**For** (this **for** grounds, or rather begins to  
ground that already asserted in ver. 5) **in  
that he** (viz. God: not, the writer of the  
Psalm: unless indeed we are to understand *“put in subjection”* to mean *saying that such is the case,* as St. Paul expresses it,  
1 Cor. xv. 27: but the other is much  
simpler, more analogous to usage, and  
more in the sense of the Psalm, which is a  
direct address to God) **put all things** (*the  
universe:* in the original, not *merely* all  
things as before, but *the sum of all*) **under  
him** (Man, again: not, Christ: see above,  
and remarks at the end of the verse), **He  
left nothing** (“he seems to except neither  
celestial nor terrestrial,” Primasius. Possibly: and in the application itself, certainly: but we can hardly say that such  
was his thought *here*. The idea that angels  
are especially here intended, has arisen from  
that misconception of the connexion, which  
I have been. throughout endeavouring to  
meet) **unsubjected to him**. **But** (contrast:  
bringing out the exception) **now** (in the  
present condition of things: not strictly  
temporal, but as *“now”* ch. xi. 16, and  
ch. ix, 26) **we see not yet** (compare on the  
whole, 1 Cor. xv. 24–27) **all things** (*the  
universe again*) **put under him** (the word  
**him** in all three places referring to MAN :  
*man* has not yet attained his sovereign.  
That the summing up of manhood in Christ  
is in the Writer’s mind, is evident throughout, and that he wishes it to be before his readers’ minds also; but the gradual introduction of the humiliation exaltation of Christ in His humanity is marred by making all this apply personally to Him. Manhood, as such, is exalted to glory and  
honour, and waiting for its primæval prerogative to be fully assured, but it is IN CHRIST, and in Him alone, that this is  
true: and in Him it is true, inasmuch as  
He, being of our flesh and blood, and  
having been Himself made perfect by suffering, and calling us His brethren, can lead us up through sufferings into glory, freed from guilt by His sacrifice for our sins).

**9.]** We do not see man, &c. **But** (strong contrast again: *“but rather”*—see  
on ver. 6) **him who is made** (better than  
*‘was,’* or *‘hath been, made;’* His humanity in its abstract position being in  
view) **a little** (not necessarily, here either,  
of time [a little while]: nor are we at  
liberty to assume such a rendering: though  
of course it is difficult to say, when the  
same phrase has two analogous meanings  
both applicable, as this, how far the one  
may have accompanied the other in the  
Writer’s mind) **lower than (the) angels,  
we behold** (notice the difference between  
the half-involuntary words *“we see”* above,  
the impression which our eyes receive from  
things around us,—and the direction and  
intention of the contemplating eye [here,  
of faith: ch. iii. 19; x. 25] in this word,  
**we behold), (namely) Jesus, on account of  
his suffering of death** (it has been much  
doubted whether these words belong (I.)  
to the foregoing clause, *“made a little  
lower than the angels,”* or, (II.) to the  
following, *“crowned with glory and  
honour.”* The former connexion is assumed without remark by the ancient  
Commentators, and by several moderns.  
And these interpret the words two ways:  
1) **on account of the suffering of death**  
[i.e. *because He has* suffered death],—thus  
making *“a little (while)”* refer to the  
time of His sufferings and death, or,  
Chrysostom and others, to the three days  
of His being in the grave: 2) **for the sake  
of the suffering of death**,—so that He  
might suffer death. So Augustine and  
most of the ancients. But (II.) the  
latter connexion, with the following clause,  
is adopted by Theophylact, Luther, Calvin,  
and many others. The arrangement of   
the words, and the requirements of the  
context, **on account of the suffering of  
death,** both seem to require the latter,  
not the former connexion. The words  
are emphatic; they are taken up again