayed, saying, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.” (MATTHEW 26:38–39, EMPHASIS ADDED)

They came to a place named Gethsemane; and He said to His disciples, “Sit here until I have prayed.” And He took with Him Peter and James and John, and *began to be very distressed and troubled*. And He said to them, “*My soul is deeply grieved to the point of death*; remain here and keep watch.” (MARK 14:32–33, EMPHASIS ADDED)

Here we see Jesus’s sorrow in anticipation of the cross—a sorrow that seems defined by *dread*. That sorrow had already been expressed in two different moments. The first moment came when a request from the Gentiles to see Jesus is brought to Him in the temple. As if to indicate the larger scope of the Father’s plans, Jesus reacted:

“Now My soul has become *troubled*; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour.”
(JOHN 12:27, EMPHASIS ADDED)

Then, the second moment occurred in the upper room with Judas’s betrayal of Christ.

When Jesus had said this, He became *troubled* in spirit, and testified and said, “Truly, truly, I say to you, that one of you will betray Me.” (JOHN 13:21, EMPHASIS ADDED)

In these moments, John described Jesus as troubled. This word pictures someone who is agitated, distressed, stirred up, or anxious. In spite of who Jesus was and why He had come, anguish filled His heart over what awaited Him.

These moments of sorrow prepared the way for Jesus’s time in Gethsemane, where He would wrestle with the absolute reality of what awaited Him on the cross. Jesus went from being troubled to being “deeply grieved” and “very distressed” as well. Now, in Gethsemane, that anguish bubbles to the surface.

The weight of what is coming lands fully on Jesus in Gethsemane—the place of the olive press.■ The crushing of olives under the weight of the millstone in an olive press forms an appropriate picture of the crushing that prompts Jesus’s prayer for release from this responsibility. How intense is the troubling of heart that He feels? So intense that He prays for this release three times. Still, Jesus would submit to the Father’s purposes and to our needs—and bear our griefs and sorrows on the cross.

This brings us to the cross itself.

➤ **Gethsemane** is at the base of the Mount of Olives. Its name is Aramaic for “oil press” because of the many olive trees there.

Sorrow in Experiencing the Cross. Have you ever had a moment where you suddenly felt you understood the weightiness of the cross and what Jesus endured there in a fresh, new way? For me it was in 1978 as I sat in a recording studio in Nashville working on our college musical group’s new album. The engineer, Travis Turk, said he wanted me to hear something that, to that point, no one had heard. He turned down the lights, started a tape, and left me alone in the studio—listening to the opening chords of Phil Johnson’s haunting song of the cross “The Day He Wore My Crown.” It was a stunning moment as I considered all that Jesus had endured for the world, and for me.

Now, we arrive at the cross—and we witness how the Man of Sorrows experienced it.

Now from the sixth hour darkness fell upon all the land until the ninth hour. About the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, *why have You forsaken me?*” (MATTHEW 27:45–46, EMPHASIS ADDED)

This brings us back to where we began. We started by seeing Isaiah's prophecy of the suffering Savior, specifically where he said:

He was despised and forsaken of men,
A man of sorrows and acquainted with grief;
And like one from whom men hide their face
He was despised, and we did not esteem Him.
Surely our griefs He Himself bore,
And our sorrows He carried;
Yet we ourselves esteemed Him stricken,
Smitten of God, and afflicted.

(ISAIAH 53:3-4, EMPHASIS ADDED)

The sorrows Isaiah specifically described are the sufferings that Jesus fully and finally experienced on the cross. Now, that sorrow is in focus as Jesus takes the words of David from Psalm 22—His cry of abandonment in the darkness of Calvary. The amazing consequence of Jesus's sorrow, however, is that it would ultimately fuel His joy:

Fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

(HEBREWS 12:2, EMPHASIS ADDED)

Just as Jesus bore our grief and carried our sorrows,

His sacrifice on the cross was the ultimate expression of His love for us. There, He not only bore our griefs and sorrows, He bore the sin and failure that causes those burdens and all the pain produced by them. It is His comprehensive victory over the brokenness of our world, yet it stirred Him to cry out in grief.

That cry of grief would lead to an ultimate cry of victory. Jesus' declaration, "It is finished!" (JOHN 19:30) is the victory born out of His personal experience of sorrow and over the array of sorrows He carried on our behalf.



Part Two:

What Jesus's Suffering Produced

A **well-worn Latin proverb** declares that experience is the best teacher. We see this lived out constantly in every aspect of life. Scientists purify theories as past experiments inform future steps. Athletes and musicians improve their skills as practice and training heighten abilities. Marriages strengthen as couples work together over the years through the many problems life sends their way. Experience is, indeed, a valuable mentor in life.

Yet, while the learning component of experience doesn't surprise us as it relates to ourselves and to our relationships, the idea of experience needing to teach someone feels very different when that someone is Jesus, the Son of God. Nevertheless, the book of Hebrews asserts that Jesus learned from experience as well.

Written to Christ-followers who were suffering, the letter to the Hebrews spends much time and effort proving the superiority of Christ over—well, everything. But even with Christ's superiority affirmed, the writer offers three important answers to the question of Jesus's suffering as the Man of Sorrows and what that suffering accomplished (again, in addition to the rescue His cross and resurrection provide). So then, what did He learn?

He Learned Obedience:

Although He was a Son, He learned obedience from the things which He suffered. (HEBREWS 5:8)

Interestingly, *The Bible Knowledge Commentary* says that the writer of the book of Hebrews gives us a play on words here to emphasize the connection between suffering and learning: “He learned [*emathen*] and He suffered [*epathen*].”

To the Greek hearers, the rhythm of that play on words would accentuate the importance of what was being taught, because this was more than just a clever use of language. It is a message about the experience of the Christ and why it mattered so much.

At the same time, however, this is clearly a statement that has some doctrinal challenges embedded in it. This challenge finds its roots in how you view the kenosis of Philippians 2. Writing to the church at Philippi, Paul declares that, in coming into the world, the Christ “emptied Himself” (Greek *kenoo*, the root of the word *kenosis*) or, “made Himself nothing” (v. 7).

This, then, is the focal point of the theological challenge. Of what did Jesus empty Himself when He came to the earth? Theologians offer a variety of options, including His divine attributes, His divine character, or His divine prerogatives. The debate has raged for centuries among theologians. One response is particularly helpful:

That there is an element of mystery in all this need not be denied. . . . In a real sense not fully comprehensible, the Incarnation gave the already infinitely wise and perfect Son of God the experiential acquisition of knowledge about the human condition. Suffering thus became a reality that He tasted and from it He can sympathize

deeply with His followers. (THE BIBLE KNOWLEDGE COMMENTARY)

Even more, the writer of the letter to the Hebrews connects this learning not to some general suffering, but, in the previous verse, connects this learning specifically to the experience of Gethsemane we saw in the previous section:

In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. (HEBREWS 5:7)

The New Bible Commentary describes this connection of the garden prayer to the lessons learned:

Son of God though he was, he experienced the temptation to swerve from doing the will of his Father because of the suffering involved. He needed to learn what obedience to God involved in practical terms, in the conditions of human life on earth, so that he could sympathize with those similarly tested and teach us by his own example how far God ought to be submitted to and obeyed.

Jesus learned through His experiences of suffering, resulting in an ability to sympathize with us in our suffering. This is the next focus of what Jesus learned in His incarnate experience.

He Sympathizes With Us:

In the movie *Avengers: Endgame*, we enter a universe where half of all the creatures in the universe have been eradicated—and those left behind have to deal with the grief of that devastation. All respond differently. Some sink into depression, some seek revenge, some plunge themselves into their work, and so on. But the bottom line is that all of them process pain and struggle differently. Personally. Singularly.

And so do we. But into our isolation steps the Man of Sorrows. The writer of Hebrews asserts that, in fact, the Son of God deeply understands:

For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. (HEBREWS 4:15)

The key words, of course, are *sympathize* and *tempted*, and they are connected in the heart of Jesus. We'll see the second of those words first—tempted. The base word for *tempted* can speak of both positive trials and negative temptations, and the context here supports both.

Jesus experienced true temptation at the hands of Satan in Matthew 4 in a time of great physical weakness. But that was just the tip of the iceberg.

The writer of Hebrews makes it clear that throughout His incarnate experience the Christ was tested in “all things as we are” but without sin.

The phrase “all things” is also of critical importance because it is comprehensive. Christ in His humanity fully experienced all of the trials and temptations that come upon us as humans. When you feel nobody knows the troubles you’ve seen, to paraphrase the old spiritual, remember: Jesus has been there and experienced it all, and to the fullest level—unlike us. We usually fail early on in the process of temptation or surrender to the pressure of the trial before its full extent has been realized.

That is why Jesus can *sympathize* (the other key word) with us—He has been there and has not failed. As Wiersbe put it, “No trial is too great, no temptation is too strong, but that Jesus Christ can give us the mercy and grace that we need, when we need it.”

His caring is not theoretical or in the abstract. It is real, authentic, and rooted in the life the Son of God experienced as the Son of Man.

He Comes to Our Aid:

In July 1587, a group of 117 English men, women, and children landed on Roanoke Island off the coast of what would become North Carolina, one of the United States. The island was a forbidding place,

and soon the settlers had exhausted their supplies. The people pleaded with their governor, John White, to return to England and bring back supplies for their survival. But despite White's tireless efforts, delay after delay meant that the help the colonists desperately needed didn't arrive. When White finally returned to the New World three years later, all of the settlers were gone, in what is still considered one of America's greatest mysteries. Where they had gone, we will likely never know. Why they had gone was clear. In their moment of desperation, no one came to their aid.

Though, perhaps, not to that extremity, all of us have moments when we feel abandoned or that our cries for help are not heard. But even if no one else responds to our cries, the Man of Sorrows hears.

For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted. (HEBREWS 2:18)

The New Bible Commentary offers this critical application, "Only because he shared our nature, experienced human frailty and suffered when he was tempted, is he able to provide the appropriate help to those who are being tempted."

Jesus knew what it was to be human. In John 4, we read that He was "wearied from His journey," and

so He rested at a well (v. 6). Naturally being thirsty from that journey in the hot Samaritan sun, He asked a woman for a drink (v. 7). At another point in His ministry, we read that He was so exhausted He was able to sleep in the back of a boat during a violent storm (MARK 4:36–38). And from the cross He said, “I am thirsty” (JOHN 19:28).

What kind of High Priest does that make Him for us?■ The two big ideas offered by the writer of Hebrews are encouraging:

- Merciful—His help is born out of a heart of mercy, not condemnation (SEE JOHN 3:17)
- Faithful—He can be trusted to come to our aid in our moment of need (SEE 4:15–16)

▶ Warren Wiersbe says, “While He was here on earth, Jesus was ‘made like unto His brethren’ in that He experienced the sinless infirmities of human nature. He knew what it was to be a helpless baby, a growing child, a maturing adolescent. . . . All of this was a part of His ‘training’ for His heavenly ministry as **High Priest**.”

This care is graphically visualized in the word translated “come to the aid.” One writer says it means, “to run to the cry of a child.” And because Jesus became human, He is well equipped to do that for us.

So, whether succumbing to a trial or falling to

temptation, we have a high priest, or, as John put it, an Advocate:

My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. (1 JOHN 2:1-2)

Conclusion

Now, with greater clarity, we can appreciate Isaiah's prophetic words of the Christ and His redemptive mission:

He was despised and forsaken of men,
A man of sorrows and acquainted with grief;
And like one from whom men hide their face
He was despised, and we did not esteem Him.

Surely our griefs He Himself bore,
And our sorrows He carried;
Yet we ourselves esteemed Him stricken,
Smitten of God, and afflicted. (ISAIAH 53:3-4)

Jesus was the Man of Sorrows, but it was not purposeless sorrow. As Wiersbe put it, "No matter what trials we meet, Jesus Christ is able to understand our needs and help us. We need never doubt His ability

to sympathize and strengthen. It is also worth noting that sometimes God puts us through difficulties that we might better understand the needs of others, and become able to encourage them.”

Did you notice how Wiersbe turned this issue on its head just a bit? As Jesus understands us because of what He endured, we too are able to better understand others when we suffer. Poet Henry Wadsworth Longfellow wrote, “If we could read the secret history of our enemies, we should find in each man’s life sorrow and suffering enough to disarm all hostility.” In 2 Corinthians 1:3–7, Paul reminds us that we are to comfort others in their sufferings or failures, with the comfort we have received from our God through His Son:

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God. For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ. But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the

same sufferings which we also suffer; and our hope for you is firmly grounded, knowing that as you are sharers of our sufferings, so also you are sharers of our comfort.

How do we comfort those who are struggling in a world looking for a Man of Steel? We offer the Man of Sorrows—who knows, understands, and cares for their hurts and pains.



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