

Hebrews 2:5-9

Hebrews 2:5 – “For it was not to angels that God subjected the world to come, of which we are speaking.

3756 [e]	1063 [e]	32 [e]	5293 [e]	3588 [e]	3625 [e]	3588 [e]	3195 [e]
Ou	gar	angelois	hypetaxen	tēn	oikoumenēn	tēn	mellousan
5 Οὐ	γὰρ	ἄγγέλους	ὑπέταξεν	τὴν	οἰκουμένην	τὴν	μέλλουσαν ,
Not	for	to angels	did He subject	the	world	that	is coming
Adv	Conj	N-DMP	V-AIA-3S	Art-AFS	N-AFS	Art-AFS	V-PPA-AFS

4012 [e]	3739 [e]	2980 [e]
peri	hēs	laloumen
περὶ	ἧς	λαλοῦμεν .
of	which	we are speaking
Prep	RelPro-GFS	V-PIA-1P

1. Interestingly, the Qumran Community that wrote the Dead Sea Scrolls believed that the coming Age would be the dominion of Michael and the angelic hierarchy under him. The writer of Hebrews completely refutes that. Previously the writer indicated the current age angels were sent to serve God and those who inherit salvation. Angels seem to have more authority in this age than in the coming age:
 - a. Deuteronomy 32:8 – “When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God.”
 - b. Daniel 10:20-21 – “Then he (Gabriel) said, “Do you know why I have come to you? But now I will return to fight against the prince of Persia; and when I go out, behold, the prince of Greece will come. But I will tell you what is inscribed in the book of truth: there is none who contends by my side against these except Michael, your prince (Prince of Israel).”
 - c. Ephesians 6:12 – “For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.”
 - d. 2 Corinthians 4:4 – “In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.
 - e. John 12:31 – “Now is the judgment of this world; now will the ruler of this world be cast out.”
 - f. John 16:10-11 – “I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.”
2. The coming age, or “world that is coming”, will absolutely not be subject to angels.

3. The focus of chapter one and two so far has been the coming kingdom of the Son, including the message of salvation to people of this age that will allow them entrance into that kingdom.
4. In the next verse the author of Hebrews goes again to the Old Testament for textual support for his point.
5. “The world” is the Greek word *oikoumenen* used to refer to “the inhabited earth.”
 - a. This Greek word is used of the land that is being inhabited, the land in a state of habitation, the inhabited world, that is, the Roman world, for all outside it was regarded as of no account.
 - b. Greeks used it of countries occupied by Greeks, and not the barbarians
 - c. Romans used it to refer to the Roman Empire territory.
 - d. It is interesting to see this word used to refer to the coming age. The word age, or *aion*, is more common at this point

2:6-8a – “It has been testified somewhere,

“What is man, that you are mindful of him,
 or the son of man, that you care for him?
 You made him for a little while lower than the angels;
 you have crowned him with glory and honor,
 putting everything in subjection under his feet.”

1263 [e]	1161 [e]	4225 [e]	5100 [e]	3004 [e]	5101 [e]	1510 [e]	444 [e]	3754 [e]
diemartyrato	de	pou	tis	legōn	Ti	estin	anthrōpos	hoti
6 διεμαρτύρατο	δέ	πού	τις ,	λέγων ,	Τί	έστιν	άνθρωπος ,	ότι
Has testified	however	somewhere	someone	saying	What	is	man	that
V-AIM-3S	Conj	Adv	IPro-NMS	V-PPA-NMS	IPro-NNS	V-PIA-3S	N-NMS	Conj

3403 [e]	846 [e]	2228 [e]	5207 [e]	444 [e]	3754 [e]	1980 [e]	846 [e]
mimnēskē	autou	ē	huios	anthrōpou	hoti	episkeptē	auton
μιμνήσκη	αὐτοῦ ,	ἢ	υἱὸς	άνθρώπου ,	ότι	έπισκέπτῃ	αὐτόν ?
You are mindful	of him	or	[the] son	of man	that	You care for	him
V-PIM/P-2S	Pro-GM3S	Conj	N-NMS	N-GMS	Conj	V-PIM/P-2S	Pro-AM3S

1642 [e]	846 [e]	1024 [e]	5100 [e]	3844 [e]	32 [e]	1391 [e]	2532 [e]	5092 [e]	4737 [e]
ēlattōsas	auton	brachy	ti	par'	angelous	doxē	kai	timē	estephanōsas
7 ἡλάττωσας	αὐτὸν	βραχύ	τι	παρ'	ἀγγέλους	; δόξη	καὶ	τιμῇ	ἐστεφάνωσας
You made lower	him	a little	some	than	[the] angels	with glory	and	honor	You crowned
V-AIA-2S	PPro-AM3S	Adv	IPro-ANS	Prep	N-AMP	N-DFS	Conj	N-DFS	V-AIA-2S

846 [e]	2532 [e]	2525 [e]	846 [e]	1909 [e]	3588 [e]	2041 [e]	3588 [e]	5495 [e]	4771 [e]
auton	kai	katestēsas	auton	epi	ta	erga	tōn	cheirōn	sou
αὐτόν	,	(καὶ κατέστησας	αὐτὸν	ἐπὶ	τὰ	ἔργα	τῶν	χειρῶν	σου)
him	and	have appointed	him	over	the	works	of the	hands	of you
PPro-AM3S	Conj	V-AIA-2S	PPro-AM3S	Prep	Art-ANP	N-ANP	Art-GFP	N-GFP	PPro-G2S

- The author introduces Psalm 8 with the verb “testify” (*diamartyromai*)
 - Used in the past tense indicating Psalm 8 was a testimony, promise or prophecy
 - The word *diamarturomai* means “to affirm solemnly” and is used to say “I give solemn evidence,” and “I testify and declare solemnly”
- This quote is part of Psalm 8:
 - The whole psalm is centered on man’s role in God’s creation
 - The author of Hebrews sees within this psalm a yet unfulfilled purpose for man.
 - The fullness of man’s purpose will not be recognized in this age, but instead in the coming age of the Son of Man.
 - The words of Psalm 8 describe man, but do not actually describe the state of man in this age.
- Mindful” – *mimneske* – has the sense of remembering with a view to help. It means God is totally committed to helping man
- “care for” – *eiskepte* – The Greek word may mean “visit in order to punish for wrongdoing” or visit t=in order to care for.”
- Man was created for this position in the hierarchy:
 - God
 - Angels
 - Man
 - All other created things

2:8b – “Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him.

3956 [e]	5293 [e]	5270 [e]	3588 [e]	4228 [e]	846 [e]	1722 [e]	3588 [e]	1063 [e]
panta	hypetaxas	hypokatō	tōn	podōn	autou	En	tō	gar
8 πάντα	ὑπέταξας	ὑποκάτω	τῶν	ποδῶν	αὐτοῦ	· Ἐν	τῷ	γὰρ
all things	You have put in subjection	under	the	feet	of him	In	-	for
Adj-ANP	V-AIA-2S	Prep	Art-GMP	N-GMP	Pro-GM3S	Prep	Art-DNS	Conj

5293 [e]	846 [e]	3588 [e]	3956 [e]	3762 [e]	863 [e]	846 [e]	506 [e]	3568 [e]	1161 [e]
hypotaxai	autō	ta	panta	ouden	aphēken	autō	anypotakton	nyn	de
ὑποτάξαι	αὐτῷ	τὰ	πάντα	, οὐδὲν	ἀφῆκεν	αὐτῷ	ἀνυπότακτον	· νῦν	δὲ ,
subjecting	to him	-	all things	nothing	He left	to him	unsubject	At present	however
V-ANA	Pro-DM3S	Art-ANP	Adj-ANP	Adj-ANS	V-AIA-3S	Pro-DM3S	Adj-ANS	Adv	Conj

3768 [e]	3708 [e]	846 [e]	3588 [e]	3956 [e]	5293 [e]
oupō	horōmen	autō	ta	panta	hypotetagma
οὐπω	ὁρῶμεν	αὐτῷ	τὰ	πάντα	ὑποτεταγμένα
not yet	do we see	to Him	-	all things	having been subjected
Adv	V-PIA-1P	Pro-DM3S	Art-ANP	Adj-ANP	V-RPMP-ANP

- Two clear, but conflicting statements:
 - “Everything” is subject to man; “Nothing is outside man’s control”
 - At present we do not see everything subject to man.
- Genesis 1:26-31 – “Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth... God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food.”...And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.”

2:9 – “**But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.**”

3588 [e]	1161 [e]	1024 [e]	5100 [e]	3844 [e]	32 [e]	1642 [e]	991 [e]	2424 [e]
ton	de	brachy	ti	par'	angelous	ēlattōmenon	blepomen	lēsou
9 τὸν	δὲ	βραχύ	τι	παρ'	ἄγγέλους	, ἡλαττωμένον	, βλέπομεν	, Ἰησοῦν
Who	however	a little	one	than	[the] angels	having been made lower	we see	Jesus
Art-AMS	Conj	Adv	IPro-ANS	Prep	N-AMP	V-RPM/P-AMS	V-PIA-1P	N-AMS

1223 [e]	3588 [e]	3804 [e]	3588 [e]	2288 [e]	1391 [e]	2532 [e]	5092 [e]	4737 [e]	3704 [e]
dia	to	pathēma	tou	thanatou	doxē	kai	timē	estephanōmenon	hopōs
διὰ	τὸ	πάθημα	τοῦ	θανάτου	, δόξῃ	καὶ	τιμῇ	ἐστεφανωμένον	, ὅπως
because of	the	suffering	-	of death	with glory	and	with honor	having been crowned	so that
Prep	Art-ANS	N-ANS	Art-GMS	N-GMS	N-DFS	Conj	N-DFS	V-RPM/P-AMS	Conj

5485 [e]	2316 [e]	5228 [e]	3956 [e]	1089 [e]	2288 [e]
chariti	Theou	hyper	pantos	geusētai	thanatou
χάριτι	Θεοῦ	ὑπὲρ	παντὸς	γεύσῃται	θανάτου
by [the] grace	of God	for	everyone	He might taste	death
N-DFS	N-GMS	Prep	Adj-GMS	V-ASM-3S	N-GMS

1. We do not see everything subject to man...not now...not in this age.
2. Man has been subjected and dominated in this age:
 - a. Wildness and chaos of nature
 - b. Internal and external sin
 - c. Disease and death
 - d. “thorns and thistles” –

“cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.” (Genesis 3:17-19)
3. For a little while in history man has been made lower than the angels. Man is subject to angelic rulership in this age. (Thus, the continual pursuit of these beings as false gods in every culture throughout history.)
4. The part of man’s dominion that will be manifest in the coming age has been seen in Jesus, the Son of Man. Jesus has:
 - a. The Son appeared himself under the angels as Jesus, the Son of Man
 - b. Jesus, the Son of Man, suffered death
 - c. Jesus, the Son of Man, was crowned with glory and honor. This restored mankind to the rightful place with God.
 - d. Jesus’ death was the death for all mankind. So, Jesus’ exaltation is glory and honor for all mankind.