necessity and effect of Jesus being thus  
made like us. The whole process of this  
second chapter stands without parallel for  
tender persuasiveness amidst the strictest  
logical coherence. And yet both of these  
are concealed and spoiled, unless we take  
these words of the Psalm, and the argument  
founded on them, of man generally, and  
then, and not till then, of Jesus, as man  
like ourselves), **What is man** (some have  
understood this to mean, “How great, how  
noble, is man; who even amongst the immensity of all these heavenly works of  
God, yet is remembered and visited of  
Him;” but against this are the two words  
here used in the Hebrew, both betokening  
man on his lower side, of weakness and  
inferiority. There can be little doubt that  
the ordinary view is right—not *how great,*  
but *how little,* is man. This agrees far  
better also with the wonder expressed at  
God’s thinking of and visiting him, below),  
**that thou art mindful of him** (i.e. objectively,—as shewn by Thy care of him)? or (in the Hebrew *“and”* is here doubtless substituted for **or** by the Septuagint, to indicate that the second member of the parallelism  
does not point to another subject additional  
to the first) **the son of man** (proceeding  
on the same view as that given above, it  
would be irrelevant here to enter on an  
enquiry as to the application of this title  
to our Lord, by others, and by Himself,—  
inasmuch as it is not here appropriated to  
Him, but used of any and every son of  
Adam. It is true, our thoughts at once  
recur to Him on reading the words—but,  
if we are following the train of thought,  
only as their ulterior, not as their immediate, reference), **that Thou visitest him?**

**7.] Thou madest Him a little lower  
than the angels** (literally, in the Hebrew,  
“Thou lettest him be little inferior to  
God.” The best Hebrew scholars seem to  
agree that the word “God” here represents not the personal God, but the abstract qualities of Godhead, in which all  
that is divine, or immediately connected  
with the Deity, is included. If so, then the rendering of the Septuagint and our text is, though not exhaustive of the original, yet by no means an inaccurate one. The angelic nature, being the lowest of that which is divine and heavenly, marks well the terminus just beneath which man is set. And it must be remarked that the  
stress of the argument here is not on this mention of the angels, but on the assertion of the sovereignty of man. I may remark,  
that the marginal rendering of our A. V.,  
*“a little while inferior to,”* though doubtless also warranted by the usage of the Greek, seems quite unnecessary in the context, where not the question of *time*, but that of place, is before us); **thou crownedst  
him with glory and honour** (I must remind  
the reader of what has been said before;  
that the quotation is adduced *here* not of  
the Messiah, but of *man*, and that on this the  
whole subsequent argument depends. With  
this view vanish the difficulties which  
have been raised about the original and  
here-intended meaning of this clause. It  
is, in fact, a further setting forth of the  
preceding one. Man, who was left not  
far behind the divine attributes themselves,  
was also invested with kingly majesty on  
earth, put into the place of God Himself in  
sovereignty over the world. That this has  
only been realized in the man Christ Jesus,  
is not brought out till below, and forms  
the central point of the argument. Hupfeld remarks that the Hebrew term here  
rendered **glory and honour**, is a common expression for the divine majesty, and thence for the kingly, as a reflexion of the divine:  
and the crowning represents the kingly  
majesty, with which man is adorned as  
with a kingly crown):

**8.] thou didst put all things under his feet** (universal  
dominion is bestowed on man by his constitution as he came from God. That that bestowal has never yet been realized, is the  
next step of the argument: the Redeemer  
being at present kept out of sight, but by  
and by to be introduced as the real fulfiller of this high destiny of man, and on that account, incarnate in man’s nature).