

Sunday, November 23, 2025—Hebrews 2:5-8 What Is Man That Thou Art Mindful of Him?

Hebrews 2:5

- **For unto the angels hath he not put in subjection the world to come, whereof we speak.**
- The main theme thus far in Hebrews 1 & 2 has been that Jesus is superior to the angels—in name, rank, authority, and purpose. Some early Jewish traditions viewed angels as having a role in administering the present world and mediating the giving of the Law (cf. Heb. 2:2; Acts 7:53; Gal. 3:19). So, the author wants to make something very clear.
- **For unto the angels hath he not put in subjection the world to come**—God has not placed that future world under the authority of angels. Instead, it will be ruled by Christ, and—amazingly—shared with redeemed humanity, as the context will bear out further down the passage.
- **Not**—the word rendered “not” in English means “no, not; in direct questions expecting an affirmative answer.” The word is something of an “absolute negative.” Of its 1,537 occurrences in the New Testament it is translated “not (1,210x), no (147x), cannot (with G1410) (57x), miscellaneous (123x).” ([BLB Lexicon](#))
- **whereof we speak**—the author is speaking about “the world to come” i.e., when the things that were spoken about in verses 3-4 come to pass. Remember we saw last week that John the Baptist, Jesus Christ, & the 12 Apostles preached the gospel of the kingdom and work the accompany signs to authenticate that message in Israel.
- The author is explicitly speaking about the further hope of Israel. Put another way, when the promised kingdom is established and Jesus reigns and rules with a rod of iron.
 - Ephesians 2:7—Paul would call the time period being addressed in Hebrews “the ages to come.”

Hebrews 2:6-8

- 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? 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: 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.
- Verses 6-8 are a quotation of Psalm 8:4-6.
- Hebrews 2:6–8 quotes Psalm 8, which describes humanity’s intended dominion. So, the flow is:

- Angels had certain roles in the old order.
- But the “world to come” belongs to Christ.
- And those united to Him will reign with Him.
- The author is saying: “Don’t look to angels for ultimate rule or salvation—Christ alone governs the future kingdom.”
- Verse 6—Human Insignificance vs. God’s Care
 - “What is man...?” highlights how small and fragile humans are.
 - Genesis 1:26-27
 - Yet God chooses to notice, care for, and engage with humanity.
 - “son of man” here refers to humankind generally—not first to Christ.
 - Point: Humanity matters because God values and remembers us.
- Verse 7—Humanity’s Intended Status
 - “A little lower than the angels” = humans are mortal, limited, earthy.
 - Yet God crowned humanity with “glory and honour”—echoing Genesis 1:26–28.
 - God intended humans to rule creation as His representatives.
 - Point: Human dominion is God-given and dignified.
- Verse 8a —Humanity’s Assigned Dominion
 - “All things” under his feet = universal authority.
 - Nothing in creation was originally outside human rule.
 - Point: God designed humans to govern His world responsibly.
- Verse 8b —The Tension
 - “But now we see not yet all things put under him.”
 - Because of the fall, humanity’s rule is fractured—death, disorder, sin, suffering.

- Point: The ideal of Psalm 8 is real but currently unfulfilled.
- Satan succeeded in wresting authority in the earth from Adam in garden.
 - Genesis 1:1—God created two realms of authority: heaven & earth.
 - 2 Corinthians 4:4—Paul calls Satan the “god of this world.”
 - John 12:31, 14:30, 16:11—Jesus called Satan the “prince of this world”
 - Matthew 12:26; Luke 11:18—Satan has a kingdom.
 - Matthew 4:8-10
 - Ephesians 2:2—Paul also calls Satan “the prince the power of the air”
 - Ephesians 6:12—we wrestle not against “flesh and blood” but against “spiritual wickedness in high places.”
 - Ephesians 1:10—during the “dispensation of the fulness of times” i.e., in the “ages to come” (Eph. 2:7) in the “the world to come” (Heb. 2:5) the Father will center all things in heaven and earth under the authority and headship of Jesus Christ.
 - Colossians 1:15-19
- God has seen fit to include humans in his reconciliation plans. Israel is God’s earthly agency and the body of Christ is God’s heavenly agency.
- Hebrews 2:5-8—is speaking with the earthly aspect of God’s two-fold purpose in view.
- Hebrews 2:9—immediately pivots to Christ: What humanity failed to accomplish, Jesus, the true and perfect human, fulfills. He becomes the representative Son of Man who inherits true dominion.
- Psalm 8, the passage cited here in Hebrews 2 describes humanity’s original calling—royal stewardship over creation. Hebrews uses it to show that:
 - God never abandoned that purpose.
 - The full realization of it comes through Christ.
 - Israel will share in His rule on earth.