

Sunday, November 2, 2025—Hebrews 1:10-13 Jesus Christ: Better Than the Angels, Part 4

Hebrews 1:10

- **And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:**
- This verse continues the Father’s words to the Son (the quotation flows from verse 8 onward).
- Psalm 102:25-27—is the Old Testament reference, a psalm originally addressed to Jehovah (the LORD). The writer of Hebrews applies those words directly to Christ, affirming His full divine identity.
- **Thou, Lord**— The Father calls the Son “Lord” — the same divine title used for Jehovah in the Old Testament. This is a direct affirmation of the Son’s deity and equality with God the Father.
- **In the beginning hast laid the foundation of the earth**— In the beginning” recalls Genesis 1:1 — creation itself. The Son is not part of creation; He is the One who laid its foundation. The imagery of “foundation” emphasizes stability and sovereignty — He is the architect of all that exists.
 - John 1:3
 - Colossians 1:16
- **And the heavens are the works of thine hands**— “Works of thy hands” expresses personal craftsmanship and intimate involvement — creation isn’t random, but designed by Christ. The “heavens” (plural) represent the vast expanse of the cosmos — everything seen and unseen owes its existence to Him. Angels, the very beings the author has been comparing Christ to, are part of this created order — which means the Son is infinitely above them.
- Here’s the author’s logical progression from verses 7–10:

Verse	Description	Contrast
7	Angels are servants — winds and flames	Created, functional
8-9	The Son is God and King	Eternal, righteous
10	The Son is Creator and Lord	Uncreated, unchanging

- So, Hebrews 1:10 proves that Jesus is not part of the angelic order or even a creature at all — He is the Divine Creator to whom all creation owes its origin.
- Christ as the Object of Worship

- Psalm 102 was originally a prayer to God. Applying it to Christ means that He is the One to whom prayer and worship are directed.
- This reinforces the earlier statement (v. 6): “Let all the angels of God worship him.”

Hebrews 1:11

- **They shall perish; but thou remainest; and they all shall wax old as doth a garment;**
- This verse continues the citation from Psalm 102:25-27. In Hebrews 1, the writer applies those words to the Son, showing that Jesus shares the divine attributes of the Creator.
- **They shall perish**—refers to the heavens and the earth from verse 10.
- The word perish (Greek: ἀπολοῦνται, apolountai) means “to be destroyed, to pass away, to cease to exist in its present form.”
 - 2 Peter 3:10-12
- In other words: the physical universe is temporary. It had a beginning and will have an end in its current form.
- **But thou remainest**—the Greek verb meneis (μένεις) means to stay, abide, continue unchanged. Where creation is subject to decay, the Creator is permanent, unchangeable, and eternal.
 - Psalm 102:27—All created things “perish,” but Christ “remains.”
- **And they all shall wax old as doth a garment**—“Wax old” (Greek: παλαιωθήσονται) means to grow worn, to decay, to lose freshness — the idea of aging and wearing thin. The simile “as doth a garment” paints a vivid picture:
 - The universe is like an old cloak that’s been used for a long time — fading, threadbare, losing its original splendor. This metaphor highlights entropy — the gradual wearing out of the physical world.
- Creation grows old; Christ does not. Even the most permanent things we see (mountains, stars, galaxies) are temporary garments around the eternal Christ.

Hebrews 1:12

- **And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.**

- Verse 12 still referencing Psalm 102:25-27.
- **And as a vesture shalt thou fold them up**— Vesture (Greek: ἱμάτιον, himation) means a cloak, robe, or outer garment. The image is vivid and personal — Christ treats creation as something He can fold up at will, like a piece of clothing. This expresses two key truths:
 - Sovereignty: He has complete control over the cosmos. Just as you decide when to fold or unfold a garment, the Son determines the lifespan of creation.
 - Transience of creation: The universe, vast as it is, is ultimately disposable in His hands.
 - Isaiah 34:4
 - Revelation 6:14
- **And they shall be changed**— The Greek word is allagēsontai (ἀλλαγήσονται), from allassō — “to change, alter, transform.” This points not necessarily to total destruction, but renewal — a transformation of the created order. In other words, creation will not be annihilated but remade into a new form.
 - Isaiah 65:17
 - I Corinthians 15:51-51—Paul uses the same word, speaking of believers being “changed” in the resurrection — not destroyed, but gloriously renewed.
- Key idea: Creation will be changed; Christ will remain the same.
- **But thou art the same**—Christ is not subject to time, decay, or development. His being, power, and purposes are eternally constant. When all else changes, He remains who He is.
- The same Christ who saved, sustained, and kept His people throughout history is the same One who sustains you now.
- **And thy years shall not fail**—“Fail” (Greek: ekleipsousin, from ekleipō) means to cease, to die out, to come to an end — the root of our English word eclipse.
- “Thy years” symbolizes the duration of Christ’s existence — His eternal life. The contrast is clear:
 - The years of the universe are limited.
 - The years of the Son are endless.

- Christ is not simply everlasting (endless duration), but eternal (outside and above time).

Hebrews 1:13

- **But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?**
- Psalm 110:1 is the Old Testament reference in verse 13. The author of Hebrews cites it to underscore the fact that the Son alone shares the throne of God.
- **But to which of the angels said he at any time**—this rhetorical question emphasizes exclusivity: God never said this to any angel. Angels, though glorious, are servants (see v.14). The Son is sovereign. The phrase “at any time” underscores that this is a unique, one-time declaration — spoken only to Christ.
 - Key idea: The Son has a status no angelic being could ever approach — He is enthroned with God, not merely sent by God.
- **Sit on my right hand**—the right hand is the place of highest honor, authority, and power. To sit there means co-regency — sharing the rule of God Himself. This is a direct quote from Psalm 110:1. In Hebrew, the verse is striking:
 - Jehovah said to Adoni (my Lord)...
 - → The first “LORD” is Jehovah (the Father); the second “Lord” is the Messiah (the Son).
- This verse was repeatedly used by Jesus Himself to show His divine authority (see Matthew 22:41–45). After His resurrection, the apostles saw it fulfilled:
 - Acts 2:33
- The act of sitting also implies something crucial:
 - Angels stand before God to serve (Luke 1:19).
 - The Son sits because His work is finished (Heb. 10:12).
- **Until I make thine enemies thy footstool**—this phrase pictures total victory and subjugation of all opposition. In ancient times, a conquering king placed his foot on the neck or back of a defeated enemy (cf. Joshua 10:24). It symbolizes complete dominion.

- The Father Himself promises to bring about this victory — “I make thine enemies...” — showing divine cooperation between Father and Son. This prophecy points forward to the final triumph described in 1 Corinthians 15:25–27:
 - “For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”
- So, the enthroned Christ is currently reigning, and the process of His enemies being “made His footstool” awaits a future fulfillment.
- God never invited any angel to sit at His right hand. That honor belongs to Christ alone, who, after finishing His redemptive work, was exalted to the throne of divine majesty. From that position of authority, He reigns until every enemy is subdued under His feet. Angels serve — but the Son rules.
- Hebrews 1:5—began an argument for Christ being better than the angles. Here is a summary of that argument in verses 5-14.

Verse(s)	Quotation	Focus
5	Psalms 2:7; 2 Sam. 7:14	<u>Sonship</u> — the Son has a unique relationship with the Father
6	Psalms 97:7	<u>Worship</u> — angels worship the Son
7	Psalms 104:4	<u>Nature</u> — angels are created servants
8–9	Psalms 45:6–7	<u>Deity and Kingship</u> — the Son’s throne is forever
10–12	Psalms 102:25–27	<u>Creator</u> — the Son made heaven and earth
1:13	Psalms 110:1	<u>Exaltation</u> — the Son reigns at God’s right hand