

Christ is Superior to the Angels
Hebrews 2:6-8
Part Ten

We once again return back to our study of Hebrews where an unknown author, in an attempt to strengthen the faith of a group struggling Hebrew Christians living in Rome, wrote to them about the superiority of Christ.

So how did the author see Christ as superior? First of all, the author of the Book of Hebrews saw Christ as superior to the Old Testament prophets in Hebrew 1:1-4.

So how else did the author of Hebrews see Christ as superior? The author of Hebrews saw Christ as superior to the angels in Hebrews 1:5-2:18. This is the section we are presently studying and we have broken this large section into four parts, and we have now completed our examination of two of those parts.

So, what was the first part? The author of Hebrews explained Christ's superiority to the angels in Hebrews 1:5-14.

And what was the second part? After the author had explained the superiority of Christ to the angels, he then sounded a warning in Hebrews 2:1-4. This warning of course was based on the explanation that he had just given concerning Christ's superiority to the angels.

And what was the third part that we began to examine last week? Christ's superiority to angels is not contradicted by His humanity (Hebrews 2:5-9). And where is this thought supported in our text? It is supported in **Hebrews 2:5-9.**

So why did the author put this thought forward in these particular verses? The author wanted to make sure that Christ's incarnation was not viewed by any of his readers as inconsistent or even as a contradiction to Christ's superiority over the angels.

And how did the author seek to establish this point that Christ's incarnation was not inconsistent or even a contradiction of Christ's superiority to the angels? He sought to establish this point by talking about God's intentions

for man, which led us to the question that we are presently asking. And what is that question?

What do we learn about God's intentions for man in Hebrews 2:5-9? This is the question that we began to answer last week.

So, what did we learn last week about God's intentions for man from **Hebrews 2:5-9**? God's ultimate intention was not for angels to rule over man, but for man to rule over angels (Hebrews 2:5). So where did we see this in our text? We saw this in **Hebrews 2:5**.

So now, by way of reminder, let me read this verse for you. And what does it say? **“For He did not subject to angels the world to come, concerning which we are speaking.”** So did the author in this verse actually communicate to his readers that God's ultimate intention was not for angels to rule over man, but for man to rule over angels? I believe the answer is yes.

Now this may not be obvious when you first read this verse, but this is exactly what the author is saying. And how do we know this? The word **“for”** at the beginning of **verse 5** ties **verse 5** to **Hebrews 1:13-14** and thus provides for us the basis or the reasoning for why Christ, who is presently seated at the right hand of God, is now sending angels to us for the purpose of rendering service.

So, what was the basis or the reasoning for why Christ would be presently sending angels to us as ministering spirits? Let me read for you **verse 5**. **“For He did not subject to angels the world to come, concerning which we are now speaking”** or in other words the reason why Christ is presently sending angels to us as ministering spirits is because the world to come is not going to be ruled by the angels but by us. And because this future world is not going to be ruled by angels but by us, as Christ's co-regents, this is why Christ is presently sending out His angels as ministering spirits to us.

And what is this **“world to come”** over which we will rule and not angels? Based on the author's statement at the end of **verse 5**, **“concerning which we are now speaking,”** we would have to conclude that the future world that the author is alluding here in this verse is that future world that will exist once God the Father makes Christ's enemies a footstool for His feet as

clearly stated in **Hebrews 1:13**, for it was this future world that the author had been speaking about just prior to **Hebrews 2:5**.

And when will God the Father make Christ's enemies a footstool for His feet? He will make Christ's enemies a footstool for His feet at the end of the great tribulation, which will inaugurate the 1000 year rule of Christ over this earth according to **Revelation 19:11-21**. And it is over this future world that we will co-rule with Christ based on what we have learned from **Hebrews 2:5**.

And what will this future world be like? This world over which we will rule with Christ will be characterized by righteousness, peace, and joy. This world over which we will rule with Christ will be characterized by an absence of disease and natural disasters. This world over which we will rule with Christ will also be characterized by an amazing productivity and prosperity. These are the kinds of things that will characterize this future world over which we will co-rule with Christ as His co-regents.

And who would we have to assume will be at our disposal in helping to carry out that rule? Angels!

What an amazing thought. But this thought should not be surprising to us. It has always been God's ultimate intention for angels not to rule over man but for man to rule over angels. And this is the point that the author made in **Hebrews 2:5**.

So this is where we have been. But now we will once again move forward in our study of our text as we continue to seek to answer the question, what do we learn about God's intentions for man in **Hebrews 2:5-9**? So, what have we learned so far?

God's ultimate intention was not for angels to rule over man but for man to rule over angels. So, what is the next thing that we will learn about God's intentions for man from **Hebrews 2:5-9**?

God's ultimate intention for man is in accord with God's original intention for man (Hebrews 2:6-8). So now let me read for you **Hebrews 2:6-8** and see if this is not so. And what does it say? **“But one has testified somewhere, saying, ‘What is man, that you remember him? Or the son**

of man, that you are concerned about him? (7) You have made him for a little while lower than the angels; You have crowned him with glory and honor, and have appointed him over the works of Your hands; (8) You have put all things in subjection under his feet.’ For in subjecting all things to him, He left nothing that is not subject to him.” So based on these verses, was God’s ultimate intention for man in accord with God’s original intention for man? And I believe that the answer is absolutely! And hopefully as we examine these verses this morning, you will see that what I am now sharing with you is absolutely true.

So, what is my hope for this message? My hope is that as we consider how God’s original intention for us, as spelled out for us in **Hebrews 2:6-8**, is in fact in accord with God’s ultimate intention for us, as spelled out in **Hebrews 2:5**, that we will know with certainty that one day in the “world to come,” it will not be angels who are ruling over us but rather it will be us who are ruling over angels. And I would hope this thought would fill us with such wonder and amazement in light of the vastness of God’s creation, that we would fall before Him in worship, in light of this loving kindness that He will be lavishing upon us.

So with hope in mind let us now begin to examine these verses and we will begin with the very first words of **verse 6**, “**But one has testified somewhere saying.**”

Now obviously the very first words of **verse 6** introduce a degree of vagueness that might surprise us, but the vagueness that he introduced was not because he did not know who had written the words that he was about to quote and where the words he was about to quote had come from.

Rather the vagueness that the author introduced at the beginning of **verse 6**, I believe, was introduced in order to minimize the importance of the human author over and against the divine author, which was the Holy Spirit, thus emphasizing for his readers the importance of them taking the quotation that he was about to share with them very seriously.

And where did this quotation that he will be introducing to his readers in **Hebrews 2:6-8** come from? The quotation that the author introduced to his readers in Hebrews 2:6-8 came from **Psalm 8:4-6** (LXX Psalm 8:5-7).

So now let us now begin to take a more careful look at this quotation. And we will begin with **Hebrews 2:6**. And what does this verse say? **“What is man, that you remember him? Or the son of man, that You are concerned about Him?”**

So when the Psalmist asked God what is man, who exactly was he referring to? The word “man” (ANTHROPOS) is a collective noun referring to humanity in general. So, what did the Psalmist specifically ask God about man or in other words humanity in general? He asked him, what is man that you remember him?

And what does this word “remember” mean? The word “remember” (MINESKO) means to call “to mind,” or in other words the author is asking the Lord why are you thinking about man?

The expression “son of man” should not be understood as a reference to Christ but to a singular man over and against humanity in general.

The word “concerned” (EPISKEPTOMAI) conveys the idea of looking upon someone with care.

So, what motivated the Psalmist to ask these two questions?

Let me now go back to **Psalm 8** and we will see exactly why the Psalmist was motivated to ask these two particular questions. So now let me read for you **Psalm 8:1-3** and this is what these verses say. **“O Lord, our Lord, how majestic is Your name in all the earth, who have displayed Your splendor above the heavens!** [So what was the Psalmist doing here in this verse? He was looking upward to the heavens and contemplating the heavens. And then where did the Psalmist turn his attention?] **(2) From the mouth of infants and nursing babes You have established strength because of your adversaries, to make the enemy and revengeful cease.** [So after looking upward toward the heavens the Psalmist looked downward at infants and contemplated how God will grow them up to make the enemy and revengeful cease and then he concludes his ongoing contemplation of God’s majesty by once again returning to the looking upward toward the skies when he says] **(3) When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained;** [He then asks the two questions that the author of Hebrews now quotes for us in **Hebrews**

2:6] (4) What is man that You take thought of Him, and the son of man that You care for him?"

When the author considered the majesty of God as displayed in His creation, he was overwhelmed by the thought that God would **“remember”** or that He would be **“concerned about him.”**

So now let us move on to verse 7.

Man is described as being “lower than the angels” because man presently, unlike the angels, is subject to mortality and other frailties.

In what way had God crowned man with glory and honor?

The word for “crowned” (STEPHANO) is not referring to a royal crown but to victor’s crown given to a person because of his exalted rank or position.

God crowned man with honor and glory when God appointed Adam over the works of His hands, thus putting all things in this world in subjection to Adam (Hebrews 2:6 cf. Genesis 1:26-31).

May God give us the grace to be filled with thanksgiving and praise as we reflect on the fact that, in spite of our seeming present insignificance, God’s ultimate intention for us is and has always been to rule over angels in the world to come.