Hebrews 2:5-9

**Digging Deeper in the Word**

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***Hebrews 2:5–9*** (ESV)  
**5** For it was not to angels that God subjected the world to come, of which we are speaking. **6** It has been testified somewhere, “What is man, that you are mindful of him, or the son of man, that you care for him? **7** You made him for a little while lower than the angels; you have crowned him with glory and honor, **8** putting everything in subjection under his feet.” 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. **9** But we see him who for a little while was made lower than the angels, namely Yeshua, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

1. In Heb 2:5, the author continues making a point to compare Yeshua to angels. The word “world” (*oikoumenē*) in this context is different from the word “world” (*aiōn*) in Heb 1:2. What new point could the author be making here?

*Oikoumenē* denotes more of an empire- a population of people or a civilization while *aiōn* from Heb 1:2 speaks more of a universal creation- stars, galaxies, time and space. While it is true that through Yeshua the entire universe was created, the true focus of the writer when speaking of the “world to come” is the kingly reign of Yeshua over his people, Israel.

1. What is different about rulership of the current world and the “world to come” that is talked about in Heb 2:5? What are angels’ current purpose and what do you think their future purpose will be in the world to come? See Exo 14:19 and Gen 1:28.

***Exodus 14:19*** (ESV)  
**19** Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them.

***Genesis 1:28*** (ESV)  
**28** And God blessed them. And 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.”

As we have seen before, angels are the fires and winds of earth, created beings that help rule God’s creation. It is also important to remember that humans were given authority to subdue and rule the earth as well. In the world to come, however, the author emphasizes that all authority and rule will come directly from Yeshua.

1. Read Heb 2:6-8, and then read all of Psalm 8. What is the context of the original psalm and how does it relate to what the author of Hebrews is trying to convey?

***Psalm 8*** (ESV)  
A Psalm of David. **1** YHWH, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens. **2** Out of the mouth of babies and infants, you have established strength because of your foes, to still the enemy and the avenger. **3** When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, **4** what is man that you are mindful of him, and the son of man that you care for him? **5** Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. **6** You have given him dominion over the works of your hands; you have put all things under his feet, **7** all sheep and oxen, and also the beasts of the field, **8** the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas. **9** YHWH, our Lord, how majestic is your name in all the earth!

This Davidic psalm is written in reference to YHWH and his mighty name. Even if a baby or an infant speaks the name of YHWH, He will do wonderous things. The reference to YHWH’s entire creation shows how small David must feel in comparison. David is noting that even though he has dominion over the beasts of the field, he does not feel worthy of God’s care and attention. While glory and honor are, in some ways, given to mankind due to our rule over the earth, we are still insignificantly small compared to YHWH’s glory and honor. Man has been made lower, most likely due to our sinful nature, but the fact that God still desires a covenant relationship with us is reason for praise.

1. Consider Heb 2:7 and Psalm 8. What two (or more) perspectives can this psalm be interpreted from? What are arguments for each position?

While Yeshua was made lower than angels for a time, all things will eventually be completely under his subjection as king of the world to come. On the other hand, it could also be speaking of mankind’s sin against YHWH. In the original psalm, livestock and farm animals are under mankind’s subjection, but through a messianic viewpoint all of creation is under Yeshua’s subjection. Context of the passage in Hebrews and the psalm seem to point to the psalm being about mankind, although this can also be seen as messianic as well.

1. Note the word “angels” in Psalm 8 and in Hebrews. What is the Greek word used for angels in Hebrews? What is the Hebrew word used for angels in Psalms? What is the difference and why is this important?

The word for “angel” in Greek is *angelos* while the word in Hebrew is *ʾělō·hîm.* While there are times that *ʾělō·hîm* is interpreted as “angels” or “heavenly beings”, it is interesting to note that Yeshua did humble himself to a lower state while on earth. Either way could potentially be valid. Yeshua lowered himself below deity and angels to live as a man.

1. What does it mean for the world to be under subjection to Yeshua? This psalm is also used in Mat 21:14-16 and 1Cor 15:25-28. Refer to these for more context.

***Matthew 21:14–16*** (ESV)  
**14** And the blind and the lame came to him in the temple, and he healed them. **15** But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, “Hosanna to the Son of David!” they were indignant, **16** and they said to him, “Do you hear what these are saying?” And Jesus said to them, “Yes; have you never read, “ ‘Out of the mouth of infants and nursing babies you have prepared praise’?”

***1 Corinthians 15:25–28*** (ESV)  
**25** For he must reign until he has put all his enemies under his feet. **26** The last enemy to be destroyed is death. **27** For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. **28** When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

It's important to remember that David is praising the almighty power of YHWH in the psalm. David is known for his cries to God for salvation in many of his psalms, and when Yeshua claims to be the one David is crying out to, the priests and scribes were understandably offended. A man is claiming to be the creator of the universe! If God is the only thing that can save mankind, and children are crying out to Yeshua as the prophecy foretold, then Yeshua is angering the priests and scribes by claiming to be the one worthy of “Hosanna” (or “…[God] save us”)!  
Paul goes slightly more academic by explaining the process and order of subjection.

1. God’s original intent was to put everything on earth under subjection to mankind, meaning that we would have total and complete control over everything. Using Heb 2:8-9 and extrapolating from there, what are some things in life that mankind no longer has power over and how does this get in the way of God’s plan with mankind?

The author’s main point is that mankind was to have authority over God’s creation. When sin entered the world, death was something we had no control over. Death manifests itself in numerous different ways- the lust of the eyes, greed, envy- simply sin in general.

1. While we don’t see full subjection just yet, what *do* we see in Heb 2:9? How does our vision upon this help restore God’s original plan for mankind?

Since the beginning, YHWH’s plan was to save mankind, living in eternal unity with those who love him. Death defeated by Yeshua is God’s way to reunite man with Himself. No man has rule over death, as every man succumbs to it eventually. But Yeshua, having been raised from the dead into eternal life with the Father, tastes death for those who are in his and have faith in his resurrection.

1. Heb 2:9 states that Yeshua has “tasted death for everyone.” Who all does “everyone” include? Tim Hegg argues that Yeshua died not for ALL people, but only for those who believe. What do you think about that?

This is the Calvinistic vs Arminian debate. Predestination vs free will. Hegg falls on the Calvinistic side, saying that if Yeshua truly died for ALL people, then he would not have succeeded in his mission, since not everyone’s sins have been atoned for. Therefore he must only have come to die for those who would believe on him.

These views are two sides of the same coin. He died for ALL who will believe on him. All are invited to believe. Some will not. Whether this is by choice or whether forordained by God is a mute point. God desires that ALL be saved. Yet by design all will NOT be saved.