

The Trinity Delusion: Hebrews 1:8

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Hebrews 1:8: But concerning the Son, "Your throne O God is forever and ever."

The Trinitarian Claim

Trinitarians claim God the Father addresses Jesus as "God" in this verse.

The Claim vs. The Facts

The facts show that the Trinitarian interpretation and translation is impossible and the writer is rather describing how the exalted Jesus now has the authority of God's throne.

The Problems with the Trinitarian Claim

Hebrews 1:8 is a quotation of Psalm 45:6. The above translation of Hebrews 1:8 is another example of Trinitarian translation bias. Here they outrageously try to claim that God the Father is addressing Jesus as "O God." This translation crudely violates the context for the sake of Trinitarian tradition.

1. The Greek Grammar and Intentional Translation Bias

Concerning Hebrews 1:8, Trinitarian apologists are somewhat pretentious and would have you believe their "O God" translation is the only possible translation. So they always cherry pick the vocative "O God" translation for their apologetic agenda.* However, Trinitarian Greek translation scholars openly admit the Greek grammar does indeed allow for a different translation. Trinitarian scholars admit that "God is your throne (or Your throne is God) is grammatically correct (see Robertson or Westcott for example). Some of these scholars also concede that it makes theological sense. This is also evidenced by a review of various major translations. The RSV translates Psalm 45:6 as "Your divine throne endures forever and ever." The NRSV footnote for Psalm 45:6 reads, "Your throne is a throne of God" and the Hebrews 1:8 footnote reads, "God is your throne."

(Note: * Some grammarians have even argued that the vocative is an artificial category created by translators. In other words, they argue that it is a category which is an English speaking convention which would have never been conceived in a Koine Greek speaker's mind.)

The word "throne" in Scripture

With the exception of a few informed scholars, Trinitarians generally seem to dismiss the "God is your throne," or "Your throne is God," translation because they can't imagine how God could be Jesus Christ's throne. Some even conclude this is silly because, they object, it would have God being used as Jesus' chair (throne). However, the ignorance is actually their own. The problem is that they are equating the word "throne" with a chair to sit upon. This

notion comes from ignorance concerning the use of the word "throne" in the Scripture.

David and Solomon sat on "the throne of Yahweh" (1 Chronicles 29:23; 2 Chronicles 9:8) over the Kingdom of God (1 Chronicles 28:5).. This does not mean they sat on God's chair in heaven. To sit on a throne means one assumes the authority signified by that throne. When David and Solomon sat on the throne of Yahweh it meant they were given the right to execute the authority of God's throne over the nation of Israel, that is, God's authority over Israel. God promised David that He would establish his throne forever (2 Samuel 7:13,16) but it doesn't mean God is establishing a chair. It means God will establish David's Kingdom authority. When Benaiah says, "may He be with Solomon, and make his throne greater than the throne of my Lord King David!" (1 Kings 1:36), he isn't suggesting that Solomon will have a better chair to sit on than David. When Gabriel informs Mary that God will give baby Jesus the throne of his father David (Luke 1:32), he wasn't suggesting that God was going to give a chair to Jesus. The word "throne" is a reference to kingly authority. Also see Colossians 1:16 where "thrones" are in a list of various authorities. When Jesus said he sat down with his Father on His throne (Revelation 3:21), the main idea is not that Jesus squeezed up beside the Father on the Father's chair in heaven. The point is that Jesus assumed the authority signified by that throne and was given the right to execute his God's authority. And this is the concept expressed by the translations, "God is your throne," or "Your throne is God."

It is important to recognize how the word "throne" is used in the Bible and for the reader to see that the Trinitarian objection to the "God is your throne" translation is implicitly based on a false premise. A physical throne symbolizes kingly authority. The word "throne" at Hebrews 1:8 is being used to refer to authority not where Jesus is physically sitting. This is made obvious by the immediate context, "...the scepter of your Kingdom..." To be given a throne is a way of saying someone is given kingly authority. So a translation which says, "Your throne is God" would not be saying, "The place where you sit is God" as Trinitarians are necessarily presuming in their objection. Rather, this language would be a way of saying either: (1) Jesus' authority is God" (God is over Jesus in terms of authority), or (2) Jesus' authority is God's authority granted by God to Jesus to execute (just as Joseph's authority was Pharaoh's authority). In context, the latter of the two would make the most sense. When it is clearly understood how the word "throne" is being used here, and in places like Luke 1:32, it is also clearly seen why the Trinitarian objection to the "God is your throne" translation is feeble at best.

2. Psalm 45:6

Hebrews 1:8-9 is a quotation of the Septuagint translation of Psalm 45:6-7. The 45th Psalm celebrates an ancient Davidic king's marriage to a foreign princess from Tyre in Phoenicia. This event occurred a several centuries before Jesus was born. The identity of the king in question is uncertain but most scholars think it is probably Solomon. So if we translated the Greek text as Trinitarians do, it would look like the following:

You are the fairest of **the sons of men**. Grace is poured upon your lips; therefore God has blessed you forever. Gird your sword on your thigh, O mighty one, In your splendor and your majesty! And in your majesty ride forth victoriously, for the cause of truth and meekness and righteousness; Let your right hand teach you awesome things. Your arrows

are sharp; the peoples fall under you. Your arrows are in the heart of the King's enemies. **Your throne, O God, is forever and ever.** *A scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of joy above your fellows.* All your garments are fragrant with myrrh and aloes and cassia; out of ivory palaces stringed instruments have made you glad. Kings' daughters are among your noble ladies; at your right hand stands **the queen in gold from Ophir.** Listen, O daughter, give attention and incline your ear: Forget your people and your father's house; Then the King will desire your beauty. Because he is your Lord, bow down to him. **The daughter of Tyre will come with a gift;** the rich among the people will seek your favor. The King's daughter is all glorious within; her clothing is interwoven with gold. She will be led to the King in embroidered work; the virgins, her companions who follow her, will be brought to you. They will be led forth with gladness and rejoicing; they will enter into the King's palace. In place of your fathers will be **your sons;** you shall make them princes in all the earth. I will cause your name to be remembered in all generations; therefore the peoples will give you thanks forever and ever. (Psalm 45).

So shall we conclude that Solomon was being called "God." To claim that Jesus is being called "God" at Hebrews 1:8 is to also claim Solomon is being called "God" at Psalm 45:6. That just isn't going to make any sense. Or perhaps we should add Solomon to the Trinity and end up with a Quadrinity? The honest person will see the seriousness of the problem here.

"Dual" Prophecy

Like many Psalms, this refers to both the ancient Davidic King and the Messiah. This is common in Scripture and this type of thing is commonly called "dual prophecy" with a "near and far fulfillment." God's promise to David at 2 Samuel 7:11-14 is said in Scripture to be fulfilled in Solomon as well as Jesus. Isaiah 7:14 was necessarily fulfilled in the days of King Ahaz, as a sign to Ahaz, but was also fulfilled when Jesus was born. Isaiah 42:1ff. is obviously referring to Israel but Matthew applies the verse to Jesus (because he is the King of the Jews). Hosea 11:1 was fulfilled in both Israel and Jesus. These are but a few of several examples.

Psalm 45:6 is referring to an ancient Davidic King on his wedding day. If we assume that King is Solomon, it would be disingenuous to say the language used here means "Jesus is God" but deny the same language means "Solomon is God." Hence, the only reasonable conclusion is that Solomon is not being called God and neither is Jesus.

David and Solomon were God's Christ, His Anointed One. This meant they were given the right to sit on the throne of God ruling over the Kingdom of God (see 1 Chronicles 28:5; 29:20-23). In other words, they ruled on God's behalf; they executed God's authority. This occurred because Israel had rejected God as their King (1 Sam 8) and wanted a human king. The result was that God did his ruling through a human king. This fact is very significant to a thoughtful interpretation of Psalm 45:6/Hebrews 1:8

3. God's God

A very serious problem with the Trinitarian translation is the resulting implications of their

translation.

"But to the Son, [God] says, Your throne, '**O God**, is forever and ever. The sceptre of righteousness is the sceptre of your kingdom/kingship. You have loved righteousness and hated lawlessness; therefore **God, your God**, has anointed you with the oil of gladness beyond your partners.'" (Hebrews 1:8-9)

The result of this translation is that God has a God and God's God anoints God so that God's God would make God to be above God's peers. It's unbelievably ludicrous in multiple ways.

Even further, if we follow the "O God" translation to its logical conclusion, we have even more preposterous consequences. Consider verses such as Psalm 43:4, "I shall praise You, **O God, my God**." In Scripture, when anyone addresses the God of Israel as "O God" it means they are acknowledging that the addressee is their God. For this reason, it is absurd to suggest God the Father would address anyone as "O God" since it would imply the son is the Father's God.

The Trinitarian translation results in a situation where God addressed someone else as God and then says that God's God anoints God so that God will be above God's peers. Let the reader appreciate the utter implausibility of such a claim.

4. Translation Inconsistency

Another problem with the Trinitarian claim is translation inconsistency. At Hebrews 1:8-9, the Greek term *ho theos* ("the god") occurs three times. The term *ho theos* ("the God") is the usual Greek way of referring to God in the Bible and our English word "God" without the article is the normal way to translate this Greek term with the understanding that capital "G" God is an English way of referring to "the God" (although we sometimes translate it as "the God"). Trinitarians inconsistently translate *ho theos* as "O God" in verse 8 but as "God" in verse 9. More technically, they are inconsistently interpreting *ho theos* as "O God" in verse 8 but as "the God" in verse 9.

Your throne *ho theos* to the age of the age
A scepter of righteousness the scepter of your Kingdom.

You have loved righteousness and hated lawlessness
Therefore *ho theos, ho theos* of you, has anointed You With the oil of gladness above your fellows.

Now observe how Trinitarian translators interpret/translate *ho theos* in one way at verse 8 but another way in verse 9.

Your throne O God to the age of the age
A scepter of righteousness the scepter of your Kingdom.

You have loved righteousness and hated lawlessness
Therefore the God, the God of you, has anointed You With the oil of gladness above your fellows.

The Greek term *ho theos* normally means "the God" but Trinitarians would have it that here it means "O God." But there is no reason to translate this Greek term in this manner except to promote a man-made tradition, that is, the doctrine of the Trinity.

It should be clear to every reasonable person that the above facts demonstrate that something is very amiss about Trinitarian claims concerning Hebrews 1:8-9 (Psalm 45:6-7).

Trinitarians admit that "Your throne is God" is a grammatically viable translation. Some also confess it also makes contextual sense. And their standard objection to this translation is based on a naïve presumption. Hebrews 1:8-9 quotes Psalm 45:6-7 which is about an ancient Davidic King on his wedding day. If these words identify Jesus as "God" then they also identify another human being as "God" who lived hundreds of years before Jesus. And if Jesus is being identified as God, then the Father is being identified as God's God which is ridiculous. The implications of the "O God" rendering catapults the passage into absurdity. By definition, God cannot have someone else as his God when there is only one God. And again, it is also clear that Trinitarians are inconsistently translating *ho theos* in two different ways within this selfsame passage. Even further, it is clear that this chapter is about a man who became superior to the angels (1:4) not the one God who always is/was superior to His angels. Facts like these show us that the Trinitarian claim is based on spin rather than facts.

Analysis of the Facts

1. The Greek Text

'o	θρονος	σου	'o	θεος	εις	τον	αιωνα	του	αιωνος
ho	throne	sou	ho	theos	eis	ton	aiona	tou	ainos
the	throne	of you	the	God	to	the	age	of the	age

2. The Structure of Psalm 45:6-7 & Hebrews 1:8-9

"The throne of you ho theos to the age of the age.

A sceptre of uprightness the sceptre of your Kingdom.

You loved righteousness and hated lawlessness

Therefore, **God your God, has anointed you** with the oil of gladness above your partners."

Also note the parallelism between "the **throne** of you *ho theos*" and "God, your God, has **anointed you**." Each of the ancient Davidic Kings such as Saul, David, Solomon, were God's Anointed One. Each of these men were the Anointed as Kings of Israel, God's Chosen King, God's Anointed One. See 1 Samuel 2:10; 10:1; 12:3,5; 15:17; 16:12-13; 24:6,10; 26:9,11,16,23; 2 Samuel 1:14,16,21; 2 Samuel 23:1; Psalm 2:2; 18:50; 89:20).

O LORD God, do not turn away the face of **Your Anointed One**. Remember Your lovingkindness to **Your servant David**. 2 Chronicles 16:42

The LORD is a tower of deliverance to **His (God's) King**, and shows lovingkindness to **His Anointed One**, to **David** and his seed forever. Now these are the last words of David. David the son of Jesse declares, the man who was raised on high declares, **the Anointed One of the God** of Jacob, and the sweet psalmist of Israel, "The Spirit of the LORD spoke by me, and His word was on my tongue." 2 Samuel 22:51- 2 Samuel 23:2.

I have exalted one chosen from the people. I have found David My servant. **With My holy oil I have anointed him**. Psalm 89:19-20.

God anointed David with the Holy Spirit and it was by this Spirit which David ruled and judged God's Kingdom of God, that is, the Kingdom of Israel. In this way, David and Solomon sat down on the throne of Yahweh (1 Chronicles 29:23). This does not mean they sat on God's chair but they were given the authority of God's throne, the right to execute God's authority over His Kingdom, the nation of Israel. This throne authority was given to the Davidic King when God anointed these men with His Holy Spirit. Their throne was the fact that God had anointed them to rule as Kings and God accomplished this anointing by bestowing the Spirit upon them. Men anointed these Kings with actual oil and God anointed them with His Spirit. The authority of their throne was God Himself since they ruled and judged by the Spirit of God. An actual literal throne symbolizes a King's authority and the word "throne" simply refers to their **Kingly authority**. For example, when Gabriel announces that God will give to Jesus the throne of his father David, it means that God will give that same Kingly authority to Jesus, God's Anointed One. That Kingly authority was the anointing of God's Holy Spirit, that is, God Himself. Their Kingly authority is God, that is, each of these men were God's Anointed One and they were anointed by God with the Spirit of God to rule and judge by the Spirit of God. The Spirit of God, God Himself, was their Kingly authority. Thus one could say to this Davidic King, "Your throne is God" or "God is your throne" since this means "Your Kingly authority is God Himself," or "God Himself is your Kingly authority."

Your [**Kingly Authority**] is God Himself.

Your **Throne** is God.

Now notice also the following:

Your throne *ho theos* to the age of the age.

A sceptre of uprightness the sceptre of **your Kingdom**.

The Davidic King's throne is the righteousness of God, that is, His rule is the righteousness of God. His scepter is the righteousness of God. The Davidic King ruled and judged by the Spirit of God in which God had anointed him.

Then Samuel took the horn of oil and anointed him in the midst of his brothers; and **the Spirit of the LORD came mightily upon David** from that day forward. 1 Samuel 16:13.

Compare the following and note how Hebrews 1:8 is expressing the same idea:

Then David said to all the assembly, "Now bless the LORD your God." And all the assembly blessed the LORD, the God of their fathers, and bowed low and worshiped the LORD and the King.... Then Solomon sat on **the throne of the LORD** as King instead of David his father... (1 Chronicles 29:20-23).

Of all my sons (for the Lord has given me many sons), He has chosen my son Solomon to sit on **the throne of the Kingdom of the LORD** over Israel. (1 Chronicles 28:5)

Blessed be the LORD your God, who delighted in you to set you **ON HIS THRONE**, to be **King for the LORD your God** because your God loved Israel, to establish them for ever, therefore made he you King over them, to do judgment and justice. (2 Chronicles 9:8)

Your throne *ho theos* to the age of the age. (Hebrews 1:8)

Your throne *the God* to the age of the age. (Hebrews 1:8)

3. The Context

In the book of Hebrews, the writer refers to how Jesus sat down at the right hand of the throne of God several times.

"Having made purification for our sins, **sat down at the right hand of Majesty on High** having superior to the angels." (1:3).

"To which of the angels did He ever say, "**Sit at My right hand** until I make your enemies a footstool for your feet" (1:13).

"And the sum concerning the things having been said: we have such a high priest, who **has sat down at the right hand of the throne of the Majesty** in the heavens" (8:1).

"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**" (12:2).

"And he, having offered one sacrifice for sin once for all time **sat down on the right hand of God**" (10:12)

"Having made a purification for our sins, **sat down at the right hand of the Majesty on High**" (1:3).

"To the Son He says, "**The throne of you the God** to the age of the age. The sceptre of righteousness the sceptre of your kingdom/kingship" (1:8).

Now observe how Hebrews 1:8 fits into the immediate context of Hebrews chapter one:

Having made purification for our sins, **sat down at the right hand of the Majesty on High** having become superior to the angels." (1:3-4).

Your throne the God to the age of the age." (1:5,8).

"To which of the angels did He ever say, "**Sit at My right hand** until **I** make your enemies a footstool for your feet" (1:13).

It should be clear to anyone that the same idea is being presented in all three of these verses. And the same idea is presented here as well:

"He who conquers, I will grant him to sit with me on my throne, as I myself conquered and **sat down with my Father on His throne.**" (Revelation 3:21).

Your throne the God to the age of the age. (Hebrews 1:8).

Let us not forget that these words were spoken to an ancient Davidic King on his wedding day at Psalm 45:6. The Davidic King sat "on the throne **of Yahweh**" over "the Kingdom **of Yahweh**" (1 Chronicles 29:23; 2 Chronicles 9:8; 1 Chronicles 28:5; 2 Chronicles 13:8). God had promised King David that his descendant would sit on this throne, that is, he would have this Kingly authority. And Gabriel confirms that this promise to David was about to be fulfilled when baby Jesus was born, the son of David. As David had sat down on God's throne, Jesus would sit down on God's throne. This throne is a divinely established throne because the Davidic King, whether David or Jesus, is Anointed by God to rule and judge in His name. He is God's representative, His chosen King. His Kingly authority is God Himself because this King is Anointed by God in the Holy Spirit to rule and judge in His name.

"**The throne of you ho theos** to the age of the age.

A sceptre of uprightness the sceptre of your Kingdom.

You loved righteousness and hated lawlessness

For that reason, **God your God, has anointed you** with the oil of gladness above your partners."

The Hebrew writer's point throughout this chapter is that God made the risen Jesus superior to the angels (1:4,6,8-9,13). The word "throne" signifies kingly authority. The risen Jesus' authority is the authority of God's throne. Such authority is greater than the authority of the angels.

4. **The Davidic Divine Throne: David, Solomon, Jesus the son of David**

It also needs to be understood that the word "throne" does not simply mean a fancy chair to sit upon. For example, the angel Gabriel stated that Jesus would receive the throne of his father David (Luke 1:32-33; see also Psalm 94:20). This doesn't mean he would receive a chair to sit upon but that he would assume the position of the Davidic King just as David

was King over Israel. The word "throne" refers to a position of authority and indicates Kingly authority.

As the Lord was with my lord the king, so may he be with Solomon to make his throne even greater than the throne of my lord King David. 1 Kings 1:37

At Hebrews 1:8, the throne in question is a reference to the Kingly authority of God. When he rose from the dead, Jesus sat down on his Father's throne (Rev 3:21). To sit at "the right hand of God" means Jesus was given the right to execute God's authority, the authority of God's throne. The words "right hand of God" indicate that this authority is not inherently his to execute but that God has appointed him to execute this authority much like Pharaoh did with Joseph. In other words, Joseph ruled Egypt on behalf of Pharaoh and the risen Jesus now rules creation on behalf of God the Father. To be at the right hand of God means that the authority is inherently God the Father's but Jesus was given the right to execute that authority in the same way Joseph ruled on Pharaoh's behalf.

You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you. So Pharaoh said to Joseph, "I hereby put you in charge of the whole land of Egypt." Then Pharaoh took his signet ring from his finger and put it on Joseph's finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as his second-in-command, and people shouted before him, "Make way!" Thus he put him in charge of the whole land of Egypt. Genesis 41:40-43

Additionally, verse 9 indicates God anointed Jesus to be above his peers. This is a Biblical way of saying God anointed Jesus as King just as the ancient Davidic Kings were anointed to rule over Israel sitting on the throne of God. Jesus was anointed to sit on the throne in question in verse 8, that is, to execute the authority of the throne of God. In light of these facts, the words "the throne of you *ho theos*" is quite obviously to say that Jesus has been given the authority of his God's throne.

"The throne of you *ho theos* to the age of the age....

Therefore, God your God, **has anointed you** with the oil of gladness above your partners."

The ancient Davidic Kings were anointed to sit on the throne of God over Israel; the risen Jesus, promised son of David, was anointed to sit on the throne of God over all creation - "your throne *ho theos*

. Jesus sat down on his Father's throne (Rev 3:21). Indeed, this concept is the main idea in this chapter and into the next (1:3,8,13; 2:5-9). The God (*ho theos*) placed Jesus over all the works of His hands (1:1-13; 2:5-9). The way this is done is to grant him the authority of the Father's throne, God's throne, "Your throne *ho theos*."

5. Manuscript Evidence

There is a very important manuscript variant reading of verse 8 (see p46; Vaticanus, Sinaiticus, etc.). This is represented by the NASB which reads "**HIS** Kingdom instead of

"your Kingdom." If this is the correct manuscript reading, it would mean the writer was quoting a version of the Septuagint with this reading. So should it read "Your Kingdom" or "His Kingdom"? This is very significant since the throne in question in this verse is the throne of the Kingdom, God's Kingly throne. It appears that the best manuscript evidence may favor "His Kingdom" which grammatically can be taken to refer to the Father's Kingdom. If "His Kingdom" is the correct reading, then it is even more clear that the first instance of *ho theos* in verse 8 refers to God the Father and the vocative translation "O God" is not correct. This fact has also been acknowledged by Trinitarian academics. The pronoun "His" would be referring back to the Father in the phrase "the throne of you *ho theos*" which means this phrase refers to the Father's Kingly throne which the risen Jesus sat down upon in order to rule God the Father's Kingdom. See verses 1:10-13 and 2:7-8 (see Psalm 8:6) where it says the risen Jesus was placed over the works of the Father's hands. Since Psalm 45 is being quoted here, one should not overlook the fact that this is also the scenario when David and Solomon sat on the throne of God ruling over the Kingdom of God (1 Chronicles 28:5; 29:20,23). It is no surprise then that the Hebrews writer is quoting Psalm 45:6-7 where the context shows us that it refers to an ancient Davidic King on his wedding day. Indeed, David/Solomon ruled over God's Kingdom ("His Kingdom") have sat down on God's throne.

But concerning the son,
"Your **throne** *ho theos* is to the age of the age
The **scepter** of righteousness is the **scepter** of *His* Kingdom."

Notice that it says second person "the throne of **you**" but third person "**His** Kingdom." This strongly indicates that "His" does not refer to the son but to the Father. That being the case, the antecedent to "His" would be "*ho theos*," the Father, "the God," the God of Jesus, the God of all.

But concerning the son,
"Your throne [*God the Father*] is to the age of the age
The scepter of righteousness is the scepter of *His* Kingdom."

He who overcomes, I will grant to him to sit down with me on my throne, as I also overcame and sat down with my Father on *His* throne. Revelation 3:21.

It is also interesting that the "throne of Yahweh" which David sat upon is also called the "throne of David" in the Scriptures. Notice how the same concept at Revelation 3:21.

The Old Testament tells us that God's Christ, David and/or Solomon, sat on the throne of God over the Kingdom of God. This means they were granted the right by God to execute the authority of their God's Kingly throne as His Christ, His Anointed One, that person whom God chose to rule over His Kingdom, the people of Israel. At Hebrews 1:8-9, writer is quoting Psalm 45 which is referring to an ancient Davidic King on His wedding day (also see scholarly commentaries). These facts about the ancient Davidic King fit perfectly with God and His Christ, Jesus, the promised son of David. See 2 Samuel 7:11-14.

With those particular Scriptural facts in mind, and since God's throne signifies His Kingly authority just as it did in the days of David, this would mean the risen Jesus was given the right to execute God the Father's authority. And that is what the rest of the verse is alluding

to, "the scepter of righteousness is the scepter of His Kingdom." This means Jesus is given the right to execute authority over all the works of the Father's hands. And that is precisely what the writer goes on to emphasize (2:5-9).

But concerning the son,

"**Your** throne *ho theos* is to the age of the age

The scepter of righteousness is the scepter of **His** Kingdom.

You have loved righteousness and hated lawlessness,

Therefore *ho theos, ho theos* of **you**, has anointed **you** with the oil of gladness above your fellows."

But concerning the son,

"**Your** throne *the God* is to the age of the age

The scepter of righteousness is the scepter of **His** Kingdom.

You have loved righteousness and hated lawlessness,

Therefore *the God, the God* of **you**, has anointed **you** with the oil of gladness above your fellows."

6. God is your throne

Trinitarian apologists have illustrated their ignorance here many times. It is not uncommon to see them mocking people like JW's and their Watchtower translation by supposing it means Jesus' throne is God and Jesus therefore sits on God. The Trinitarian ignorance here is stunning. Regard the following verse for example:

He will be great and will be called the Son of the Most High; and the Lord God will give him the throne of his father David. Luke 1:32

Do Trinitarians also conclude that God will give David's fancy King chair to Jesus? This illustrates how ridiculous they are at Hebrews 1:8. The word "throne" refers to Kingly authority. David was King of Israel and Jesus will be given the Kingly authority over Israel that David had.

The words "God is your throne" or "Your throne is God" mean that Jesus Christ's authority is the Kingly authority of God. He executes God the Father's authority. David sat on the throne of God over the Kingdom of God (1 Chronicles 28:5; 29:23). For that reason, all Israel bowed down and worshiped Yahweh and King David (1 Chronicles 29:20). This means that David executed God's authority on God's behalf much like Joseph ruling on behalf of Pharaoh. This is also what is happening at Psalm 45:6-7 where the Psalmist is speaking to the Davidic King on his wedding day. He sits on the throne of God, the God of Israel. And that is what the language of Hebrews 1:8 means. "Your throne is God" means that he has been given the Kingly authority of God, his God.

Conclusion

When all the facts are laid out before us, the truth of the matter is plain and it should be evident to the reasonable mind that the weight of the evidence is heavily against the Trinitarian translation. The Trinitarian translation not only results in an absurd statement

concerning God's God, it results in an ancient Davidic King (Ps 45) who lived long before Jesus being called "God." Trinitarians inconsistently translate *ho theos* at 1:8-9 and the implications are that God has a God and God's God anoints God so that God will make God to be above God's peers. It's ridiculous on the face of it.

However, when we understand how Scripture uses the word "throne" to refer to Kingly authority, and when we understand that the Davidic King, whether David or Jesus, was anointed by God in His Holy Spirit to rule and judge, the verdict is clear and undeniable. The Davidic King's, throne, his Kingly authority to rule, is God Himself who rules and judges through his human King because He has anointed that King by His Spirit to do so (i.e. "God is your throne"). His Kingly authority is God, his throne is God. He executes the authority of God's throne, that is, the Davidic King executes his God's authority and he is anointed to do so by the Holy Spirit of God. The Kingly authority by which he rules is the authority/throne of God Himself. This Kingly authority means that the King's judgments are thereby God's judgment because God has given the King this authority to make these judgements. Hence it says, "Your throne *ho theos*." Moreover, the manuscript evidence strongly suggests the verse is not only referring to **the Father's throne** but to "**His Kingdom**." Since God's throne signifies His Kingdom authority, the verdict concerning this verse should be clear.

Give the King **Your** judgments, *ho theos*, and **Your** righteousness to the King's son. May he judge **Your** people with righteousness and **Your** afflicted with justice. Psalm 72:1-3

But concerning the son, "**God** is your throne... the scepter of **HIS** Kingdom." Heb 1:8

I also overcame and sat down with **My Father** on **His throne**. Revelation 3:21

Last Update: June 13, 2018

Notes

"It is not certain whether *ho theos* is here the vocative [‘your throne, O God’] ... or *ho theos* is nominative (subject or predicate) with *estin* ('is') understood: ‘God is thy throne’ or ‘Thy throne is God.’ Either makes good sense." - p. 339, Vol. 5, *Word Pictures in the New Testament*, Broadman Press, 1960.

"45:6 O God. Possibly the king's throne is called God's throne because he is God's appointed regent. But it is also possible that the king himself is addressed as 'god.'" - Ps. 45:6 f.n. in the NIV Study Bible.

"The LXX [Septuagint] admits of two renderings [at Ps. 45:6, 7]: [*ho theos*] can be taken as a vocative in both cases (‘thy throne, O God, ... therefore, O God, thy God...’) or it can be taken as the subject (or the predicate) in the first case (‘God is Thy throne,’ or ‘Thy throne is God...’), and in apposition to [*ho theos sou*] in the second case (‘Therefore God, even

Thy God...') It is scarcely possible that [elohim] in the original can be addressed to the King. The presumption therefore is against the belief that [ho theos] is a vocative in the LXX [Septuagint]. Thus on the whole it seems BEST to adopt in the first clause the rendering: `God is thy throne' (or, `Thy throne is God'), that is, `Thy kingdom is founded upon God, the immovable Rock.'" - B.F. Westcott, The Epistle to the Hebrews, London, 1889, pp. 25, 26.

Translations of Heb. 1:8 by trinitarians:

"God is your throne" - AT (Dr. Goodspeed)
"God is thy throne" - Mo (Dr. James Moffatt)
"God is your throne" - Byington
"God is your throne" - Dr. Barclay
"God is thy throne" - Dr. Westcott
"God is thy throne" - A. T. Robertson (Alternate translation)
"God is thy throne" - Dr. Young (Alt.)
"God is thy throne" - RSV (Alt.)
"God is your throne" - NRSV (Alt.)
"God is thy throne" - NEB (Alt.)
"Thy throne is God" - ASV (Alt.)

"Thy throne given of God is for ever and ever..." (JPS)
"Your divine throne is everlasting..." (NJPS)
"Your throne, O judge, [will exist] forever and ever." (CJB)

B. Translations of Ps. 45:6 by trinitarians:

"Your Divine throne" - RSV
"Your throne is like God's throne" - NEB
"God is your throne" - Byington
"The kingdom that God has given you" - GNB
"God has enthroned you" - REB
"Your throne is from God" - NJB
"Your throne is a throne of God" - NRSV (Alt.)
"Thy throne is the throne of God" - ASV (Alt.)
