



**WELCOME
TO
BIBLE HOUSE
OF
GRACE**

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

**Your Throne, O God
is
Forever and Ever.**

(Hebrews 1:1-14)

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Your Throne, O God is Forever and Ever.

INTRODUCTION: the words, "Your throne, O God, is forever and ever" has been used by many religious teaches to support the theory that Jesus is God, but is this what the author of Hebrews was meaning when he wrote these words, or did he have something else in mind?

This study sets about to answer this question.

- **Hebrews 1:8:** But of the Son he says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. (Cited from Psalm 45:6-7).

Sceptre: refers to a flag, a rod, or staff that symbolizes a ruling tribe or king, in this context it symbolizes righteousness as being the strength of the King and of his Kingdom. The following seven points help to understand the words, "Your throne, O God."

1. The context the verse is in is of the author of Hebrews proving to his readers (mostly the Hebrews and Jews) that God has exalted Jesus above the angels.
2. The English word God as used by the writer of the Psalm is the Hebrew word ('elohiym) which refers to gods in the ordinary sense and though it can refer to the supreme God it is also used as a way of honouring or showing reverence to magistrates or to gifted or superior angels.
3. The English word God as used by the author of Hebrews is the Greek word (theos) which though it can refer to the supreme divinity it also refers to any deity since it figuratively means a magistrate and in Hebrew language can mean very or exceedingly God, godly or Godward.
4. The Psalm that the words, "Your throne, O God, is forever and ever" are in and which the author of Hebrews is citing is not written to be used for legalistic or dogmatic teaching, since it is a love song written in poetic language to be sung by the people of Israel to glorify God and His Son.
5. The author of Hebrews is citing a verse that was written during the Old Testament and directed to the people of Israel. Clearly all of the people of Israel (unlike us today) would have had a clear understanding of the word ('elohiym) and had no doubt that God was saying of His Son that he is the most exalted of all deities, divinities and angels.
6. It is God telling (howbeit through a prophet) His Son that he is the supreme deity and divinity in his Kingdom and his eternal throne in this Kingdom will be forever and the strength (Sceptre) of his Kingdom will be righteousness.
7. It would never enter the mind of the people of Israel to think that God the Almighty Father and creator of all was actually telling His Son that He is in reality God Himself, this is mental gymnastics and foolishness yet the teaching that Jesus is God is a common belief amongst many Christian churches today.

Your throne O' GOD does not mean Jesus is the one and only true God. If this was so God the Father who is the one and only true God would be calling His Son the one and only true God, that would mean that there are actually, two one and only true God's, off course this is foolishness so what does the verse really mean?

The text in verse eight should be understood in the following manner:

But to the Son the Father says:

- Your throne, is given from God the Father, forever and ever; A scepter of righteousness is the scepter of your Kingdom (Heb. 1:8).

The following verse shows that God the Father gives Jesus David's throne:

- He (Jesus) will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David “And He will reign over the house of Jacob forever, and of His kingdom there will be no end (Luke 1:32-33).

The apostle Luke tells us that God the Father gives Jesus David's throne. By using the word given in (Heb. 1:8) it allows the verse to read and say the same as the apostles teach in (Luke 1:32-33) and also puts the entire chapter in harmony with what the Bible teaches from Genesis to Revelation.

NOTE: a single text and especially a single word should never be allowed to overthrow the very clear teachings of the many other Scriptures concerning the same topic or overthrow the context of the entire chapter or the overall teachings of the Bible from Genesis to Revelation. It is a good rule of Bible study to always allow the very clear Scriptures to supersede and take priority over the few that may seem to be obscure. God told David he had shed too much blood in battle so He passed David's throne over to His son Solomon and told him that a king would be seated on his throne forever, if they followed God.

Sadly, they didn't so the promise transcends human kings and comes to rest on the ultimate King who is the Son of God and whose new name becomes:

- The Word of God King of kings and Lord of lord's (Rev 19:12-16).

Jesus will reign as King on David's throne during his millennial rule on earth. God the Father has given His Son the Lord Jesus Christ to be the supreme King over the nation's when he returns to establish God's kingdom of righteousness, justice, joy and peace on earth.

NOTICE: in (Luke 1:32) Jesus is called the Son of the Highest and not the Highest Himself.

The following is a second understanding of the expression:

- Your throne O' God.

Looking into the original Hebrew meaning of the expression, “O God” in Strong's Concordance there is a second and also correct way of understanding what God the Father had in His mind and was meaning when He said to His Son, “O God.” The expression, “O God,” comes from the Hebrew word (theh'-os) and means godly, it is a general name of deities or divinities and can refer to any of the following: -

- To the supreme divinity (i.e. God).
- To a deity, a god or goddess.
- To whatever can in any respect be likened unto God.
- To whatever may resemble God in any way.
- To God's representative or vice-regent, to magistrates and judges.

When God the Father said to His Son, “O God,” He was not saying, “You my Son are me the Father,” even a simple child knows this does not make sense. God the Father was using the expression, “O God” as a general name for His promised Son, because His Son would be higher than any other deity or divinity and would perfectly resemble and be likened to God Himself in every way, he was and still is God's perfect representative and God's perfect vice-regent of all things and through he perfectly manifest God in every way he is not God the Father Himself, but the most beloved Son of the Highest (Luke 1:32).

JESUS LOVED RIGHTEOUSNESS AND HATED WICKEDNESS.

- **Hebrews 1:9:** You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.” (Cited from Psalm 45:6-7).

The key to having inward happiness and joy that is totally independent of outward circumstances and worldly wealth, riches and possessions is to love righteousness and hate wickedness, it is to love the things God loves and hate the things that He hates and that are opposed to the law of love and of justice (what is fair and right for all people). When the human heart and mind is in tune with the heart of God and the mind of the Lord Jesus Christ and the law of love and justice, God by His Spirit fills the inner most core of the heart with joy.

NOTE: this does not mean that a person will never experience sorrow, grief or sadness (no one is exempt from these), but that beneath these emotions there is a quiet and strengthening joy of comfort that not only surpasses human understanding, but also self-effort and self-will.

Verse nine is a quote from Psalm forty-five it is a love song of Korah written to a king. Korah says of the king, “O mighty one, in splendour and majesty you ride out victoriously for the cause of truth and meekness and righteousness; your right hand does awesome deeds and grace is upon your lips therefore God has blessed you forever.

Then Korah says:

- Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions (Psalm 45:6-7).

This psalm is written about a human King, but it is prophetic of God exalting His anointed King the Lord Jesus Christ.

3

YOU, LORD LAID THE FOUNDATION OF THE EARTH

- **Hebrews 1:10-12:** And, “You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; ¹¹ they will perish, but you remain; they will all wear out like a garment, ¹² like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.” (Cited from Psalm 102:25-27)

The ‘And’ at the beginning of these verses show that the mind of the writer has now shifted from Christ back to verse eight in which God was speaking and saying that His Son’s throne will be forever. The authors focus now is on God, it is God who the author had in mind when he wrote:

- You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands.

Though this verse refers to the Almighty God and not the Lord Jesus Christ, it is not limited to God the Father only. This is because Christ is hidden in much of the Old Testament language and there are faint glimpses of Christ in (Psalm 102) therefore the words:

- You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands.”

By prophecy can be seen to be referring to the Lord Jesus Christ laying the foundations of his eternal Kingdom of righteousness through his ministry death and resurrection. These understanding are not only in harmony with the entire teaching of the Bible, but also are in harmony with the context of the chapter of the Psalm the author of Hebrews is citing these verses from.

SIT AT MY RIGHT HAND UNTIL I MAKE YOUR ENEMIES YOUR FOOTSTOOL

- **Hebrews 1:13-14:** And to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet”? ¹⁴ Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

The author is continuing to prove (by citing Old Testament verses) to his readers (primarily the Hebrews and Jews) that God has exalted Jesus above all deities, divinities and angels. Here he cites a Psalm of David in which he wrote:

- The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool (Psalm 110:1).

This refers to Christ resurrection to the right-hand side of God where he is seated at this present time until God has made all things ready on earth for the Lord’s return. The author of Hebrews in chapter ten wrote: -

- When Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet for by a single offering he has perfected for all time those who are being sanctified (Heb. 10:12-14).

Psalm 110 is another glorious Psalm that shows the glory and wonder of Bible language and how Christ is interwoven through Scripture.

Bible House of Grace