

HEBREWS

Message 14

Date: 2022-06-19

Words: 6060

Reading: Luke 1:26-33

INTRO: We are in the second to last message on chapter 2. Hebrews 1:1-4 is one of the most outstanding descriptions of Jesus Christ in Scripture. In 2:9-18 we have a most amazing description of His incarnation and ministry. Verse 8 says that God put all things under Christ's feet. The verse then ended like this: "But we do not yet see all things put under Him." Verse 9 then said, "But we see Jesus." And so I titled verse 9 like this, "But we see Jesus made lower than the angels." Verse 10, "We see Jesus made perfect." Verses 11-13, "We see Jesus made a sharer in Humanity." And last, in verses 17-18 we will look at, "We see Jesus, made like His brethren." These verses form a conclusion to this section.

In chapters 1-2 the writer's subject is the hope that is better than that of angels. In chapters 3-13 he deals with the hope that is better than the hope of the priesthood. Only when we come to almost the end of chapter 2 are we introduced to the word "priest" but after this chapter it will occur over and over.

In the last message we were looking at verses 14-15 and we are up to verse 16. So we'll read verses 14-18 and get the flow of verse 16:

14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

15 and release those who through fear of death were all their lifetime subject to bondage.

16 For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

18 *For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.*

Jesus Christ did not partake, fellowship, with man of flesh and blood, but He shared with man of flesh and blood. He was not only flesh and blood, He was also divine. The writer then chooses two huge reasons why He became human. First, that He might destroy the devil. If He had not become human, neither could He have died. So we see that angels cannot share with us in our humanity but Jesus Christ could. In His death he will ultimately destroy the devil who has the power of death.

Then He shared with us in our humanity so that He might release us from the constant fear of death; fear of being charged guilty on the other side. It is this fear that blinds men like Richard Dawkins and others. It is this, I believe, that makes the majority of mankind religious.

(4) Jesus: made sharer of humanity
cont'd (14-16)

I titled verses 14-16 that we see Jesus made a sharer in humanity with us. We did not quite finish this section in the previous message and now we go to verse 16 which says:

16 For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

Once more we have a verse that causes some difficulties. Let me translate it literally as I understand it: "For indeed He does not take hold for Himself of angels, but He takes hold of the seed of Abraham."

The words I translated "to take hold of" can be used negatively or positively. When Peter asked Jesus to bid him to come to Him by walking on the water, when he was on the water and became afraid he began to sink and Jesus took hold of him. When Peter's faith failed the Lord took hold on him. He took hold of him to help him. This taking hold of to help is why the

translators have translated this word as "to give aid."

The KJV says, "Verily, He did not take on Him the nature of angels..." The words, "the nature of angels" are not in the text but they seek to give the idea of the context. And though it does fit the context I think the NKJV is more accurate here.

Jesus did not come to help angels. He came to help people and that is the reason He became a human being. When Peter sank in the water, Jesus gave aid to him, He helped him. How many times has He had to come to our aid? Do you wonder why He does not just give up on some of us? When we are strong in some area and another is weak, we can easily say, "If that is the way you want to be then I am not helping anymore." But if we have struggled for a long time with the same thing, we are much more ready to help again and again. And why is Jesus so longsuffering and patient with us?

We are reminded here, of verse 10. It said:

10 For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

Why is He patient with us? Because He suffered the same things we do. Verse 10 says that in order to bring many sons to glory, Jesus Christ needed to be perfected. These sons are sinners who have been saved. And in bringing them to glory they have to be sanctified, and I think that is the aid we have here.

One of the reasons He died according to verse 15 is to release those who were all their lifetime subject to bondage through their fear of death. And the release of that fear comes through being saved and then being delivered from sin's power. Those thus delivered are born again believers.

So our verse says, "For indeed, He does not help angels." But notice now whom He does help. It is the seed of Abraham. The reference to the seed of Abraham here, I believe, is not to the Jews. It speaks of those who are of the faith of Abraham.

Listen to Romans 4:16:

16 Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all

17 (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did.

And again, Galatians 3:29:

29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

We could say that our verse in Hebrews teaches that God does not give aid to angels nor does He give aid to unbelievers. It is to the seed of Abraham, those who live by faith, that aid or help is given.

Let me ask you now, are you a true believer in Jesus Christ? You have repented of your sins and put your trust in Him? Then it is you He gives aid to. It is you He reaches out and takes by the hand when you are going down in the water like Peter.

Why does the Lord help us and why is He patient with us? We will learn more of that in verses 17-18. But let me review a little before we go to those verses. Verse 8 said that we do not yet see all things put under Christ. Verse 9 said, "But we see Jesus." In verse 9 we saw Him made a little lower than the angels. In verse 10 we saw Him perfected. In verses 11-13 we saw Him unashamed to call us His brethren. In verse 14-16 we have now seen Him share with us in humanity. In verses 17-18 we will see Him made like His brethren. He is patient with us because He experienced what it is like to be one of us.

(5) Jesus: Made like His brethren
(17-18)

We come then to verses 17-18. Our question was: Why does the Lord help us and why is He patient with us? The whole context answers that question but look now at verse 17-18 which will explain that even more. Here we will see that Jesus had to be made like His brethren. We'll read those verses:

17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

18 For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

Now note first the word "therefore" in verse 17. Wherefore, is the therefore, there for? It is there because He did not come to give aid to angels. He came to give aid to the seed of Abraham, those who live by faith. If He had purposed to save fallen angels He would not have taken on a body like humans have. Let me just add that there is no way to save fallen angels. They have been in the presence of God and can never exercise faith. And because Jesus Christ came to save fallen human beings, therefore in all things He had to be made like them.

Observe now the words that He "had to be made..." like His brethren. The word translated "had to be made" in the NKJV is translated "it behoved Him" in the KJV. The English word "behoved" has the idea of something being a duty or a responsibility, or something that one is obligated to. That is the idea here of the original word. Christ was under obligation to be made like His brethren.

Turn to Matthew 18 to look at this word in another context.

23 "Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.

*24 "And when he had begun to settle accounts, one was brought to him who **owed** him ten thousand talents.*

This man was 10,000 talents in det. So he owed this. This word has the same root as the word in our text.

25 *"But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.*

26 *"The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.'*

27 *"Then the master of that servant was moved with compassion, released him, and forgave him the debt.*

28 *"But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you **owe!**'*

The word to owe in this verse is our word.

29 *"So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.'*

30 *"And he would not, but went and threw him into prison till he should pay the debt.*

The word "debt" is our word. It is that which he owed. If Jesus would be the One to bring many sons to glory, then He was under obligation to mankind to become like one of them.

So how can it be said that Christ was under obligation to become like His brethren? Verse 16 said He helps the seed of Abraham, not angels. If He will help the seed of Abraham, then He is under obligation to become human. Without becoming human He cannot give aid to His brethren. If He would help

human beings He must become one of them. It behoved Him to be made like His brethren.

Now note carefully that He was under obligation to be made, not like mankind, but like His brethren. Eight times the word "brethren" occurs in the book of Hebrews and it always refers to believers. When it says He gives aid to the seed of Abraham, it speaks of Christians. Jesus did not come to give aid to the lost, He came to save the lost. He came to give aid to the saved. It is the doctrine of sanctification, not justification that is in view.

If Jesus would be the One to bring many sons to glory, then He was under obligation to mankind to become like one of them. Now we must be careful with the word "like." First, it does not mean that He is not actually one of them. He suffered like we do. He came under temptation or testing like we do. He fully knows what it is to be human.

And second, though He is like us, He was not entirely like us. Though He was fully human, He had no sin nature and He never sinned. And though He was fully human, He was more than that. He was also divine. So I think to say it behoved Him to become like His brethren expresses the original thought better.

Turn to Philipians 2. We have a passage that speaks of this.

5 Let this mind be in you which was also in Christ Jesus,

6 *who, being in the form of God, did not consider it robbery to be equal with God,*

7 *but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.*

8 *And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.*

Verse 5 says, "Let this mind be in you." It really says, "Let this kind of thinking be in you which was also in Christ Jesus." And how did He think? Well, verse 6, He was in the form of God, but did not consider it something to be grasped and clung to. He let go of that and became human.

Now when it says He was in the form of God it means He was actually God. That was His inner essential being. He was in actual fact God. He let that go and in verse 7 He took on the form of a servant. Now the word for "form" there is the same. He did not look like a servant. He did not act like a servant. His inner essential nature was that of a servant!

And then it says He came in the likeness of men, of people. When it says He was in the form of God, the idea is that He did not begin to be God, He always was God. When it says He came in the likeness of men, it means there was a time when He began to be a human being. His divinity had no beginning. His humanity did.

In verse 8 we now have the words, "...and being found in appearance as a

man..." Let me read here from my notes on Philippians 2:

"Why does the Scripture declare that He came in the **likeness** of men? Does this mean that He was LIKE men but He was not really a man? When we say, 'This carrot pie tastes just like pumkin pie' we are not saying this carrot pie is pumkin pie. It is only like it. Was Jesus not really man, He just looked and acted like a man?

"The Scripture could use no other word and be accurate. He was like man, not because He was not fully man, but because He was more than man. To say He became man would be to deny His divinity. He was fully man but He was also fully God! Thus we might say that at the incarnation Jesus Christ became more than God if such a thought is conceivable. Motyer says, "His likeness to men was real, but it did not express His whole self" (14). End quote.

The word "morphee" speaks of one's inner essential quality. The word "skeema" has to do with what one appears to be on the outside. Let me read from my Philippians notes again: "These words have both similarity of meaning and dissimilarity. They can be compared and contrasted. The **comparison** is this: they both refer to appearance, that which is seen or manifested. The contrast is this: *Morphee* refers to that which is manifested outwardly because of internal quality. It is inner essential being which manifests itself by actions. *Skeema* refers to external appearance which appeals to the senses

apart from inner essential quality.”
End quote.

I explain then that in 2 Corinthians 11:13-15 we learn that Satan can take on the *skeema* or external appearance of an angel of light but he can never take on the *morphee* of an angel of light. His inner essential quality is evil.

So it behoved Christ to become one of us. He was one of us in external appearance and in what He actually is, but that is not all He is. He is still divine. In the fact that He became human He became like His brethren. He was one of us.

We will see now why He was made like His brethren so we go on in verse 17:

17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God,

Why was He made like His brethren? It was in order that He might be a merciful and faithful High Priest. In order to justify sinners, He had to become a sacrifice. He who knew no sin was made sin for us. Through this we are able to be justified. But in order to be a merciful and faithful High Priest He had to be made like His brethren. To save us from our sin in sanctification, He had to be made like us.

So let us look first at what a priest is. A priest is the minister of any religion. A priest is someone who stands between a deity of any kind and lay people. Let me say a word about religion. I have heard many times that Christianity is not a religion. That

depends on how you define the word religion. Wikipedia says there is no scholarly agreement on what precisely constitutes a religion. But generally it is agreed that it is some belief in how everything came into being and some set of beliefs practiced regarding whatever view is held. For example dictionary.com gives 6 definitions and here are the first two:

1. a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs.

2. a specific fundamental set of beliefs and practices generally agreed upon by a number of persons or sects:*the Christian religion; the Buddhist religion.*

I would define religion as the belief in or worship of any deity. In that sense Christianity is a religion. I recently listened to David Attenborough's view of where everything came from. He did not deny there was a god, he could simply not make up his mind which of all the religions in the world, if any, was right. So he is an agnostic not an atheist. In my view, the major difference between all religions and Christianity is the book we know as the Bible and the God it reveals. Some describe religion as man reaching up to God; and Christianity, which they then say is not a religion, is God reaching down to man.

Now what is a priest? A priest is the representative of any religion who stands between the particular deity of that religion and the people. The priest of the OT was a man who stood between Jehovah God and the people.

The High Priest of Judaism was the head of the entire Jewish priesthood. There were higher requirements for him than the rest of the priests; he wore special clothes when he was on duty, and he was in charge of the entire sacrificial system. He was truly the High Priest, the main priest, or the head priest.

Jesus Christ is the High Priest of the one true God. He is the High Priest of the only one who is truly God. There is no other god, and there is no other true religion. The site Gotquestions.org says:

"Christianity differs from all other religions in many ways, including the priesthood. Here are two of the most important ways the Christian priesthood differs from that of other religions: 1. In many religions, believers have no direct interaction or influence with their god; priests are the only way to reach the distant deity. But Christians do not need to go through an earthly priest to reach God the Father. Rather, we all have [direct access](#) to Him through our risen High Priest in heaven, Jesus Christ ([Hebrews 8-9](#)). Christ is the only way to God the Father ([John 14:6](#); [Acts 4:12](#)). As a result, Christians may pray directly to God for all their needs and wants ([Matthew 7:7-11](#); [John 16:23-26](#)).

"2. The Bible teaches that all Christians are priests; the Christian

church is actually a kingdom of priests ([1 Peter 2:5, 9](#); [Revelation 1:6](#)). Under the Old Covenant, the priests were chosen from the [Levitical](#) tribe and separate from the rest of Israel. [Exodus 28-29](#) and [Leviticus 8](#) describe the main priestly duties for the Levites to perform. These priests ministered in the temple, where the Ark of the Covenant rested in a room called the Holy of Holies which was closed off to everyone but the high priest by a large, heavy, ornate curtain. The blood of sacrificial bulls was sprinkled on top of the Ark's Mercy Seat to atone for the sins of the people. But, when Jesus was crucified, the curtain split from top to bottom ([Matthew 27:51](#)), showing that all believers now have direct access to God's presence. We approach God through faith in His Son's blood instead of the blood of animals. Because of Jesus' sacrifice, "we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body" ([Hebrews 10:19-20](#))."

End quote.

Turn to John 4. Jesus met a woman at the well of Samaria, which was some distance from the town and what took place is most interesting in light of the Christian's worship of God. We begin in verse 1:

1 Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John

2 (though Jesus Himself did not baptize, but His disciples),

3 He left Judea and departed again to Galilee.

4 But He needed to go through Samaria.

Well, He did not need to go through Samaria. Most Jews didn't. They went to Galilee the long way around because the Jews of Samaria were mixed with a lot of Gentile blood and worshipped on Mount Gerizim at some calves that had been made when the kingdom split. I think He needed to go through the country of Samaria so that He might minister on His way through. Samaria is not a town or city. It is like a province in Israel.

Verse 5:

5 So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.

7 A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink."

8 For His disciples had gone away into the city to buy food.

9 Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.

10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a

drink,' you would have asked Him, and He would have given you living water."

11 The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?"

12 "Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"

13 Jesus answered and said to her, "Whoever drinks of this water will thirst again,

14 "but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

15 The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."

16 Jesus said to her, "Go, call your husband, and come here."

17 The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,'

18 "for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."

19 The woman said to Him, "Sir, I perceive that You are a prophet.

20 "Our fathers worshiped on this mountain, and you Jews say that in

Jerusalem is the place where one ought to worship."

Now note that as soon as this woman perceived that Jesus knew things others could not possibly know she concluded that He was a prophet. They were called seers in old times. That is they could see things others couldn't and certainly Jesus saw things in this woman He could not have otherwise known.

And she had one burning question. It was a long standing disagreement between the Samaritans and the Jews. Here it is: What is the true place of worship? Is it Mount Gerizim of the Samaritans or Jerusalem?

Here is what Jesus said to her:

21 Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

22 "You worship what you do not know; we know what we worship, for salvation is of the Jews.

23 "But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

24 "God is Spirit, and those who worship Him must worship in spirit and truth."

For most religions there is a place of worship. Though that is true for Christianity, the Christian's worship is not limited to a certain place. We do not need a special place to worship. We can worship God in any

place at any time. Why is that? Our worship is exercised in spirit and in truth.

Here is an amazing thing about Christianity; every true believer is a temple, a place of worship, and every true believer is a priest. One of the great discoveries at the time of the reformation was the priesthood of the believer. One of the most degrading things about Catholicism, out of which the reformation took place, is the priesthood. Nothing in professing Christianity has been the cause of more and great sins than the priesthood. These are things like confessing one's sins to a priest.

Turn to 1 Corinthians 3 for a moment to see that the believer has a special place of worship and he does not need to go far to worship. Verse 16 says this:

*16 Do you not know that you are the **temple of** God and that the Spirit of God dwells in you?*

The believer is the temple of God. God dwells within him and here is the place of worship.

1 Corinthians 3:17 says:

*17 If anyone defiles the **temple of** God, God will destroy him. For the **temple of** God is holy, which temple you are.*

Notice that the believer is the temple of God. What does that mean? God dwells there. He dwells in this temple. Why do we not smoke cigarettes or any other thing that is smoked? Is it because the Bible says we should not smoke? No, it is because our body

is the temple of the Holy Spirit, who is God. Notice it is the HOLY Spirit who is in our bodies. Why are we not sipping saints? Because our bodies are the temple of the Holy Spirit and alcohol is unholy. Smokers and sippers defile the dwelling place of God the Holy Spirit.

Go to 6:19. This verse says:

*19 Or do you not know that your body is the **temple of** the Holy Spirit who is in you, whom you have from God, and you are not your own?*

It is our body that is the temple of the Holy Spirit. It is here that we worship. Jesus Christ is our High Priest and it is through Him, not some human priest, that we have access to God Almighty! Notice it says the Holy Spirit is in the believer. And God has given Him to us. Notice further that we are not our own.

Have you noticed how people think they have the right to do whatever they want with their bodies? But if we are Christians our bodies belong to someone who is holy above all other beings.

This temple, this body we live and move in, how should it look? Should it look like the world? I ask you, do you follow the fads and fashions of the world? How do you dress? Does this body you live in look like a godly place you live in?

The Bible says our bodies are not to be conformed to this world (Romans 12:1-2). That word conformed speaks of our external appearance. This is the temple God dwells in. Our external appearance is to be transformed by our

inner character. When we look like the world on the outside we reveal what we are like on the inside. Our hair, our clothing, our conduct in life, does it have the appearance of the place God lives? We don't have to look like we come from the 1800's. In every age there are appropriate ways to have our appearance. In all things we need to consider who dwells within if we profess to be Christians.

I ask you, why do we not make cuttings or markings on our bodies, such as tattoos? Why do we not smoke or do marijuana, social drink alcohol. Why do we refrain from following the fads of the world? It is because our bodies are the temple of the Holy Spirit. He lives within true believers. I ask, does the Bible say we should not smoke? Does it need to? No. All we need to know is what it does to our bodies. Not everything has to be spelled out. Biblical principles will guide us in many such things.

But how about alcohol? Does it say we should not drink alcohol? The OT speaks of the vine of Sodom. Nobody seems to know what kind of grapes or what fruit that was. I believe those are the same grapes that the vine of God carries, only of the vine of Sodom an alcoholic drink is made. Let me recommend the book I have written called "Wine & the Bible." It is available on amazon.

But going on now, does the Bible say we should not tattoo or mark up our bodies? Yes, it does. Leviticus 19:28 says:

28 *'You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I am the LORD.*

But someone will say, "That is in the OT." So it is. So are the 10 commandments. So is the account of creation. So are Noah and Abraham and Jacob and Isaac and Daniel and Job. Don't get me wrong, we do understand that the ceremonial law has been fulfilled, but we also understand that the moral law still stands as strong as ever. Stealing is still wrong. Lying is still wrong. The moral law is that which shows us that we are lost and going to hell. It still does that today and that is in the OT.

And let me add that no, we do not believe we are saved by keeping the moral law of God. We keep the moral law of God because we are saved. But that is not the only reason we do not smoke or drink or tattoo our bodies. When it says our bodies are the temple of the Holy Spirit we are fully in the NT. Why do we not use questionable words or why do we not tell off-color jokes? Why do we not tattoo our bodies? Why do we not drink alcohol? Because we are the dwelling place of the Holy Spirit of God Almighty. When we do not have a clear command on something we can ask, "Is this appropriate for one who is the dwelling place of God Almighty?"

Back to our text and our verse that says that in Christianity Jesus Christ is our High Priest. He is our mediator. He stands between us and God and we can talk to God through Jesus Christ at any time. So Hebrews 4:16 we are invited to come boldly, or maybe better, we may come freely to the throne of grace at any time of need.

So according to our text, why did He have to become a human being? Verse 17 says:

17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest..

CONCL: In conclusion, Jesus Christ became a human being for many reasons. One of those is that He could help the believer. Just recently we had Mother's Day. Today is Father's Day. Let me ask each father, how often do you need the Lord's aid? Some of our greatest needs in life come in our responsibilities as dads. How many of us would like a book titled, "Five Steps to Guaranteed Success as a Dad." How long does one need to be a dad until one finds one needs help? It is amazing how successful one can be before one has children. But when one has children, as they grow, so does one's need for aid from the Lord. The greatest aid He has given us is the Word of God, and even then we are cast upon the Lord again and again.

I remember when I was quite young how I knew what my parents were doing wrong. I also knew that they had forgotten what it was like to be a child. Now I am old and I find myself cast on the Lord because I don't have the answers to things I meet as a dad.

Why did Jesus have to become human? May I ask, what are you going through right now? The true believer comes to points in life where he needs help from the Lord. The second Person of the Trinity became human in order to identify with us. Jesus Christ had agreed that He would be man's Saviour and that put Him under obligation to be made like us in all things. We can come to Him time and again, and He understands. He is one of us. He was despised. He was rejected by His own. And finally He experienced the most painful death man has ever invented.