

Session 5 But We See Jesus

Before the Silence: A Study of Hebrews

Session 5 | Hebrews 2:6-9

The Psalm 8 Argument (Hebrews 2:6-9)

Session 4 ended with “the world to come” in Hebrews 2:5. That coming world is not placed under angels. Hebrews now proves the point from Psalm 8, where man is given dominion over the works of God’s hands.

The passage moves in three steps:

- **Hebrews 2:6-7** - Psalm 8 asks why God is mindful of man and speaks of man crowned with glory and honour.
- **Hebrews 2:8** - The promise is total, but the present world does not yet display all things in subjection.
- **Hebrews 2:9** - The answer to the present “not yet” is the crucified and crowned Jesus.

Hebrews 2:6 - What Is Man?

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?

Exegesis

- “**One in a certain place testified**” introduces Psalm 8 without naming David. The authority rests in Scripture’s testimony.
- “**What is man**” raises the question of man’s smallness before God.
- “**That thou art mindful of him**” shows God’s attention to man despite man’s frailty and apparent insignificance.
- “**The son of man**” begins with humanity, but Hebrews uses the phrase in a way that moves toward the representative Man, Jesus Christ.
- “**Visitest him**” speaks of God’s gracious attention and care, not a brief social visit.

Closely Relevant Cross-References

- **Psalm 8:3-9** - David marvels that God gives man dominion over creation.
- **Genesis 1:26-28** - God gave man dominion over the earth, providing the creation background for Psalm 8.
- **Psalm 144:3-4** - David again asks what man is that the LORD takes knowledge of him.
- **Daniel 7:13-14** - The Son of man receives dominion, glory,

and a kingdom.

Text And Translation Notes

- “**One in a certain place**” is not ignorance. It is a common way of introducing Scripture without needing to name the human writer.
- “**Visitest**” can mean to look upon, care for, or attend to.
- Psalm 8 begins with man generally, but Hebrews reads it Christologically because Jesus is the true Man through whom the intended dominion is secured.

Theological Insights

- Hebrews does not abandon creation theology. The Son’s kingdom work restores and fulfills God’s purpose for man under God.
- The incarnation is not an afterthought. The Son enters real humanity in order to bring God’s dominion purpose to completion.

What The Passage Does Not Say

- It does **not** make Psalm 8 only a sentimental poem about nature.
- It does **not** skip over Christ’s true humanity.
- It does **not** use “**son of man**” vaguely. In Hebrews 2, the phrase moves toward Messiah’s representative role.

Hebrews 2:7 - A Little Lower Than the Angels

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:

Exegesis

- “**A little lower than the angels**” continues Psalm 8 and prepares for Jesus’ incarnational humiliation in verse 9.
- The Son who is above angels in Hebrews 1 willingly took the lower place for the purpose of suffering death.

- “**Crownedst him with glory and honour**” shows that the lower place is not the final status.
- “**Set him over the works of thy hands**” restates dominion. God’s works are not finally abandoned to angels, devils, or human rebellion.
- The verse holds together humiliation and glory, which is essential for understanding why the Son above angels could be made lower than angels.

Closely Relevant Cross-References

- **Psalm 8:5-6** - The quoted text gives the original wording behind man's lower place and crowned dominion.
- **Hebrews 1:4** - The Son is better than angels, so His lower place must be understood as voluntary humiliation.
- **Philippians 2:7-11** - Christ humbles Himself unto death and is then highly exalted.
- **Luke 24:26** - The Messiah ought to suffer these things and enter into His glory.

Text And Translation Notes

- The KJV reads "**angels**" in both Psalm 8:5 and Hebrews 2:7. The Hebrew word in Psalm 8 is *elohim*, which can refer to God, heavenly beings, or those who stand in divine representation.
- Some modern versions render Psalm 8:5 as "**a little lower than God**" or "**heavenly beings.**" Hebrews' argument favors "**angels**" because Hebrews 1-2 is built around the Son's

relation to angels.

- "**A little lower**" has been discussed as rank and, in some readings, duration. Hebrews 2:9 ties the lower position directly to the suffering of death.
- "**Crownedst**" is royal language. The verse is not merely about human dignity but about dominion granted under God.

Theological Insights

- Christ's humiliation does not deny His deity. It displays the lower place He took to suffer death.
- Hebrews will not allow a glory-only Messiah who bypasses suffering, or a suffering Messiah who remains defeated.

What The Passage Does Not Say

- It does **not** teach that Jesus is by nature inferior to angels.
- It does **not** disconnect glory from suffering.
- It does **not** say man's dominion is already fully restored in visible history.

Hebrews 2:8 - Not Yet All Things

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.

Exegesis

- "**All things in subjection under his feet**" is total dominion language.
- "**He left nothing that is not put under him**" interprets the Psalm's claim. The final promise is not partial or merely symbolic.
- "**But now**" introduces the present tension. Scripture promises universal subjection, but present sight does not yet display it.
- "**We see not yet**" is crucial. Hebrews does not deny the promise, and it does not pretend the promise is already visibly fulfilled.
- Verse 8 creates the need for verse 9: if all things are not yet visibly subjected, what do we see?

Closely Relevant Cross-References

- **Psalm 110:1** - Messiah sits at God's right hand until His enemies are made His footstool.
- **1 Corinthians 15:24-28** - Paul describes the staged subjection of all things under Christ.
- **Ephesians 1:20-22** - God sets Christ at His right hand and

puts all things under His feet.

- **Romans 8:19-23** - Creation still groans, confirming that restoration is not yet visibly complete.

Text And Translation Notes

- "**Subjection**" is ordered submission under authority, not mere influence.
- "**Under his feet**" is royal conquest language, picturing complete victory.
- "**Not yet**" must be allowed its full force. It protects the reader from over-realized kingdom claims.

Theological Insights

- Hebrews teaches both present exaltation and future visible dominion. Christ is crowned, but the world has not yet been brought into visible subjection.
- The kingdom hope remains concrete. "**All things**" should not be reduced to inward submission in believers' hearts.

What The Passage Does Not Say

- It does **not** teach that all enemies are already subdued in history.
- It does **not** turn the kingdom into a purely invisible spiritual condition.
- It does **not** allow present chaos to weaken confidence in God's promise.

Hebrews 2:9 - But We See Jesus

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.

Exegesis

- "**But we see Jesus**" answers verse 8. We do not yet see all things subjected, but we do see the crucified and crowned Messiah.
- The center of the sentence is not merely that Jesus was made lower than angels, but that Jesus is "**crowned with glory and**

honour.”

- **“Made a little lower than the angels”** refers to His incarnational humiliation for the purpose of death.
- **“For the suffering of death”** explains why the superior Son took the lower place. He could not taste death without entering the mortal human condition.
- **“By the grace of God”** grounds the death in divine purpose and favor.
- **“Taste death for every man”** means He truly experienced death. The phrase does not mean He merely sampled it lightly.

Closely Relevant Cross-References

- **Psalm 22:1-31** - The Psalm begins with the suffering cry later spoken at the cross and ends with worldwide worship.
- **Isaiah 53:10-12** - The suffering Servant pours out His soul unto death and bears sin.
- **Philippians 2:8-11** - Christ’s obedience unto death is followed by exaltation.
- **Hebrews 12:2** - Jesus endures the cross and is set down at the right hand of God.

Text And Translation Notes

- Verse 9 is grammatically dense. Do not let **“made a little lower than the angels”** obscure **“crowned with glory and honour.”**

- The word behind **“for”** before suffering can carry the idea of through or because of. The crown is connected to the path through suffering.
- **“Taste”** is metaphorical for real experience.
- Young’s Literal Translation brings out the idea of **“some little less than messengers,”** while some modern translations use **“for a little while.”** The KJV reading remains clear when tied to suffering death.

Theological Insights

- The Hebrew nation had seen Jesus in humiliation and death. Hebrews calls them to see Him crowned with glory and honour because of that suffering.
- Christ’s death for every man was not invented by Paul. Hebrew Scripture already anticipated a suffering Messiah whose work would reach beyond Israel to the nations.
- The verse is not universalism. The universal sufficiency of His death does not mean every man automatically receives every promised benefit.

What The Passage Does Not Say

- It does **not** make Christ’s lower position His identity. It was the place He took to suffer death.
- It does **not** preach the crown without the cross, or the cross without the crown.
- It does **not** use **“every man”** to erase the Hebrew and kingdom context of the chapter.

Teaching Summary

- Hebrews 2:6-8 uses Psalm 8 to show man’s intended dominion over the works of God’s hands.
- The promise is total, but the present world is still in the **“not yet.”**
- Hebrews does not answer the **“not yet”** by spiritualizing the

kingdom. It answers by pointing to Jesus, who was made lower than angels for death and is now crowned with glory and honour.

- Session 6 will continue the explanation: the suffering Messiah brings many sons unto glory, sanctifies the brethren, and enters flesh and blood to defeat death’s dominion.