

Hebrews

Chapter 2:5-10

⁵ *For He did **not subject** to angels **the world to come**, about which we are speaking.*

(Pink) With Hebrews 2:5 the discussion concerning the relative positions of the Mediator and the celestial creatures is resumed. Two objections are now anticipated and dealt with—this is made clear by the last clause of verse 8, which is the interjecting of a difficulty. The objections are:

1. How could Christ be superior to angels, seeing that He was Man?
2. How could He possess a greater excellency than they, seeing that He had died?

Not > (Precept Austin) Note the emphatic placement of the absolute negative "ou", emphasizing that in no way are angels to be in authority over the world to come.

Subject > (Strong's) *hupotasso* > to place or rank under, to subject, mid. to obey

World > (Strong's) the inhabited earth. Usage > (properly: the land that is being inhabited, the land in a state of habitation) (The source word translates as *to inhabit, dwell*)

(Swindoll) If we were to read Hebrews 1:14, skip 2:1-4, and pick up with 2:5, the connection would be seamless ... ¹⁴ *Are they not all ministering spirits, sent out to provide service for the sake of those who will inherit salvation?* ⁵ *For He did not subject to angels [the world to come, about which we are speaking].* This suggests that the warning passage in 2:1-4 should be understood as parenthetical, yet eminently important.

(Zuck) It has been claimed that the Dead Sea Scrolls show that the sectarians of Qumran believed that the coming Age would be marked by the dominion of Michael and his angelic subordinates. The statement here by the writer of Hebrews forcefully refutes this view. Not ... angels, but people, will be awarded this dominion in the world to come.

(Vincent) The writer's object is to show that the salvation, the new order of things inaugurated by Christ, is in pursuance of the original purpose of creation, to wit, that universal dominion was to pertain to man, and not to angels. The great salvation means lordship of the world to be. This purpose is carried out in Christ, who, in becoming man, became temporarily subject to the earthly dispensation of which angels were the administrators. This was in order that he might acquire universal lordship as man.

(Constable – his comments are very important as we study this chapter) Verses 5-18 present eight reasons for the incarnation of the Son:

1. Vss. 5-9a To fulfill God's purpose for man
2. Vs. 9b To taste death for all
3. Vss. 10-13 To bring many sons to glory
4. Vs. 14 To destroy the devil
5. Vs. 15 To deliver those in bondage
6. Vss. 16-17a To become a priest for men
7. Vs. 27b To make propitiation for sins
8. Vs. 18 To provide help for those tested

⁶But *someone has testified somewhere*, saying, "**What** is man, that You think of him? Or a **son of man**, that You are **concerned** about him?" ⁷*You have made him for a little while lower than angels; You have crowned him with glory and honor;*

Someone has testified somewhere > (Precept Austin) The writer quotes not from the Hebrew but the Septuagint (LXX) translation of Psalm 8

Psalm 8 (LXX)

² *O Lord, our Lord, how wonderful is thy name in all the earth! for thy magnificence is exalted above the heavens.*

³ *Out of the mouth of babes and sucklings hast thou perfected praise, because of thine enemies; that thou mightest put down the enemy and avenger.*

⁴ *For I will regard the heavens, the work of thy fingers; the moon and stars, which thou hast established.*

⁵ *(Hebrews 2:6-7) What is man, that thou art mindful of him? or the son of man, that thou visitest him?*

⁶ *Thou madest him a little less than angels, thou hast crowned him with glory and honour;* ⁷ *and thou hast set him over the works of thy hands: (Hebrews 2:8) thou hast put all things under his feet:*

⁸ *sheep and all oxen, yea, and the cattle of the field;* ⁹ *the birds of the sky, and the fish of the sea, the creatures passing through the paths of the sea.*

¹⁰ *O Lord our Lord, how wonderful is thy name in all the earth!*

What > (Vincent) The Hebrew interrogation, מה, what, what kind of, implies "how small or insignificant" compared with the array of the heavenly bodies (compare Psalm 8:5 with 8:4).

Son of man > (Vincent) Hebrew son of Adam, with a reference to his earthly nature as formed out of the dust. Very often in Ezekiel as a form of address to the prophet, lxx, son of man. The direct reference of these words cannot be to the Messiah, yet one is reminded that the Son of man was Christ's own title for himself.

(Robertson) Not (the Greek words) which Jesus used so often about himself, but literally here "son of man" like the same words so often in Ezekiel, without Messianic meaning here.

(Precept Austin) This is not the same Greek phrase (ho huios tou anthrôpou = "the Son of the man") Jesus used so often to refer to Himself, but literally here "the son of a man".

(Barclay) If we are ever to understand this passage correctly, we must understand one thing: the whole reference of Psalm 8 is to *human beings*. It sings of the glory that God gave to men and women. There is no reference to the Messiah.

(Utley) In the Psalm the term "son of man" is in a parallel relationship with the term "man" and should not be capitalized. It is a Hebrew idiom for humanity, *ben adam*, so common in Ezekiel (cf. Ezek. 2:1; 3:1,3,4,10,17, etc.).

(Barnes ... I believe Barnes nails it) Here it means "man," and maybe applied to human nature everywhere - and therefore to human nature in the person of the Messiah.

Concerned > (Strong's) to inspect, by ext. to go to see

You have made him for a little while > (Bruce) **Hebrew** is most naturally translated "thou hast made him but little lower than God", the **Septuagint** says "thou madest him a little [or for a little while] lower than the angels."

⁸ *You have put everything in **subjection** under his feet." For in **subjecting** all things to him, He left nothing that is **not subject** to him. **But now we do not yet see all things subjected to him.***

Subjection ... subjecting ... subjected > (Strong's) *hupotasso* > to place in rank under.
Usage > I place under, subject, I submit, put myself in subjection

Genesis 1:26, 28 > ²⁶ Then God said, "Let Us make mankind in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the livestock and over all the earth, and over every crawling thing that crawls on the earth." ²⁸ God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

Psalm 8:7 (LXX) > *and thou hast set him over the works of thy hands: thou hast put all things under his feet:*

Not subject > (Strong's) not subject to rule

But now we do not yet see all things subjected to him > (Wuest) The words, "But now we see not yet all things put under him," point to the fact that Adam through his fall into sin, lost the dominion he had before enjoyed. He was no longer master of himself. He had become a fallen creature, with a totally depraved nature. He was a slave to sin. The animal kingdom was subservient to him not now through affection but fear. The ground, instead of yielding only good things, now produced also thorns, weeds, and other harmful things. Extremes of heat and cold, poisonous reptiles, earthquakes, typhoons, hurricanes, all conspired to make his life a constant battle to survive. He had lost the dominion over all these things."

Not yet > (Swindoll) Don't miss that important three-letter word: YET. Remember that in 2:5, this section began with a view toward the future: "He did not subject to angels the world to come, concerning which we are speaking"—the world to come . . . not yet . . .

Remember ... we are still talking about mankind

⁹ ***But we do see Him*** who was ***made for a little while*** lower than the angels, namely, ***Jesus, because of His suffering death crowned with glory and honor***, so that by the grace of God He might ***taste*** death for everyone.

But we do see Him > (Utley) God placed mankind in an honored position of authority, but mankind sinned and forfeited that position. Jesus the Incarnate God fulfills humanity's destiny and by His death restores believing mankind to the place of honor. Jesus was truly human! This is another Adam-Christ typology

Made for a little while > (Vincent) repeated from verse 7

Jesus We see not yet man the master of everything, not even Christ, the model man, the Head of all men. While He was here below, He was not a ruling Lord, but a suffering Servant. He said to His disciples, "I am among you as He that serveth."

Because of His suffering death crowned with glory and honor > **Philippians 2: 8-11** > ⁸ *And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death: death on a cross.* ⁹ *For this reason also God highly exalted Him, and bestowed on Him the name which is above every name,* ¹⁰ *so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth,* ¹¹ *and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.*

Crowned > (Precept Austin) literally meant to adorn one with an honorary wreath which served as the "crown" of the victor in the Greek public games ... This particular Greek verb emphasizes Christ finishing the course and receiving the *stephanos*, the Victor's crown ("oh death where is your victory").

Taste > (Strong's) A primary verb; to taste; by implication, to eat; figuratively, to experience (good or ill)

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

For > (Precept Austin) gives the reason why "the grace of God" required that Jesus "should taste death."

Fitting > (Strong's) to be fitting, proper, suitable

(Bruce) but here our author singles out one of God's actions and tells us that it was a fitting thing for him to do. And what was that? It was his making Jesus, through his sufferings, perfectly qualified to be the Savior of his people. It is in the passion of our Lord that we see the very heart of God laid bare; nowhere is God more fully or more worthily revealed as God than when we see him "in Christ reconciling the world to himself" (2 Cor. 5:19).

In bringing many sons to glory > Who is doing the "bringing"? As you read the whole verse it becomes obvious that the one "bringing" is God the Father! What a wonderful reflection of "*For God so loved the world that He gave His only begotten Son ...*"

(Constable) The Son of Man is not the only One God intends to glorify (v. 6). All of His sons, believers, will experience glorification. "Him" is God the Father. "Author" is Jesus Christ, the Son of Man.

(Pink) Into this "glory" the many sons do not merely "come," but are "brought."

To glory > (Precept Austin) We should stop and ponder what the writer has said in this short phrase. We should remember that we were sinners and spiritually helpless ones who were hostile and alienated to God and yet who have now been reconciled to God through the blood of His Son and are being prepared for the final redemption of our bodies in glory, bodies that are fully conformed to the image of His Son!

Perfect > (Strong's) to bring to an end, to complete, perfect

(Utlley) Jesus was a true human being (cf. Luke 2:40,51-52). He grew in faith and obedience (cf. Luke 2:40,52). He was tested by adversity (cf. Heb. 5:8-9). He faced and overcame every spiritual obstacle (cf. Heb. 4:15). He became mankind's great example (cf. 1 Pet. 2:21).

Originator > (Strong's) *archegos* > founder, leader

(HELPS) from *arxé*, "the first" and *ágō*, "to lead") – properly, the first in a long procession; a *file-leader* who *pioneers the way* for many others to follow.

(Zuck) The word suggests such concepts as "Leader," "Originator," and "Founder" and is almost equivalent in some respects to the English word "Pioneer."

(Barclay) The same word is used of Jesus in **Acts 3:15, 5:31**; Hebrews 12:2.

Acts 3:15 > ¹⁵ *but put to death the **Prince** (archegos) of life, whom God raised from the dead, a fact to which we are witnesses.*

Acts 5:31 > ³¹ *He is the one whom God exalted to His right hand as a **Prince**(archegos) and a Savior, to grant repentance to Israel, and forgiveness of sins.*