

# CHAPTER 2

In this chapter the apostle,

- I.** Makes some application of the doctrine laid down in the chapter foregoing concerning the excellency of the person of Christ, both by way of exhortation and argument (v. 1-4).
- II.** Enlarges further upon the pre-eminence of Christ above the angels (v. 5-9).
- III.** Proceeds to remove the scandal of the cross (v. 10-15).
- IV.** Asserts the incarnation of Christ, taking upon him not the nature of angels, but the seed of Abraham, and assigns the reason of his so doing (v. 16 to the end).

## ~~301~~ HEBREWS 2:1-4

### THE DANGER OF NEGLECT

The apostle proceeds in the plain profitable method of doctrine, reason, and use, through this epistle. Here we have the application of the truths before asserted and proved; this is brought in by the illative particle *therefore*, with which this chapter begins, and which shows its connection with the former, where the apostle having proved Christ to be superior to the angels by whose ministry the law was given, and therefore that the gospel dispensation must be more excellent than the legal, he now comes to apply this doctrine both by way of exhortation and argument.

**I.** By way of exhortation: *Therefore we ought to give the more diligent heed to the things which we have heard*, v. 1. This is the first way by which we are to show our esteem of Christ and of the gospel. It is the great concern of every one under the gospel to give the most earnest heed to all gospel discoveries and directions, to prize them highly in his judgment as matters of the greatest importance, to hearken to them diligently in all the opportunities he has for that purpose, to read them frequently, to meditate on them closely, and to mix faith with them. We must embrace them in our hearts and affections, retain them in our memories, and finally regulate our words and actions according to them.

**II.** By way of argument, he adds strong motives to enforce the exhortation.

**1.** From the great loss we shall sustain if we do not take this earnest heed to the things which we have heard: *We shall let them slip.* They will leak, and run out of our heads, lips, and lives, and we shall be great losers by our neglect. Learn,

**(1.)** When we have received gospel truths into our minds, we are in danger of letting them slip. Our minds and memories are like a leaky vessel, they do not without much care retain what is poured into them; this proceeds from the corruption of our natures, the enmity and subtlety of Satan (he steals away the word), from the entanglements and snares of the world, the thorns that choke the good seed.

**(2.)** Those meet with an inconceivable loss who let gospel truths, which they had received, slip out of their minds; they have lost a treasure far better than thousands of gold and silver; the seed is lost, their time and pains in hearing lost, and their hopes of a good harvest lost; all is lost, if the gospel be lost.

**(3.)** This consideration should be a strong motive both to our attention to the gospel and our retention of it; and indeed, if we do not well attend, we shall not long retain the word of God; inattentive hearers will soon be forgetful hearers.

**2.** Another argument is taken from the dreadful punishment we shall incur if we do not do this duty, a more dreadful punishment than those fell under who neglected and disobeyed the law, v. 2, 3. Here observe,

**(1.)** How the law is described: it was the *word spoken by angels, and declared to be steadfast.* It was the word spoken by angels, because given by the ministration of angels, they sounding the trumpet, and perhaps forming the words according to God's direction; and God, as judge, will make use of the angels to sound the trumpet a second time, and gather all to his tribunal, to receive their sentence, as they have conformed or not conformed to the law. *And this law is declared to be steadfast;* it is like the promise, *yea and amen;* it is truth and faithfulness, and it will abide and have its force whether men obey it or no; *for every transgression and disobedience will receive a just recompence of reward.* If men trifle with the law of God, the law will not trifle with them; it has taken hold of the

sinner of former ages, and will take hold of sinners in all ages. God, as a righteous governor and judge, when he had given forth the law, would not let the contempt and breach of it go unpunished; but he has from time to time reckoned with the transgressors of it, and recompensed them according to the nature and aggravation of their disobedience. Observe, The severest punishment God ever inflicted upon sinners is no more than what sin deserves: it is *a just recompence of reward*; punishments are as just, and as much due to sin as rewards are to obedience, yea, more due than rewards are to imperfect obedience.

**(2.)** How the gospel is described. It is salvation, a great salvation; so great salvation that no other salvation can compare with it; so great that none can fully express, no, nor yet conceive, how great it is. It is a great salvation that the gospel discovers, for it discovers a great Saviour, one who has manifested God to be reconciled to our nature, and reconcilable to our persons; it shows how we may be saved from so great sin and so great misery, and be restored to so great holiness and so great happiness. The gospel discovers to us a great sanctifier, to qualify us for salvation and to bring us to the Saviour. The gospel unfolds a great and excellent dispensation of grace, a new covenant; the great charter-deed and instrument is settled and secured to all those who come into the bond of the covenant.

**(3.)** How sinning against the gospel is described: it is declared to be a *neglect of this great salvation*; it is a contempt put upon the saving grace of God in Christ, making light of it, not caring for it, not thinking it worth their while to acquaint themselves with it, not regarding either the worth of gospel grace or their own want of it and undone state without it; not using their endeavours to discern the truth of it, and assent to it, nor to discern the goodness of it, so as to approve of it, or apply it to themselves. In these things they discover a plain neglect of this great salvation. Let us all take heed that we be not found among those wicked wretched sinners who neglect the grace of the gospel.

**(4.)** How the misery of such sinners is described: it is declared to be unavoidable (v. 3): *How shall we escape?* This intimates,

**[1.]** That the despisers of this salvation are condemned already, under arrest and in the hands of justice already. So they were by the sin of Adam; and they have strengthened their bonds by their personal transgression. *He that believeth not is condemned already,* ~~John~~ John 3:18.

[2.] There is no escaping out of this condemned state, but by accepting the great salvation discovered in the gospel; as far those who neglect it, the wrath of God is upon them, and it abides upon them; they cannot disengage themselves, they cannot emerge, they cannot get from under the curse.

[3.] That there is a yet more aggravated curse and condemnation waiting for all those who despise the grace of God in Christ, and that this most heavy curse they cannot escape; they cannot conceal their persons at the great day, nor deny the fact, nor bribe the judge, nor break the prison. There is no door of mercy left open for them; there will be no more sacrifice for sin; they are irrecoverably lost. The unavoidableness of the misery of such is here expressed by way of question: *How shall we escape?* It is an appeal to universal reason, to the consciences of sinners themselves; it is a challenge to all their power and policy, to all their interest and alliances, whether they, or any for them, can find out, or can force out, a way of escape from the vindictive justice and wrath of God. It intimates that the neglecters of this great salvation will be left not only without power, but without plea and excuse, at the judgment-day; if they be asked what they have to say that the sentence should not be executed upon them, they will be speechless, and self-condemned by their own consciences, even to a greater degree of misery than those fell under who neglected the authority of the law, or sinned without the law.

3. Another argument to enforce the exhortation is taken from the dignity and excellency of the person by whom the gospel began to be spoken (v. 3): *It began at first to be spoken by the Lord*, that is, the Lord Jesus Christ, who is Jehovah, the Lord of Life and glory, Lord of all, and as such possessed of unerring and infallible wisdom, infinite and inexhaustible goodness, unquestionable and unchangeable veracity and faithfulness, absolute sovereignty and authority, and irresistible power. This great Lord of all was the first who began to speak it plainly and clearly, without types and shadows as it was before he came. Now surely it may be expected that all will reverence this Lord, and take heed to a gospel that began to be spoken by one who spoke so as never *man spoke*.

4. Another argument is taken from the character of those who were witnesses to Christ and the gospel (v. 3, 4): *It was confirmed to us by those that heard him, God also bearing them witness*. Observe,

(1.) The promulgation of the gospel was continued and confirmed by those who heard Christ, by the evangelists and apostles, who were eye and ear-witnesses of what Jesus Christ began both to do and to teach, ~~<400>~~ Acts 1:1. These witnesses could have no worldly end or interest of their own to serve hereby. Nothing could induce them to give in their evidence but the Redeemer's glory, and their own and others' salvation; they exposed themselves by their testimony to the loss of all that was dear to them in this life, and many of them sealed it with their blood.

(2.) *God himself bore witness* to those who were witnesses for Christ; he testified that they were authorized and sent by him to preach Christ and salvation by him to the world. And how did he bear them witness? Not only by giving them great peace in their own minds, great patience under all their sufferings, and unspeakable courage and joy (though these were witnesses to themselves), but he bore them witness *by signs, and wonders, and divers miracles, and gifts of the Holy Ghost, according to his will.*

[1.] With *signs*, signs of his gracious presence with them, and of his power working by them.

[2.] *Wonders*, works quite beyond the power of nature, and out of the course of nature, filling the spectators with wonder and admiration, stirring them up to attend to the doctrine preached, and to enquire into it.

[3.] *Divers miracles*, or mighty works, in which an almighty agency appeared beyond all reasonable controversy.

[4.] *Gifts of the Holy Ghost*, qualifying, enabling, and exciting them to do the work to which they were called — *divisions or distributions of the Holy Ghost, diversities of gifts*, ~~<400>~~ 1 Corinthians 12:4, etc. And all this *according to God's own will.* It was the will of God that we should have sure footing for our faith, and a strong foundation for our hope in receiving the gospel. As at the giving forth of the law there were signs and wonders, by which God testified the authority and excellency of it, so he witnessed to the gospel by more and greater miracles, as to a more excellent and abiding dispensation.

## ~~<807>~~ HEBREWS 2:5-9

### DESIGN OF CHRIST'S SUFFERINGS

The apostle, having made this serious application of the doctrine of the personal excellency of Christ above the angels, now returns to that pleasant subject again, and pursues it further (v. 5): *For to the angels hath he not put in subjection the world to come, whereof we speak.*


**I.** Here the apostle lays down a negative proposition, including a positive one — That the state of the gospel-church, which is here called *the world to come*, is *not subjected to the angels*, but under the special care and direction of the Redeemer himself. Neither the state in which the church is at present, nor that more completely restored state at which it shall arrive when the prince of this world is cast out and the kingdoms of the earth shall become the kingdom of Christ, is left to the government of the angels; but Jesus Christ will take to him his great power, and will reign. He does not make that use of the ministration of angels to give the gospel as he did to give the law, which was the state of the old or antiquated world. This new world is committed to Christ, and put in absolute subjection to him only, in all spiritual and eternal concerns. Christ has the administration of the gospel church, which at once bespeaks Christ's honour and the church's happiness and safety. It is certain that neither the first creation of the gospel church, nor its after-edification or administration, nor its final judgment and perfection, is committed to the angels, but to Christ. God would not put so great a trust in his holy ones; his angels were too weak for such a charge.

**II.** We have a scripture-account of that blessed Jesus to whom the gospel world is put into subjection. It is taken from ~~<808>~~ Psalm 8:4-6, *But one in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of man, that thou visitest him?* etc. These words are to be considered both as applicable to mankind in general, and as applied here to the Lord Jesus Christ.

**1.** As applicable to mankind in general, in which sense we have an affectionate thankful expostulation with the great God concerning his wonderful condescension and kindness to the sons of men.

**(1.)** In remembering them, or being mindful of them, when yet they had no being but in the counsels of divine love. The favours of God to men all spring up out of his eternal thoughts and purposes of mercy for them; as all our dutiful regards to God spring forth from our remembrance of him. God is always mindful of us, let us never be forgetful of him.

**(2.)** In visiting them. God's purpose of favours for men is productive of gracious visits to them; he comes to see us, how it is with us, what we ail, what we want, what dangers we are exposed to, what difficulties we have to encounter; and by his visitation our spirit is preserved. Let us so remember God as daily to approach him in a way of duty.

**(3.)** In making man the head of all the creatures in this lower world, the top-stone of this building, the chief of the ways of God on earth, and only a little lower than the angels in place, and respect to the boy, while here, and to be made like the angels, and equal to the angels, at the resurrection of the just,  Luke 20:36.

**(4.)** In crowning him with glory and honour, the honour of having noble powers and faculties of soul, excellent organs and parts of body, whereby he is allied to both worlds, capable of serving the interests of both worlds, and of enjoying the happiness of both.

**(5.)** In giving him right to and dominion over the inferior creatures, which did continue so long as he continued in his allegiance and duty to God.

**2.** As applied to the Lord Jesus Christ, and the whole that is here said can be applied only to him, v. 8, 9. And here you may observe,

**(1.)** What is the moving cause of all the kindness God shows to men in giving Christ for them and to them; and that is the grace of God. For *what is man?*

**(2.)** What are the fruits of this free grace of God with respect to the gift of Christ for us and to us, as related in this scripture-testimony.

**[1.]** That God was mindful of Christ for us in the covenant of redemption.

**[2.]** That God visited Christ on our account; and it was concluded between them that in the fulness of time Christ should come into the world, as the great archetypal sacrifice.

[3.] That God had made him a little lower than the angels, in his being made man, that he might suffer and humble himself to death.

[4.] That God crowned the human nature of Christ with glory and honour, in his being perfectly holy, and having the Spirit without measure, and by an ineffable union with the divine nature in the second person of the Trinity, the fulness of the Godhead dwelling in him bodily; that by his sufferings he might make satisfaction, tasting death for every man, sensibly feeling and undergoing the bitter agonies of that shameful, painful, and cursed death of the cross, hereby putting all mankind into a new state of trial.

[5.] That, as a reward of his humiliation in suffering death, he was crowned with glory and honour, advanced to the highest dignity in heaven, and having absolute dominion over all things, thus accomplishing that ancient scripture in Christ, which never was so accomplished or fulfilled in any mere man that ever was upon earth.

## ~~ROM~~ HEBREWS 2:10-13

### DESIGN OF CHRIST'S SUFFERINGS

Having mentioned the death of Christ, the apostle here proceeds to prevent and remove the scandal of the cross; and this he does by showing both how it became God that Christ should suffer and how much man should be benefited by those sufferings.

**I.** How it became God that Christ should suffer: *For it became 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*, v. 10. Here,

**1.** God is described as the final end and first cause of all things, and as such it became him to secure his own glory in all that he did, not only to act so that he might in nothing dishonour himself, but so that he might from every thing have a revenue of glory.

**2.** He is declared to have acted up to this glorious character in the work of redemption, as to the choice both of the end and of the means.



**(1.)** In the choice of the end; and that was to bring many sons to glory in enjoying the glorious privileges of the gospel, and to future glory in heaven, which will be glory indeed, an exceeding eternal weight of glory. Here observe,, observe,

**[1.]** We must be the sons of God both by adoption and regeneration, before we can be brought to the glory of heaven. Heaven is the inheritance; and only those that are the children are heirs of that inheritance.

**[2.]** All true believers are the children of God: *to those that receive Christ he has granted the power and privilege of being the children of God, even to as many as believe on his name,* ~~AND~~ John 1:12.

**[3.]** Though the sons of God are but a few in one place and at one time, yet when they shall be all brought together it will appear that they are many. Christ is the first-born among many brethren.

**[4.]** All the sons of God, now many soever they are, or however dispersed and divided, shall at length be brought together to glory.

**(2.)** In the choice of the means. In finding out such a person as should be the captain of our salvation; those that are saved must come to that salvation under the guidance of a captain and leader sufficient for that purpose; and they must be all enlisted under the banner of this captain; they must endure hardship as good soldiers of Christ; they must follow their captain, and those that do so shall be brought safely off, and shall inherit great glory and honour.

**[2.]** In making this captain of our salvation perfect through sufferings. God the Father made the Lord Jesus Christ the captain of our salvation (that is, he consecrated, he appointed him to that office, he gave him a commission for it), and he made him a perfect captain: he had perfection of wisdom, and courage, and strength, by the Spirit of the Lord, which he had without measure; he was made perfect through sufferings; that is, he perfected the work of our redemption by shedding his blood, and was thereby perfectly qualified to be a Mediator between God and man. He found his way to the crown by the cross, and so must his people too. The excellent Dr. Owen observes that the Lord Jesus Christ, being consecrated and perfected through suffering, has consecrated the way of suffering for all his followers to pass through unto glory; and hereby their sufferings are made

necessary and unavoidable, they are hereby made honourable, useful, and profitable.

**II.** He shows how much they would be benefited by the cross and sufferings of Christ; as there was nothing unbecoming God and Christ, so there was that which would be very beneficial to men, in these sufferings. Hereby they are brought into a near union with Christ, and into a very endearing relation.

**1.** Into a near union (v. 11): *Both he that sanctifieth and those that are sanctified are all of one.* Observe, Christ is he that sanctifieth; he has purchased and sent the sanctifying Spirit; he is the head of all sanctifying influences. The Spirit sanctifieth as the Spirit of Christ. True believers are those who are sanctified, endowed with holy principles and powers, separated and set apart from mean and vile uses to high and holy uses and purposes; for so they must be before they can be brought to glory. Now Christ, who is the agent in this work of sanctification, and Christians, who are the recipient subjects, are all of one. How? Why,

**(1.)** They are all of one heavenly Father, and that is God. God is the Father of Christ by eternal generation and by miraculous conception, of Christians by adoption and regeneration.

**(2.)** They are of one earthly father, Adam. Christ and believers have the same human nature.

**(3.)** Of one spirit, one holy and heavenly disposition; the same mind is in them that was in Christ, though not in the same measure; the same Spirit informs and actuates the head and all the members.

**2.** Into an endearing relation. This results from the union. And here first he declares what this relation is, and then he quotes three texts out of the Old Testament to illustrate and prove it.

**(1.)** He declares what this relation is: he and believers being all of one, he therefore is not ashamed to call them *brethren*. Observe,

**[1.]** Christ and believers are brethren; not only bone of his bone and flesh of his flesh, but spirit of his spirit-brethren by the whole blood, in what is heavenly as well as in what is earthly.

**[2.]** Christ is not ashamed to own this relation; he is not ashamed to call them brethren, which is wonderful goodness and condescension in him,

considering their meanness by nature and vileness by sin; but he will never be ashamed of any who are not ashamed of him, and who take care not to be a shame and reproach to him and to themselves.

(2.) He illustrates this from three texts of scripture.

[1.] The first is out of <sup>1772</sup>Psalm 22:22, *I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.* This psalm was an eminent prophecy of Christ; it begins with his words on the cross, *My God, my God, why hast thou forsaken me?* Now here it is foretold, *First*, That Christ should have a church or *congregation* in the world, a company of volunteers, freely willing to follow him. *Secondly*, That these should not only be brethren to one another, but to Christ himself. *Thirdly*, That he would declare his Father's name to them, that is, his nature and attributes, his mind and will: this he did in his own person, while he dwelt among us, and by his Spirit poured out upon his disciples, enabling them to spread the knowledge of God in the world from one generation to another, to the end of the world. *Fourthly*, That Christ would sing praise to his Father in the church. The glory of the Father was what Christ had in his eye; his heart was set upon it, he laid out himself for it, and he would have his people to join with him in it.

[2.] The second scripture is quoted from <sup>1982</sup>Psalm 18:2, *And again, I will put my trust in him.* That psalm sets forth the troubles that David, as a type of Christ, met with, and how he in all his troubles put his trust in God. Now this shows that besides his divine nature, which needed no supports, he was to take another nature upon him, that would want those supports which none but God could give. He suffered and trusted as our head and president. *Owen in locum.* His brethren must suffer and trust too.

[3.] The third scripture is taken from <sup>2188</sup>Isaiah 8:18, *Behold, I and the children which God hath given me.* This proves Christ really and truly man, for parents and children are of the same nature. Christ's children were given him of the Father, in the counsel of his eternal love, and that covenant of peace which was between them. And they are given to Christ at their conversion. When they take hold of his covenant, then Christ receives them, rules over them, rejoices in them, perfects all their affairs, takes them up to heaven, and there presents them to his Father, *Behold, I and the children which thou hast given me.*

## ~~3124~~ HEBREWS 2:14-18

### CHRIST'S INCARNATION

Here the apostle proceeds to assert the incarnation of Christ, as taking upon him not the nature of angels, but the seed of Abraham; and he shows the reason and design of his so doing.

**I.** The incarnation of Christ is asserted (v. 16): *Verily he took not upon him the nature of angels, but he took upon him the seed of Abraham.* He took part of flesh and blood. Though as God he pre-existed from all eternity, yet in the fulness of time he took our nature into union with his divine nature, and became really and truly man. He did not lay hold of angels, but he laid hold of the seed of Abraham. The angels fell, and he let them go, and lie under the desert, defilement, and dominion of their sin, without hope or help. Christ never designed to be the Saviour of the fallen angels; as their tree fell, so it lies, and must lie to eternity, and therefore he did not assume their nature. The nature of angels could not be an atoning sacrifice for the sin of man. Now Christ resolving to recover the seed of Abraham and raise them up from their fallen state, he took upon him the human nature from one descended from the loins of Abraham, that the same nature that had sinned might suffer, to restore human nature to a state of hope and trial, and all that accepted of mercy to a state of special favour and salvation. Now there is hope and help for the chief of sinners in and through Christ. Here is a price paid sufficient for all, and suitable to all, for it was in our nature. Let us all then know the day of our gracious visitation, and improve that distinguishing mercy which has been shown to fallen men, not to the fallen angels.

**II.** The reasons and designs of the incarnation of Christ are declared.

**1.** *Because the children were partakers of flesh and blood, he must take part of the same, and he made like his brethren,* v. 14, 15. For no higher nor lower nature than man's that had sinned could so suffer for the sin of man as to satisfy the justice of God, and raise man up to a state of hope, and make believers the children of God, and so brethren to Christ.

**2.** He became man that he might die; as God he could not die, and therefore he assumed another nature and state. Here the wonderful love of God appeared, that, when Christ knew what he must suffer in our nature,

and how he must die in it, yet he so readily took it upon him. The legal sacrifices and offerings God could not accept as propitiation. A body was prepared for Christ, and he said, *Lo! I come, I delight to do thy will.*

**3.** That *through death he might destroy him that had the power of death, that is, the devil*, v. 14. The devil was the first sinner, and the first tempter to sin, and sin was the procuring cause of death; and he may be said to have the power of death, as he draws men into sin, the ways whereof are death, as he is often permitted to terrify the consciences of men with the fear of death, and as he is the executioner of divine justice, haling their souls from their bodies to the tribunal of God, there to receive their doom, and then being their tormentor, as he was before their tempter. In these respects he may be said to have had the power of death. But now Christ has so far destroyed him who had the power of death that he can keep none under the power of spiritual death; nor can he draw any into sin (the procuring cause of death), nor require the soul of any from the body, nor execute the sentence upon any but those who choose and continue to be his willing slaves, and persist in their enmity to God.

**4.** That he might deliver his own people from the slavish fear of death to which they are often subject. This may refer to the Old-Testament saints, who were more under a spirit of bondage, because life and immortality were not so fully brought to light as now they are by the gospel. Or it may refer to all the people of God, whether under the Old Testament or the New, whose minds are often in perplexing fears about death and eternity. Christ became man, and died, to deliver them from those perplexities of soul, by letting them know that death is not only a conquered enemy, but a reconciled friend, not sent to hurt the soul, or separate it from the love of God, but to put an end to all their grievances and complaints, and to give them a passage to eternal life and blessedness; so that to them death is not now in the hand of Satan, but in the hand of Christ—not Satan's servant, but Christ's servant — has not hell following it, but heaven to all who are in Christ.

**5.** Christ must be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to the justice and honour of God and to the support and comfort of his people. He must be faithful to God and merciful to men.

**(1.)** In things pertaining to God, to his justice, and to his honour — to make reconciliation for the sins of the people, to make all the attributes of

divine nature, and all the persons subsisting therein, harmonize in man's recovery, and fully to reconcile God and man. Observe, There was a great breach and quarrel between God and man, by reason of sin; but Christ, by becoming man and dying, has taken up the quarrel, and made reconciliation so far that God is ready to receive all into favour and friendship who come to him through Christ.

**(2.)** In things pertaining to his people, to their support and comfort: *In that he suffered, being tempted, he is able to succour those that are tempted*, v. 18. Here observe,

**[1.]** Christ's passion: *He suffered being tempted*; and his temptations were not the least part of his sufferings. *He was in all things tempted as we are, yet without sin*, <sup><SOULS</sup> Hebrews 4:15.

**[2.]** Christ's compassion: *He is able to succour those that are tempted*. He is touched with a feeling of our infirmities, a sympathizing physician, tender and skilful; he knows how to deal with tempted sorrowful souls, because he has been himself sick of the same disease, not of sin, but of temptation and trouble of soul. The remembrance of his own sorrows and temptations makes him mindful of the trials of his people, and ready to help them. Here observe, *First*, The best of Christians are subject to temptations, to many temptations, while in this world; let us never count upon an absolute freedom from temptations in this world. *Secondly*, Temptations bring our souls into such distress and danger that they need support and succour. *Thirdly*, Christ is ready and willing to succour those who under their temptations apply to him; and he became man, and was tempted, that he might be every way qualified to succour his people.