

## Understanding Hebrews 1:10-12

*Matthew Janzen, 2015 (revised 2018)*

One Scripture often used to prove Yeshua's hand in creation is Hebrews 1:10-12. Most theologians assume the writer of Hebrews is including verses 10-12 as additional statements that Yahweh makes to or about His Son. The use of "and" in verse 10 and "but" in verse 13 seem to suggest this (in their estimation). If we look closer, we will find several things to consider. Verses 10-12 are direct quotes from Psalm 102:25-27, however, they are not quoted from the Hebrew Text, but from the Septuagint (LXX).

In reading Psalm 102 (from the Hebrew), it is clear the subject is Yahweh. The words are spoken by an afflicted man as he cries out to Yahweh. They are not the words of Yahweh as He speaks to His Son. Notice each of the other Old Testament quotes in Hebrews 1.

Psalm 2:7 - "...Thou art my Son; this day I (Yahweh) have begotten thee."

2 Samuel 7:14 - "I (Yahweh) will be to him a Father..."

Deuteronomy 32:43 (LXX) - "And let all the angels of God (Yahweh) worship him."

Psalm 45:6,7 - "Thy throne O God...therefore God, thy God (Yahweh) hath anointed thee."

Psalm 110:1 - "Sit on my right hand, until I (Yahweh) make thine enemies thy footstool."

In each of these quotes it can be seen that either Yahweh is talking to His Son or about His Son. Yet, in Psalm 102:25-27, it is the Psalmist talking to Yahweh. Therefore, to include Hebrews 1:10-12 among those things that Yahweh said to or about His Son is incorrect.

The writer of Hebrews had written verses 1-9 to show how Yahweh exalted His Son, even above the angels. The writer was then moved to exalt Yahweh as well by including verses 10-12 as a parenthesis. He afterwards resumes by showing Yeshua's exaltation in verse 13 which is a continuation of verse 9. This is shown by three major points.

First, in Hebrews 1:8 Yeshua is referred to as God, **but is said to also have God over and above him in verse 9**. The God of verse 9 is mentioned directly before verses 10-12, implying that verses 10-12 are speaking of this particular God. The only God above Yeshua would be Yahweh God Almighty. This means that the verses directly before Hebrews 1:10-12 show that Yeshua is not Yahweh God, but only holds the title God under Yahweh. It is a rare known Biblical fact that the words *elohim* (Hebrew) and *theos* (Greek) are words that have uses outside of reference to Almighty Yahweh. They can be used in secondary senses to denote strength and might, or describe beings that hold high authority under the authority of Yahweh the Father.

Secondly, a few verses in the next chapter show us that creation was the work of Yahweh's hands, and not Yeshua's. Hebrews 1:10 shows us that the heavens are the works of the Master's hands. Who is the Master here? Hebrews 2:5-9 makes it clear that the Master is Yahweh the Father.

For unto the angels hath he not put in subjection the world to come, whereof we speak. 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? 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: 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. But we see Yeshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Notice that it is Yahweh who crowned Yeshua, and set Yeshua over the works of His hands. These works are none other than those spoken of in Hebrews 1:10. Thus Yahweh in Hebrews 2:7 was before spoken of in Hebrews 1:10. The heavens are not the works of Yeshua's hands. Yeshua was rather *set over* the works of Yahweh's hands.

Thirdly, the context of Psalm 102:24-27 aligns perfectly with the context of Hebrews 1:1-12. In Psalm 102:24, the Psalmist asks Yahweh not to take him away in the midst of his living. The Psalmist immediately then pronounces the supremacy of Yahweh by mentioning the creation that finds its existence because of the all-powerful Creator, Yahweh (vss. 25-26). The Psalmist gives mention of how the heavens and earth will grow old like a piece of clothing, but Yahweh will remain the same, and His years will have no end. Therefore the Psalm continues in verse 28 by saying, "The children of thy servants shall continue, and their seed shall be established before thee." Yahweh's supremacy, creatorship, and sovereignty cause the children of those who serve him to continue and be established in His presence. Likewise in Hebrews 1, where the author is uplifting the Son, he pronounces upon Him a name better than the angels, and the very title *theos* (God). **The author then proceeds to explain exactly why the Son will be established in such high honor. It is because Yahweh the Creator (Hebrews 1:10-12) is supreme and sovereign, and able to uphold this position He has given to the Son.** Both passages (Psalms and Hebrews) teach that Yahweh will establish His children and servants, because He is able, seeing He is the one that causes existence (creation) itself.

*Thanks for reading,  
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