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# Words of Truth

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## Hebrews 1:10-12

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In this context, we continue to read God the Father speaking unto God the Son (Hebrews 1:8-9). In this study we will cover a few verses. The text states: *“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; 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”* (Hebrews 1:10-12).

Our Heavenly Father refers to Jesus as “Lord” in the text we are studying. If you do a word study on the Greek term “κύριος” (Strong’s # 2962) you’ll find it used over seven hundred times in the New Testament. It is a general term. It is even used in showing the authority of a man over his wife (I Peter 3:6). Therefore, we’ll not read too much into that. We already have our Father in Heaven clearly, in this text, declaring the authority of Jesus as deity (Hebrew 1:1-8).

We briefly addressed Jesus’ work in creation earlier in this chapter (Hebrews 1:2). Now, we are reading of things that were written in the Psalms (Psalms 102:25-27). Here we have more detail. Here we find that Jesus laid the foundation of the earth. Here we find that the things of the sky were the works of the hands of Christ. In a context speaking about Christ, John wrote: *“All things were made by him; and without him was not any thing made that was made”* (John 1:3). When you think of the awesomeness of these things, there is much to study.

In a context wherein wisdom is personified by Solomon, we read: *“When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth”* (Proverbs 8:29). Isaiah penned: *“Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together”* (Isaiah 48:12-13). From our study, Scriptures such as the two you have just read relate to Jesus. This understanding helps our perspective in our study of the Bible in texts that discuss the creation of this world. The Father gives Jesus much of the credit for what we see in creation. So, when we look up at the heavens that declare the glory of God and the firmament shows His handy work (Psalms 19:1); think about Jesus. When we read how things were spoken into existence (Psalms 33:6 and Hebrews 11:3), think about Jesus.

After the Father glorifies the work of Christ in creation, He then speaks of the fact that His creation will perish (Matthew 24:35-36, Mark 13:31-32, II Peter 3:1-14, and I John 2:15-17). The greater point of this context is not that the earth is temporary, but rather that Jesus is not temporary. In John's revelation, He records this: *"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, **I am alive for evermore**, Amen; and have the keys of hell and of death"* (Revelation 1:17-18). In a vision of Heaven, wherein the angels were worshipping before the throne (Revelation 4:1-5:14), they spoke of Christ as living for ever and ever (Revelation 4:9 and Revelation 5:14). When we read of the priesthood of Christ we read how He has an endless life and ever liveth (Hebrews 7:11-28). These first century Jewish Christians needed to learn about the everlasting Christ in a greater depth than they had previously learned. We too should never forget that.

The language the Lord used in the text of our study draws out the aging, changing earth in contrast to the unchanging Lord we serve. We know that Jesus came in the flesh, died, was risen, and ascended into Heaven (Luke 23:1-24:53). However, who and what Jesus is never changed. Later in the book of Hebrews we read this: *"Jesus Christ the same yesterday, and to day, and for ever"* (Hebrews 13:8).

Now, take some time to think about the purpose of lessons such as the Hebrew writer is declaring. First, for the first century Jewish Christian. They've experienced a change in their law, their priesthood, their fellowship, their hope, etc. They've had to realize that the once thought earthly king and kingdom is not what they were expecting (Acts 1:1-11). They needed to be assured that as everything, including this world, changed; their present hope in Christ would be unchanged. Consider what is later stated in this letter: *"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire"* (Hebrews 12:22-29).

For us, we need to remember that our hope is not in things temporal (II Corinthians 4:7-5:1). Our hope is not in things visible (Romans 8:24-25). Remember to keep your affections on things above (Matthew 6:19-21 and Colossians 3:1-4).