

Hebrews 2:5-8

In this portion of chapter 2, the writer continues to make clear the contrast between the Son and angels. There are three thoughts about the Son, that are not true of angels: First, the Son will rule the world to come - vs. 5, 7, 8. Second, the Son, who is God, is also man and it is man who God has ordained, not angels, will rule. Third, the Son has been crowned with glory and honor - vs. 7.

Verse 5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

- Angels are ministering spirits not rulers

To get the meaning of this read 1:13,14 and then 2:5-8 (2:1-4 is a parenthetical warning)

13 *But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?*

14 *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

Verse 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?

- Verses 6 - 8a is a quote from Psalm 8:4-6

4 *What is man, that thou art mindful of him? and the son of man, that thou visitest him?*

5 *For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.*

6 *Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:*

- The context of this quote "mirrors" the "so great salvation" of verse 3.

How amazing that the Creator (Psalm 8:3) would love mankind!!!

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;"

Verse 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

- In His incarnation He was made a little lower (for a brief time) than the angels.

"Angels" is "elohim" - the quote here in Hebrews is from the Septuagint which translates the word into the Greek as angels.

Is this justified?

That depends on the semantic range of the word 'elohim.

In English, the word 'god' tends to be used in a very narrow manner. It is most often used in specific reference to the god of the bible, often called simply 'God' (i.e. YHWH, the God of Israel). The word is also often used to refer to a singular, all-knowing benevolent entity in a more general sense, with the god of the bible being implied at best. Either way, for most English-speakers, the word 'god' carries the inherent meaning that there is only one such being.

In Hebrew, the 'elohim word-family (e.g. 'elohim, 'eloah, 'el, 'elah) has a much wider semantic range. Beyond the obvious use of these words for YHWH, these words can be used for pagan gods, for angels, and even human rulers or leaders (e.g. Psalm 82.6, at least as understood by the author of John 10.34-35).

And the existence of texts like LXX Psalm 8.6 or 11Q13, cited above, are ample demonstration that 'elohim' was sometimes understood by ancient Jews and Christians to refer to angels or humans, depending on the context.

So yes, the choice of translating 'elohim as 'angels' in Psalm 8.5 is justified. 'Angels' was included in the semantic range of meaning for 'elohim'.

JESUS IS GOD

*"In the beginning was the Word, and the Word was with God, and the Word was God."
"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."* John 1:1,14

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16

JESUS BEING LOWER THAN THE ANGELS WAS TEMPORARY

In Hebrews 1:4 - *"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."* - which has to do with his crucifixion, resurrection, and ascension), see Hebrews 2:9.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

JESUS BECOMING THE SACRIFICE FOR THE SINS OF THE WORLD WAS WHEN HE WAS LOWER THAN THE ANGELS

2 Corinthians 5:21

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

A QUESTION FOR CLARIFICATION: Did God make Jesus "sin for us" or "a sin offering for us"?

1. Old Testament type was a pure and holy offering
 - A. An animal was to be without spot or blemish
Leviticus 4:3,24, 27-28; 5:12; 9:3; Deuteronomy 15:21
 - B. An animal that was a sin offering never became an unholy sacrifice
Leviticus 6:25-29
2. Jesus was perfect, holy offering
Jesus was without blemish - Hebrews 9:14; 1 Peter 1:19
3. Jesus became our sin offering, not sin
 - A. The Hebrew term for sin and sin offering is the same - *hatta't*. The context determines the meaning.
When *hatta't* was used in reference to the animal substitute it was understood as a "sin offering."
 - B. The Greek word *hamartia*, in 2 Corinthians 5:21, is understood in the same way as the Hebrew word *hatta't* - either sin or sin offering. (The LXX uses *hamartia* in Leviticus 4:24 and 5:12 for sin offering)
F.F. Bruce, in commenting on 2 Corinthians 5:21, said, "Paul had in mind the Hebrew idiom in which certain words for *sin* (*hatta't*, *'asam*) mean not only *sin* but *sin offering*; in this case we have a parallel here to Romans 8:3, where God is said to have sent His Son 'as a sin offering.'
William MacDonald says, "We must beware of any idea that on the cross of Calvary the Lord Jesus Christ became *sinful* in Himself. Such an idea is false. Our sins were placed *on* Him, but they were not *in* Him. What happened is that God made Him to be a sin-offering on our behalf."
4. Isaiah 53:10 refers to the substitutionary offering of the Messiah as a "sin offering."
5. Romans 3:25 and 1 Corinthians 5:7 speak of Christ as an offering
6. It probably also contains the thought that Christ took the consequences of our sins upon Himself also - Galatians 3:13.

Verse 8

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

- Angels will not be ruling in the age (millennium) to come but the Son will

Psalm 2:7-8

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Revelation 12:5; 19:15

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Jeremiah 23:5-6

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Isaiah 2:4; 11:9

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

1 Corinthians 15:22-28

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

- Psalm 8 was not understood as a Messianic prophecy until it is used this way in Hebrews 2.
- When man was created, he was told to have dominion over everything, Genesis 1:28:
"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."
- With man's sin, dominion was lost. The only one who can return dominion to mankind is the Son, who became a little lower than the angels, in order that He would be crowned with glory and honor, rule over all, and all who accept Him will, one day, reign with Him.
- Because of Jesus, believers are heirs and will have dominion under Jesus - Romans 8:16-18
The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.