

# Hebrews 10:13

Authorized King James Version (KJV)

From henceforth expecting till his enemies be made his footstool.

## Analysis

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**From henceforth expecting till his enemies be made his footstool.** This verse continues quoting Psalm 110:1, describing Christ's present posture from His position at God's right hand. "From henceforth expecting" (to loipon ekdechomenos, τὸ λοιπὸν ἐκδεχόμενος) indicates Christ's current activity during the church age. The present participle "expecting" suggests active, confident anticipation—not passive waiting but purposeful expectation based on the Father's promise. Christ reigns now, but His full victory's manifestation awaits the appointed time.

"Till his enemies be made his footstool" (heōs tethōsin hoi echthroi autou hypopodion tōn podōn autou, ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ) employs ancient Near Eastern victory imagery. Conquering kings would place their feet on defeated enemies' necks, symbolizing total subjugation (Joshua 10:24). The subjunctive mood "be made" indicates certainty of future realization—not if but when. Paul echoes this in 1 Corinthians 15:25: "For he must reign, till he hath put all enemies under his feet." The last enemy to be destroyed is death itself (1 Corinthians 15:26).

This verse establishes Christ's present session as militant reign, not passive rest. Though salvation is finished, the application of that victory throughout history continues. Christ reigns now at the Father's right hand, executing judgment, building His church, subduing opposition, and progressively bringing all things under His authority. The "already but not yet" tension characterizes the current

age—Christ has won the victory (Colossians 2:15), yet its full manifestation awaits His return. Believers participate in this victory even while facing opposition, knowing the outcome is certain because Christ's sacrifice has secured it.

## Historical Context

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Psalm 110 held central place in messianic expectation. Ancient Near Eastern coronation rituals included the new king's enthronement and declaration of authority over enemies. In Israelite theology, Yahweh promised the Davidic king would rule over enemies and receive tribute from nations. Psalm 2 and Psalm 110 formed twin pillars of royal messianic prophecy, both extensively quoted in the New Testament regarding Christ.

The "footstool" imagery appears throughout ancient Near Eastern iconography. Egyptian, Assyrian, and Babylonian monuments depict defeated enemies under royal feet or forming literal footstools for thrones. When Yahweh declared He would make His Anointed's enemies His footstool, this invoked imagery of absolute, public, humiliating defeat—not mere subjugation but complete submission of all opposition to Messiah's rule.

For early Christians facing persecution, this promise provided crucial encouragement. The church appeared weak—opposed by Jewish authorities, Roman power, pagan culture, and demonic forces. Yet Christ sat enthroned, actively subduing all opposition, guaranteeing ultimate victory. The same sacrifice that finished redemption (verse 12) secured cosmic conquest. Believers could endure suffering knowing Christ's enemies—including death, Satan, sin, and human opposition—would certainly be made His footstool. This eschatological confidence enabled patient endurance, bold evangelism, and joyful suffering, knowing that the crucified, risen, enthroned Christ reigns until every knee bows and every enemy submits.

## Related Passages

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**Hebrews 11:1** — Definition of faith

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. How does Christ's confident expectation of total victory encourage you when facing spiritual opposition or setback?
2. What difference should Christ's present reign make in your perspective on world events, cultural opposition, or personal trials?
3. In what ways can you actively participate in Christ's advancing kingdom while He brings all enemies under His authority?

## Interlinear Text

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|            |                        |             |                  |            |             |        |                |       |                |
|------------|------------------------|-------------|------------------|------------|-------------|--------|----------------|-------|----------------|
| τὸ         | λοιπὸν                 | ἐκδεχόμενος | ἕως              | τεθῶσιν    | οἱ          | ἐχθροὶ |                |       |                |
| G3588      | <b>From henceforth</b> | G1551       | <b>expecting</b> | G2193      | <b>till</b> | G5087  | <b>be made</b> | G3588 | <b>enemies</b> |
|            | G3063                  |             | G1551            |            | G2193       |        | G5087          |       | G2190          |
| αὐτοῦ      | ὑποπόδιον              | τῶν         | ποδῶν            | αὐτοῦ      |             |        |                |       |                |
| <b>his</b> | <b>his footstool</b>   | G3588       | G4228            | <b>his</b> |             |        |                |       |                |
| G846       | G5286                  |             |                  | G846       |             |        |                |       |                |

## Additional Cross-References

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**Hebrews 1:13** (Parallel theme): But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

**Psalms 110:1** (Parallel theme): The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

**Luke 20:43** (Parallel theme): Till I make thine enemies thy footstool.

**1 Corinthians 15:25** (Parallel theme): For he must reign, till he hath put all enemies under his feet.

**Acts 2:35** (Parallel theme): Until I make thy foes thy footstool.

**Mark 12:36** (Parallel theme): For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

**Matthew 22:44** (Parallel theme): The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

