

Hebrews 1:11-13 Commentary

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CONSIDER JESUS OUR GREAT HIGH PRIEST
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The Epistle to the Hebrews				
INSTRUCTION Hebrews 1-10:18			EXHORTATION Hebrews 10:19-13:25	
Superior Person of Christ Hebrews 1:1-4:13	Superior Priest in Christ Hebrews 4:14-10:18			Superior Life In Christ Hebrews 10:19-13:25
BETTER THAN PERSON Hebrews 1:1-4:13	BETTER PRIESTHOOD Heb 4:14-7:28	BETTER COVENANT Heb 8:1-13	BETTER SACRIFICE Heb 9:1-10:18	BETTER LIFE
MAJESTY OF CHRIST	MINISTRY OF CHRIST			MINISTERS FOR CHRIST
DOCTRINE			DUTY	
DATE WRITTEN: ca. 64-68AD				

See [ESV Study Bible "Introduction to Hebrews"](#)
(See also [MacArthur's Introduction to Hebrews](#))

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Hebrews 1:11 THEY WILL [PERISH \(2SPA1\)](#) BUT THOU [REMAIN \(2SPA1\)](#) AND THEY [ALL](#) WILL [BECOME OLD LIKE A](#)

Greek: [autoi apolountai](#), (2SPA) [su de diameneis](#) (2SPA) [:kai pantes os himation palaiotesontai](#), (3PFPI)

Amplified: They will perish, but You remain and continue permanently; they will all grow old and wear out like a garment. ([Amplified Bible - Lockman](#))

KJV: They shall perish; but thou remainest; and they all shall wax old as doth a garment;

Phillips: they will perish, but you remain; and they will all grow old like a garment; like a cloak you will fold them up, and they will be changed. ([Phillips: Touchstone](#))

Wuest: They themselves shall perish, but as for you, you remain permanently. And all these shall become old and worn out as a garment.

Young's Literal: these shall perish, and Thou dost remain, and all, as a garment, shall become old,

**HEBREWS 1:4-14
JESUS IS
BETTER THAN THE ANGELS:
AS DEMONSTRATED BY
SEVEN OT QUOTATIONS
(All taken from the Septuagint - LXX)**

HEBREWS	OT QUOTE	PROVES THAT...
Hebrews 1:5	Psalms 2:7	Jesus is God's only begotten Son
Hebrews 1:5	2Samuel 7:14	God is His Father Jesus is the Son
Hebrews 1:6	Psalms 97:7*	Jesus is to be worshipped by angels
Hebrews 1:7	Psalms 104:4	Angels are His Ministers
Hebrews 1:8, 1:9	Psalms 45:6-7	Jesus Christ is God Forever and ever
Hebrews 1:10, 11,12	Psalms 102:25-27	Jesus is Immutable and Eternal
Hebrews 1:13	Psalms 110:1	Jesus is Honored as Victor over All

*Psalm 97:7 - Some scholars favor this quotation as from Deut 32:43 which in the Greek (LXX) reads "*Rejoice, ye heavens, with him, and let all the angels of God worship him*". Either quote substantiates the writer's main premise.

THEY WILL PERISH BUT THOU REMAINEST: autoi apolountai (3PFMI) su de diameneis (2SPA);

- Heb 12:27; Isa 34:4; 65:17; Mt 24:35; Mk 13:31; Lk 21:33; 2Pe 3:7, 3:8, 3:9, 3:10; Rev 20:11; 21:1
- Ps 10:16; 29:10; 90:2; Isa 41:4; 44:6; Rev 1:17, 1:18, 2:8
- [Hebrews 1 Resources](#) - Multiple Sermons and Commentaries
- [Hebrews 1:4-14 The Son's Superiority over Angels](#) - Steven Cole
- [Hebrews 1:4-14 The Nature of the Incarnation, Part 3](#) - John MacArthur
- [Hebrews 1:7-14 Jesus Superior to Angels 2](#) - John MacArthur

"They themselves shall perish, but as for you, you remain permanently" (Wuest)

Isa 34:4 And all the host of heaven will wear away, and the sky will be rolled up like a scroll. All their hosts will also wither away As a leaf withers from the vine, or as one withers from the fig tree.

Isa 44:6 "Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: 'I am the first and I am the last, And there is no God besides Me.

Perish (622) (**apollumi** from **apo** = away from + **olethros** = state of utter ruin <> from **ollumi** = to destroy) is a strengthened form of **ollumi** with the preposition **apó** conveying the sense of separation away from and thus the idea is wholly or fully destroy. Destroy utterly or fully perish, lay waste, disintegrate.

Clarke - Permanently fixed as they seem to be, a time shall come when they shall be dissolved, and afterward new heavens and a new earth be formed, in which righteousness alone shall dwell. See notes 2 Peter 3:10; 11;12; 13

Remainest (1265) (**diameno** [word study] from **dia** = intensifies meaning + **meno** = to remain or abide) means to remain permanently or to continue in the same place or condition (cf Lk 1:22). When **diameno** is used to describe people it means to remain constant or to stand by (as those did with Jesus in Lk 22:28). It is used to describe a circumstance, state or condition that continues and thus remains the same (2Pet 3:4). Here in Hebrews the idea is that it continues to exist. It is used figuratively of the gospel continuing in association with the Galatians.

Here are the NT use of **diameno**...

Luke 1:22 But when he came out, he was unable to speak to them; and they realized that he had seen a vision in the temple; and he kept making signs to them, and **remained** mute.

Luke 22:28 "And you are those who have **stood** by Me in My trials;

Galatians 2:5 But we did not yield in subjection to them for even an hour, so that the truth of the gospelmight **remain** with you.

Hebrews 1:11 (note) They will perish, but Thou **remainest**; and they all will become old as a garment,

2 Peter 3:4 (note) and saying, "Where is the promise of His coming? For ever since the fathers fell asleep, all**continues** just as it was from the beginning of creation."

There are 11 uses of **diameno** in the non-apocryphal Septuagint (LXX) (Ps. 5:5; 19:9; 61:7; 72:17; 102:26; 119:89ff; Jer. 3:5; 32:14) and below are several uses...

Psalm 5:5 The boastful shall not stand (Heb = yatsab = set or station oneself; Lxx = diameno) before Thine eyes; Thou dost hate all who do iniquity.

Psalm 19:9 The fear of the LORD is clean, **enduring** (Heb = amad = to take one's stand; Lxx = diameno) forever; The judgments of the LORD are true; they are righteous altogether.

Psalm 61:7 He will **abide** (Heb = yashab = sit, remain; Lxx = diameno) before God forever; Appoint lovingkindness and truth, that they may preserve him.

Psalm 102:26 "Even they will perish, but Thou dost**endure**; And all of them will wear out like a garment; Like clothing Thou wilt change them, and they will be changed. (NAS)

Psalm 102:26 They shall perish, but thou **remainest**: and they all shall wax old as a garment; and as a vesture shalt thou fold them, and they shall be changed. (English translation of the Septuagint)

Spurgeon: They shall perish, but thou shalt endure. The power which made them shall dissolve them, even as the city of thy love was destroyed at Thy command; yet neither the ruined city nor the ruined earth can make a change in Thee, reverse Thy purpose, or diminish Thy glory. Thou standest when all things fall.

Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. Time impairs all things, the fashion becomes obsolete and passes away. The visible creation, which is like the garment of the invisible God, is waxing old and wearing out, and our great King is not so poor that he must always wear the same robes; He will ere long fold up the worlds and put them aside as worn out vestures, and He will array Himself in new attire, making a new heaven and a new earth wherein dwelleth righteousness. How readily will all this be done. "Thou shalt change them and they shall be changed;" as in the creation so in the restoration, omnipotence shall work its way without hindrance.

Psalm 119:89 Forever, O LORD, Thy word is **settled** (Heb = natsab = to take one's stand, to appoint, to erect; Lxx = diameno) in heaven.

Spurgeon: For ever, O LORD, thy word is settled in heaven. The strain is more joyful, for experience has given the sweet singer a comfortable knowledge of the word of the Lord, and this makes a glad theme. After tossing about on a sea of trouble the

Psalms here leaps to shore and stands upon a rock.

Jehovah's word is not fickle nor uncertain; it is settled, determined, fixed, sure, immovable. Man's teachings change so often that there is never time for them to be settled; but the Lord's word is from of old the same, and will remain unchanged eternally.

Some men are never happier than when they are unsettling everything and everybody; but God's mind is not with them. The power and glory of heaven have confirmed each sentence which the mouth of the Lord has spoken, and so confirmed it that to all eternity it must stand the same, -- settled in heaven, where nothing can reach it.

Christ is better than angels because He exists eternally (see related topic Immutable)

Spurgeon writes that...

Since the Messiah is thus described as immutable and eternal He must be divine, and to deny the Godhead of the Saviour is a deadly error. Dr. Owen most comfortingly remarks:—

Whatever our changes may be, inward or outward, yet Christ changing not, our eternal condition is secured, and relief provided against all present troubles and miseries. The immutability and eternity of Christ are the spring of our consolation and security in every condition. Such is the frailty of the nature of man, and such the perishing condition of all created things, that none can ever obtain the least stable consolation but what ariseth from an interest in the omnipotency, sovereignty, and eternity of Jesus Christ.

Thou Remainest
by Daniel Whittle

Thou remainest, blest Redeemer,
Lord of peace and Lord of strife,
Jesus, Savior, Lord forever,
Thou remainest, Christ, my life.

Refrain

Thou remainest
Thou remainest
Thou remainest, Christ, my all;
Peace or conflict, joy or sorrow,
Thou remainest, Christ, my all.

Satisfying every longing,
Of my sinful soul for grace;
From my weakness never turning,
Thou remainest, Christ, my peace.

Refrain

One by one my loved ones leave me,
Voices sweet no more be heard;
But of God naught can bereave me,
Thou remainest, Christ, my Lord.

Refrain

When from earth, Thou, Lord, shalt call me,
Calm I'll lay my burden down;
For I know, whate'er befall me,
Thou remainest, Christ, my crown.

Refrain

AND THEY ALL WILL BECOME OLD AS A GARMENT : kai pantes hos himation palaiotesontai (3PFPI):

- Isa 50:9; 51:6, 51:8, 1Jn 2:17
- [Hebrews 1 Resources](#) - Multiple Sermons and Commentaries

- [Hebrews 1:4-14 The Son's Superiority over Angels](#) - Steven Cole
- [Hebrews 1:4-14 The Nature of the Incarnation, Part 3](#) - John MacArthur
- [Hebrews 1:7-14 Jesus Superior to Angels 2](#) - John MacArthur

they all shall wax old as doth a garment (KJV)

all these shall become old and worn out as a garment (Wuest)

like a cloak you will fold them up, and they will be changed (Phillips)

Will become old (3822) (**palaioo** from **palaios** = old not in point of time but old in terms of use, thus "worn out", antiquated, useless, outmoded; English "paleontology," etc.) when used in the active sense means to make old, to declare or treat as obsolete (as the Old Covenant which is caused to become old and obsolete, and hence no longer valid - see note Hebrews 8:13).

In the passive voice as used here in Hebrews 1:11, **palaioo** means to become old, to deteriorate and can include the idea of becoming useless.

Wuest comments that **palaioo** "means "to make ancient or old, to be worn out." The idea here is not that the heavens will become old so far as lapse of time is concerned, but old in the sense of wearing out. The Greeks had a word for "old in point of lapsed time" namely, *archaios* ([Wuest, K. S. Wuest's Word Studies from the Greek New Testament: Eerdmans](#))

NIDNTT notes that **palaioo** is derived from "palaios (also from Homer onwards) is commonly used in secular Gk. meaning old: (a) positively as existing for a long time and hence venerable; (b) negatively as obsolete, worn out, and hence worthless, unusable (cf. Soph., Oedipus Rex 290, etc.). Often *archaios*, original, venerable, is used in the same sense, but almost always positively. **palaioo** (from Plato onwards) is found only in the passive in secular Greek... By giving mankind and the whole creation over to decay and corruption God passes judgment on the sin and fall of mankind (Isa. 51:6; Ps 102:26). ([Brown, Colin, Editor. New International Dictionary of NT Theology. 1986. Zondervan](#))

Here are the 3 uses of **palaioo** in the NT...

Luke 12:33 "Sell your possessions and give to charity; make yourselves purses which **do not wear out**, an unfailing treasure in heaven, where no thief comes near, nor moth destroys.

Hebrews 1:11 They will perish, but Thou remainest; And they all will **become old** as a garment,

Hebrews 8:13 (note) When He said, "A new covenant," He has **made** the first **obsolete**. But whatever is **becoming obsolete** (**palaioo**) and growing old (*gerasko*) is ready to disappear. (Comment: This is entirely God's work. Seeing that God in Christ makes a new covenant, the old covenant of the law has become obsolete. In Christ the first can be regarded only as old and fulfilled [2 Cor. 3:14]. Indeed, it may be said that the NT speaks of the old only from the standpoint of the new and for the sake of the new.)

There are 22 uses of **palaioo** in the non-apocryphal Septuagint (LXX) (Lev. 13:11; Deut. 29:5; Jos. 9:5, 13; Neh. 9:21; Job 9:5; 13:28; 14:18; 21:7; 32:15; Ps. 6:7; 18:45; 32:3; 49:14; 102:26; Isa. 50:9; 51:6; 65:22; Lam. 3:4; Ezek. 47:12; Dan. 7:25; 11:33)

Deuteronomy 29:5 "And I have led you forty years in the wilderness; your clothes have not **worn out** (Heb = *balah*; to become old; Lxx = **palaioo**) on you, and your sandal has not worn out on your foot.

Psalms 32:3 When I kept silent about my sin, my body **wasted away** (Heb = *balah* = figuratively because of guilt he grew old, wasting away - **Dear brother or sister, is there a secret sin you need to confess so that you might not waste away and become a dishonorable vessel, useless to the Lord?**; Lxx = **palaioo**) Through my groaning all day long.

TDNT says that in the Septuagint (LXX) "the verb **palaioo**,... denotes the uselessness of worn-out things, and figuratively the transitoriness of creaturely life (cf. Ps. 32:3; Ge 8:12; Job 21:13; Isa 65:22)

Adam Clarke has an interesting note - As a garment by long using becomes unfit to be longer used, so shall all visible things; they shall wear old, and wear out; and hence the necessity of their being renewed. It is remarkable that our word world is a contraction of wear old; a term by which our ancestors expressed the sentiment contained in this verse. That the word was thus compounded, and that it had this sense in our language, may be proved from the most competent and indisputable witnesses. It was formerly written *weorold*, and *wereld*.

Garment (2440) (**himation**) is the general word for garments and here is used as a metaphor to emphasize that like a garment becomes thread bare and useless, the universe is in the process of wearing out. This truth is presented to highlight the eternity (See attribute = eternal) and immutability (See attribute = immutable) of Jesus the Creator and Sustainer.

This revelation, originally given in the Psalm 102 and now doubly verified, as it were, by being quoted in the NT, makes it clear that

the universe is **not evolving**, but in fact is wearing out. This revelation anticipated the discovery of the Second Law of Thermodynamics, which it illustrates, by almost 3000 years. Also called the law of increasing entropy, this law is considered one of the most certain and best-proved laws of science, specifying as it does the observed fact that everything in the universe has a tendency to run down, deteriorate and eventually die. The universe, as a whole, is heading toward an ultimate heat death (see **notes** 2 Peter 3:7,3:10).

F B Meyer writes on Psalm **102:25-27** which is quoted in this section - Of old hast Thou laid the foundation of the earth.--These magnificent verses are applied directly to our Lord (Heb. 1:8, 10, 11, 12). Granite rocks and stars of light shall fulfil their purpose and be laid aside as worn-out robes when He speaks their concluded mission (see note [Revelation 21:5](#)). But Jehovah-Jesus will ever be unchangeably the same, able to summon new creations into being with a word. (F. B. Meyer. Gems From the Psalms)

Hebrews 1:12 AND LIKE A MANTLE YOU WILL ROLL THEM UP (2SPA) LIKE A GARMENT THEY WILL ALSO BE CHANGED (3PFPI). BUT YOU ARE THE SAME, AND YOUR YEARS WILL NOT COME TO AN END." (NASB: Lockman)

Greek: [kai hosei peribolaion](#) helixeis (2SPA) [autous, os himation kai allagesontai](#) (3PFPI) [su de o autos ei](#) (2SPA) [kai ta ete sou ouk ekleipsousin.](#) (3PFAI)

Amplified: Like a mantle [thrown about one's self] You will roll them up, and they will be changed and replaced by others. But You remain the same, and Your years will never end nor come to failure. [Ps. 102:25-27] ([Amplified Bible - Lockman](#))

KJV: 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.

Phillips: like a cloak you will fold them up, and they will be changed. But you are the same, and your years will not fail' . ([Phillips: Touchstone](#))

Wuest: And as a garment which one throws about oneself you will roll them up; as a garment also shall they be changed. But as for you, you are the same, and your years shall have no termination

Young's Literal: and as a mantle Thou shall roll them together, and they shall be changed, and Thou art the same, and Thy years shall not fail.'

AND AS A MANTLE THOU WILT ROLL THEM UP: kai osei peribolaion elixeis (2SFAI) autous

- [Hebrews 1 Resources](#) - Multiple Sermons and Commentaries
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like a cloak you will fold them up (Phillips)

as a vesture shalt thou fold them up (KJV)

as a garment which one throws about oneself you will roll them up (Wuest)

In the **Revelation** John has a similar description - And the sky was split apart like a scroll when it is rolled up; and every mountain and island were moved out of their places. [see note [Revelation 6:14](#)]

John MacArthur comments that "During the Tribulation, as if the heavens were to be stretched to the limit and the corners then cut, they will roll up just like a scroll. The stars are going to fall, come crashing down to earth, and every island and mountain will move out of its place. The whole world will fall apart.

Spurgeon - Time impairs all things; the fashion becomes obsolete and passes away. The visible creation, which is like the garment of the invisible God, is becoming old and wearing out, and our great King is not so poor that He must always wear the same robes. Before long, He will fold up the worlds and put them aside as worn out vestures, and He will array Himself in new attire, making a new heaven and a new earth wherein righteousness dwells. How readily will all this be done. "You will replace them like clothing, and they will be set aside" (Psa 102:26). As in the creation so in the restoration, omnipotence shall work its way without hindrance.

Like Peter warned the scoffers all of us are naturally tempted to think that "*all continues just as it was from the beginning of creation*"

(2Pe 3:4-note). Ask God to give you a vision of the transitory, passing nature of this present age, so that you may redeem each day and order each step wisely, knowing that you are bound for eternity which shall not pass away.

Only one life
Twill soon pass
Only what's done
In Christ will last

Life Application commentary has an interesting note - That the earth and the heavens will be "folded up" reveals that the earth is not permanent or indestructible (a position held by many Greek and Roman philosophies). God placed Jesus in authority over all of creation, so we dare not treat any created object or earthly resource as more important than He is. When we spend more time on ourselves than on serving Christ, we treat ourselves (His creation) as being more important than our Creator. When we regard our finances, rather than our faith in Christ, as the basis for security, we give higher status to an earthly resource than we do to God. Rather than trusting in changeable and temporary resources, trust in God, Who is eternal.

F B Meyer - "We live in a world of change. The earth is not the same today as it was ages ago, or as it will be ages on. The sun is radiating off its heat. The moon no longer as of yore burns and glows; she is but an immense opaque cinder, reflecting the sunlight from her disk. Stars have burnt out, and will. The universe is waxing old, as garments which from perpetual use become threadbare. But the wearing out of the garment is no proof of the waning strength or slackening energy of the wearer. Nay, when garments wear out quickest, it is generally the time of robustest youth or manhood. You wrap up and lay aside your clothes when they have served their purpose; but you are the same in the new suit as in the old. Creation is the vesture of Christ. He wraps himself about in its ample folds. Its decay affects him not. And, when he shall have laid it all aside, and replaced it by the new heavens and the new earth, he will be the same forevermore."

LIKE A GARMENT THEY WILL ALSO WILL BE CHANGED BUT THOU ART THE SAME AND THY YEARS WILL NOT COME TO AN END: hos himation kai allagesontai (3PFPI) su de o autos ei (2SPAI) kai ta ete sou ouk ekleipsousin (3PFAI):

- Heb 13:8; Ex 3:14; Jn 8:58; Jas 1:17, Ps 90:4
- Isa 46:4; Mal 3:6
- [Hebrews 1 Resources](#) - Multiple Sermons and Commentaries
- [Hebrews 1:4-14 The Son's Superiority over Angels](#) - Steven Cole
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thou art the same, and thy years shall not fail (KJV),

But as for you, you are the same, and your years shall have no termination (Wuest)

You will fold them like a coat. And, like clothes, you will change them. But you never change. And your life will never end. (ICB)

Like a garment - The comparison is that just as one would roll up and toss away a worn out garment, our Lord will one day discard the present heavens and earth

Wuest makes an interesting statement that I cannot entirely substantiate from other Scriptures...

The **angels**, being part of the Son's creation, are as subject to change and decay as are the heavens. He, the changeless One, is therefore superior to them.

John MacArthur seems to support Wuest's conclusion, observing that

Angels were subjected to decay, as their fall proves.

Jesus Himself testified of **His eternal existence** (and pre-existence before Moses) saying to the Jews

Truly, truly (Amen, Amen), I say to you, before Abraham was born, **I am** (present tense = I continually am!). (Jn 8:58)

Jesus' Jewish audience clearly knew that He was making the claim of being God and they responded to what they interpreted as blasphemy...

Therefore they picked up stones to throw at Him; but Jesus hid Himself, and went out of the temple. (Jn 8:59)

Comment: This is a very instructive passage regarding the concept of faith or belief in the NT. Go back up to the beginning of this section in John 8:30-31 and observe how John describes them. What does this section teach about genuine saving belief?

In the OT God reminded Israel that

"Even to your old age, **I shall be the same**" (Isa 46:4) a truth reiterated in the Malachi: "**I, the LORD, do not change**" (Mal 3:6)

**Nature is at his mercy,
Not He at nature's**

Although His creation is now decaying, the Creator and His Word remain the same forever.

Matthew records that "Heaven and earth will pass away ("are passing away" under the decay law established by the primeval curse on the ground because of sin), but My words shall not pass away." (Mt 24:35)

The writer of **Hebrews** himself adds the testimony that "Jesus Christ is the same yesterday and today, yes and forever." (Heb13:8)

Jesus Christ is "Alpha and Omega... Who is and Who was and Who is to come, the Almighty." (Rev 1:8-[note](#)).

Spurgeon - Jesus Christ is the same yesterday, today, and forever (Heb 13:8). As a man remains the same when he has changed his clothing, so is the Lord evermore the unchanging One, though His works in creation may be changed, and the operations of His providence may vary. When heaven and earth shall flee away from the dread presence of the great Judge, He will be unaltered by the terrible confusion, and the world in conflagration will effect no change in Him. Since the Messiah is thus described as immutable and eternal, He must be divine, and to deny the Godhead of the Savior is a deadly error. Dr. Owen most comfortingly remarks: "Whatever our changes may be, inward or outward, yet Christ changing not, our eternal condition is secured, and relief provided against all present troubles and miseries. The immutability and eternity of Christ are the spring of our consolation and security in every condition. Such is the frailty of the nature of man, and such the perishing condition of all created things, that none can ever obtain the least stable consolation but what arises from an interest in the omnipotency, sovereignty, and eternity of Jesus Christ."

F B Meyer in Our Daily Homily - Thou are the same.

Thou art the same, when contrasted with nature. — The solid bases of the hills were laid in their sockets by thy hands. The blue tapestry of the sky was woven by thy fingers; and it is as easy for Thee to lay it aside and substitute new heavens as for us to lay aside a worn-out dress and take another. And as the change of dress does not affect the nature of the wearer, neither will all the changes of creation or nature affect the power of thine hand or the tenderness of thy heart. Thou art the same!

Thou art the same, when contrasted with men. — They come and go. The great ones of the past — Abraham, Moses, David, Elijah — stood with Thee for a moment on the earth, and then passed into the great silence. Augustine, Luther, Calvin, Knox, wrought for Thee and with Thee, and passed away. Our own teachers and friends have not been suffered to continue by reason of death. One by one they have passed from us; but Thou art the same, and thy years shall not fail!

Thou art the same, when contrasted with our own moods and impulses. — They are too fitful; like the morning dew; like the evening wind. Sometimes we feel we could die for Thee; at other times we sleep amid thy sorrows. Emotions, resolutions, methods of thought and action, are permanent only in their changefulness. But Thou art the same — changeless and timeless, our Rock of Ages, our impregnable Fortress and Home!

This was the import of the Burning Bush which flamed out on the hillside in the dark night, but did not burn to the ground. Steadily, constantly, fiercely, the fire shone, but needed no fuel from the tree — symbol of the I AM. (Meyer, F. B. Our Daily Homily)

Writing on **Psalm 102:27** which is quoted in Hebrews 1:11, **F B Meyer** adds that...

This psalm is by an anonymous singer. All we know of him is that he was overwhelmed, and poured out his complaint before God. But that lonely, sorrowful heart caught glimpses of God, which it has transmitted to all the world, enriching it for ever more. Sometimes we are led to wander alone in desolate places to catch new visions of the Eternal, bidden from ordinary souls; thus ardent artists are indifferent to peril and privation if they can catch a mountain from some fresh point of vision, and transfer a passing glimpse to their immortal canvas.

This psalm is despairful enough in its earlier passages. The smoke-wreath dissipated in the breeze, the withered grass of the desert, the declining shadow, the chirrup of a lonely sparrow — such are the images that occur naturally enough. But as he sings the man's vision clears. He looks away from the earth-mists to the Eternal God. Here, at least, is the permanent and unchanging. Did He make all things? Then He can unmake them, and be Himself evermore the same. Let the earth vanish like a dream; let the time-sphere be ended; let the very heavens wear out like a moth-eaten garment; let the nearest and dearest pass from our embrace. Thou art the same; Thou art left; Thou remainest. "All that is transitory forsaketh us; but Christ's seal of recognition forsaketh us not even in death, but bringeth us to the joyful heavenly host, unto our eternal fatherland."

The writer to the Hebrews attributes these words to Him who was the brightness of the Father's glory (Hebrews 1). We should read the psalm again with this reference in our mind. Our Savior is God, and He is the unchanging Rock of Ages in whom we may shelter. (Our Daily Homily)

Hebrews 1:13 But to **which** of the **angels** has He ever said (3SRAI) "**SIT** (2SPMM) AT MY **RIGHT HAND, UNTIL I MAKE** (1SAAS) YOUR **ENEMIES A FOOTSTOOL FOR YOUR FEET** "? (NASB: Lockman)

Greek: [pros tina de ton aggelon eireken](#) (3SRAI) [pote, Kathou](#) (2SPMM) [ek dexion mou eos an tho](#) (1SAAS) [tous ecthrous sou hupopodion ton podon sou?](#)

Amplified: Besides, to which of the angels has He ever said, Sit at My right hand [associated with Me in My royal dignity] till I make your enemies a stool for your feet? [Ps. 110:1.] ([Amplified Bible - Lockman](#))

KJV: But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Phillips: But does he ever say this of any of the angels: 'Sit at my right hand, till I make your enemies your footstool?' ([Phillips: Touchstone](#))

Wuest: But to which of the angels has He said at any time, Be sitting at my right hand until I set your enemies down as the footstool of your feet?

Young's Literal: And unto which of the messengers said He ever, 'Sit at My right hand, till I may make thine enemies thy footstool?'

BUT TO WHICH OF THE ANGELS HAS HE EVER SAID SIT AT MY RIGHT HAND: pros tina de ton aggelon eireken (3SRAI) pote Kathou (2SPMM) ek dexion mou:

- Heb 1:3; 4:14; 8:1; 10:12; 12:2; Ps 110:1; Mt 22:44 Mk 12:36 Mk 16:19; Lk 20:42;43 Acts 2:33; 7:56; Ro 8:34; Ep 1:20;21, 22 Col 3:1; 1Pe 1:21; 3:22; Rev 3:21
- [Hebrews 1 Resources](#) - Multiple Sermons and Commentaries
- [Hebrews 1:4-14 The Son's Superiority over Angels](#) - Steven Cole
- [Hebrews 1:4-14 The Nature of the Incarnation, Part 3](#) - John MacArthur
- [Hebrews 1:7-14 Jesus Superior to Angels 2](#) - John MacArthur

But to which of the angels has He said at any time, Be sitting at my right hand (Wuest)

But to which - This is clearly a rhetorical (for effect or emphasis) question.

Said ([3004](#)) (**lego**) is in the **perfect tense** which means this psalm was spoken in the past and it remains a true and permanent record of the facts.

Sit at My right hand is the seventh and final Old Testament quotation in this section from [Ps 110:1](#) which reads

(A Psalm of David.) The LORD (**Jehovah**) says to my Lord (**Adonai**): "Sit at My right hand, Until I make Thine enemies a footstool for Thy feet.

Spurgeon's Comment:

The LORD said unto thy Lord. -- Jehovah said unto my Adonai David in spirit heard the solemn voice of

Jehovah speaking to the Messiah from of old. What wonderful intercourse there has been between the Father and the Son! From this secret and intimate communion springs the covenant of grace and all its marvellous arrangements. All the great acts of grace are brought into actual being by the word of God; had He not spoken, there had been no manifestation of Deity to us; but in the beginning was the Word, and from of old there was mysterious fellowship between the Father and His Son Jesus Christ concerning His people and the great contest on their behalf between Himself and the powers of evil. How condescending on Jehovah's part to permit a mortal ear to hear, and a human pen to record His secret converse with His coequal Son! How greatly should we prize the revelation of His private and solemn discourse with the Son, herein made public for the refreshing of His people! Lord, what is man that Thou shouldst thus impart Thy secrets unto him!

Though David was a firm believer in the Unity of the Godhead, he yet spiritually discerns the two persons, distinguishes between them, and perceives that in the second he has a peculiar interest, for he calls him "my Lord." This was an anticipation of the exclamation of Thomas, "My Lord and my God," and it expresses the Psalmist's reverence, his obedience, his believing appropriation, and his joy in Christ. It is well to have clear views of the mutual relations of the Persons of the blessed Trinity; indeed, the knowledge of these truths is essential for our comfort and growth in grace. There is a manifest distinction in the divine persons, since One speaks to Another; yet the Godhead is one.

Sit thou at my right hand, until I make thine enemies thy footstool. Away from the shame and suffering of his earthly life, Jehovah calls the Adonai, our Lord, to the repose and honours of His celestial seat. His work is done, and He may sit; it is well done, and He may sit at His right hand; it will have grand results, and He may therefore quietly wait to see the complete victory which is certain to follow. The glorious Jehovah thus addresses the Christ as our Saviour; for, says David, he said "unto my Lord."

Jesus is placed in the seat of power, dominion, and dignity, and is to sit there by divine appointment while Jehovah fights for Him, and lays every rebel beneath His feet. He sits there by the Father's ordinance and call, and will sit there despite all the raging of His adversaries, till they are all brought to utter shame by His putting his foot upon their necks. In this sitting He is our representative. The mediatorial kingdom will last until the last enemy shall be destroyed, and then, according to the inspired word, "cometh the end, when he shall have delivered up the kingdom to God even the Father." The work of subduing the nations is now in the hand of the great God, Who by His Providence will accomplish it to the glory of His Son; His word is pledged to it, and the session of His Son at His right hand is the guarantee thereof; therefore let us never fear as to the future. While we see our Lord and Representative sitting in quiet expectancy, we, too, may sit in the attitude of peaceful assurance, and with confidence await the grand outcome of all events. As surely as Jehovah liveth Jesus must reign, yea, even now He is reigning, though all His enemies are not yet subdued. During the present interval, through which we wait for His glorious appearing (see **Table comparing Rapture vs Second Coming**) and visible **Millennial Kingdom**, He is in the place of power, and His dominion is not in jeopardy, or otherwise He would not remain quiescent. He sits because all is safe, and He sits at Jehovah's right hand because omnipotence waits to accomplish His will.

Therefore there is no cause for alarm whatever may happen in this lower world; the sight of Jesus enthroned in divine glory is the sure guarantee that all things are moving onward towards ultimate victory. Those rebels who now stand high in power shall soon be in the place of contempt, they shall be His footstool. He shall with ease rule them, He shall sit and put his foot on them; not rising to tread them down as when a man puts forth force to subdue powerful foes, but retaining the attitude of rest, and still ruling them as abject vassals who have no longer spirit to rebel, but have become thoroughly tamed and subdued.

In **Hebrews 1:3** (note) Jesus sat down, marking the act of assuming this place of honor, but here the verb **sit** is **present imperative** a command calling for Jesus to sit continually, clearly speaking of a permanent seat next to God the Father.

Jesus taking His seat at the right hand of God is taken from **Ps 110:1** where David writes...

The LORD (God the Father) says to my Lord (God the Son): "Sit at My right hand, until I make Thine enemies a footstool for Thy feet."

Comment: Literally this begins "*Jehovah said to Adonai*". David records a remarkable conversation between two Persons of the Godhead. This Messianic psalm is quoted as such at least 12 times in the NT. In Mt 22:43-45 Christ specifically applies Psalm 110:1 to Himself claiming that He is not just the son of David but David's Lord. In short, Psalm 110 pictures the Messiah as King, Priest and victorious Warrior.

Psalm 110 verse 1 is quoted 5 times in the NT -- Mk 12:36, Lk 20:42; Acts 2:34, Heb 1:13 and Heb 10:12. There are 15 other

Scriptural references to Christ seated at the right hand of God:

Ps 16:11 [KJV "at Thy right hand"], Mt 26:64; Mk 14:62; 16:19; Lk 22:69; Acts 7:55,56, Ro 8:34 [note]; Eph 1:20 [note]; Col 3:1 [note]; 1 Pet 3:22 [note] and the 4 verses in Hebrews - see below.)

The writer of Hebrews obviously considers this teaching about the position of Christ Jesus our Great High Priest at the right hand of His Father as very important for he records this truth four times, at the beginning, in the middle and toward the end of his epistle...

Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, **He sat down at the right hand** of the Majesty on high

Hebrews 1:13 But to which of the angels has He ever said, **SIT AT MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET**?

Hebrews 8:1 Now the main point in what has been said is this: we have such a High Priest, **Who has taken His seat at the right hand** of the throne of the Majesty in the heavens

Hebrews 12:2 fixing our eyes on Jesus, the Author and Perfecter of faith, Who for the joy set before Him endured the cross, despising the shame, and **has sat down at the right hand** of the throne of God.

Marvin Vincent paraphrases this verse as "be associated with Me in My royal dignity."

Christ's seated position at right hand of God, a place of privileged honor, is mentioned 5x in Hebrews clearly making it **key phrase** (click Heb 1:3) the author wants his readers to fully comprehend.

In [Mt 22:41-46](#) Jesus specifically applies [Ps110:1](#) to Himself. Matthew records that

"while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think about the Christ, whose son is He?" (Whose Son is the Messiah? Note He did not ask them as He had His disciples "Who do you say that I am" [Mt 16:15](#) for the Pharisees were neither sympathetic or honest in their assessment of His credentials) They said to Him, "The son of David." (the Pharisees knew that the Messiah must come from the line of David as His "son" and no doubt they could have quoted several OT passages to support their answer as eg 2Sa 7:12, 13) He said to them (and in Jesus' second question He quotes Ps110:1 which every orthodox Jewish scholar interpreted as a reference to the Messiah. Only the Messiah could sit at the right hand of Jehovah God) "Then how does David in the Spirit call Him 'Lord,' saying, 'The Lord said to my Lord, 'Sit at My right hand, until I put Thine enemies beneath Thy feet' "? "If David then calls Him 'Lord,' how is He his son?" And no one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question." "If Messiah is David's Son," Jesus asked, "then how could Messiah also be David's Lord?"

There is only one answer to this question. As God, Messiah is David's Lord but as man, He is David's Son. He is both "the root and the offspring of David" (Rev 22:6-[note](#)). Ps 110:1 teaches the deity and the humanity of Messiah. He is David's Lord and He is David's Son. The rulers had heard the multitudes proclaim Him as "Son of David" when He rode into Jerusalem. The fact that He accepted this title is evidence that Jesus acknowledged Himself to be the Messiah, the Son of God. So once again the writer of Hebrews proves the superiority of Jesus for there was never an angel to which God said "Sit at My right hand..." "

UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET: eos an tho (1SAAS: tithemi) tous ecthrous sou hupopodion ton podon sou:

- Ps 21:8, 21:9; 132:18; Isa 63:3, 63:4, 63:5, 63:6; Lk 19:27; 1Cor 15:24-26; Rev 19:11-21; Rev 20:15
- [Hebrews 1 Resources](#) - Multiple Sermons and Commentaries
- [Hebrews 1:4-14 The Son's Superiority over Angels](#) - Steven Cole
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Until - Always take note of this important **time word** (see **expressions of time**) which Webster reminds us is used as a function word to indicate continuance (as of an action or condition) to a specified time. Up to to the time that... **What marks the terminus of this "until"?** In this case the **until** marks the assumption of the throne by the King of kings (Rev 19:16) and Messiah's final, full, complete and consummate rule over all the world forever and ever (beginning with the establishment of His **Millennial Kingdom on earth**). Specifically when the "Stone" (Christ Jesus - see Da 2:34, 35, Da 2:44, 45) returns to terminate the **times of the Gentiles**

(Lk 21:24) (the times that began with Jerusalem being tread underfoot by the Gentile King Nebuchadnezzar and will continue **UNTIL** the Stone returns and crushes all the Gentile kingdoms including the final evil Gentile king, the Antichrist - Rev 19:19-[note](#), Rev 19:20-[note](#))

Enemies a footstool for Thy feet - This image is taken from the custom of conquerors putting the feet on the necks of the conquered as the ultimate sign of victory. Joshua 10:24, 25 for example records that "it came about when they brought these kings out to Joshua, that Joshua called for all the men of Israel, and said to the chiefs of the men of war who had gone with him, "Come near, **put your feet on the necks of these kings.**" So they came near and **put their feet on their necks.** Joshua then said to them, "Do not fear or be dismayed! Be strong and courageous, for thus the LORD will do to all your enemies with whom you fight."

To reiterate, this glorious truth should remind all believers in all ages that Christ, the Righteous Branch (Jer 23:5, 33:15), ultimately and totally triumphs over all unrighteousness (cp 2Pe 3:13-[note](#) which follows Christ's **Millennial Kingdom**). **Are you suffering because of your faith now? Are you being belittled or ostracized because of Jesus?** Then you need to look carefully at the "time expression" in this verse -- "until". Not "if it might occur at some time" but "until". **Until** means up to the time of the dawn of that glorious day when our Lord will reign as King of kings over all creation. He will bring about justice for all. And we will no longer suffer because of our love for Jesus. And there is no more "until" when the King of kings returns to establish His rule over all mankind for His kingdom will continue forever and ever (Rev 11:15-[note](#)). Hold on to this little word "until" if you are weak and tired and feel like throwing in the towel, for He will return and right all wrongs beloved.

Peter uses the time sensitive word "until" in his second epistle to encourage his first century readers (and us) to keep pressing on "And so we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, **until** the day dawns (**What day might this be?**) and the **morning star (To Whom might this metaphor refer?)** arises in your hearts. (2Pe 1:19-[note](#))

Paul emphasized the truth about His authority over all creation in his letter to the Philippians writing that as a result of His obedience to the point of death on the cross "Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, that at the name of Jesus EVERY KNEE SHOULD BOW, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (See **notes** Philippians 2:9; 10; 11)

Paul records that Jesus "must reign until He has put all His enemies **under His feet**. The last enemy that will be abolished is death. For **He has put all things in subjection under His feet**. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all." (1Cor 15:25, 26, 27, 28)