

Hebrews 1:8

Authorized King James Version (KJV)

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

Analysis

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. This quotation from Psalm 45:6-7 provides the most explicit affirmation of Christ's deity in this section. God the Father addresses the Son as "O God" (ho theos, ὁ θεός), directly calling Him deity. This is not poetic hyperbole or honorific title but unambiguous declaration: the Son is God, possessing divine nature and worthy of divine honors.

The Son's "throne" (thronos, θρόνος) endures "for ever and ever" (eis ton aiōna tou aiōnos, εἰς τὸν αἰῶνα τοῦ αἰῶνος), literally "unto the age of the age"—an intensified expression of absolute eternity. Unlike human kingdoms that rise and fall, unlike angels whose positions may change, Christ's kingdom is eternal and unshakeable. This fulfills the Davidic covenant's promise of an eternal throne (2 Samuel 7:13-16) in a way no merely human king could accomplish.

The "sceptre of righteousness" (rhabdos euthytētos, ῥάβδος εὐθύτητος) characterizes Christ's reign. His rule is perfectly just, never arbitrary or corrupt. The sceptre symbolizes royal authority and power; righteousness defines how that power is exercised. Christ's kingdom operates on principles of perfect justice, truth, and moral excellence. This contrasts with earthly kingdoms where power often corrupts and justice is compromised. In Christ's reign, power and righteousness perfectly unite.

Historical Context

Psalm 45 is a royal wedding psalm, originally celebrating a Davidic king's marriage. However, the psalmist's language transcends any earthly monarch—no human king's throne lasts forever or merits being called "God." Jewish interpreters increasingly recognized this psalm as Messianic, pointing forward to the ideal King who would fulfill what earthly kings only foreshadowed.

The direct address "Thy throne, O God" to the Messiah was controversial in Jewish interpretation. Some tried to translate it differently to avoid calling the Messiah "God." However, the New Testament authors, guided by the Holy Spirit, recognized that the Old Testament was indeed ascribing deity to the coming Messiah. This was not a later Christian invention but the proper understanding of what the Old Testament prophesied all along.

For Jewish Christians tempted to view Jesus as less than fully divine, this verse provided irrefutable scriptural proof. The very Scriptures they revered called the Messiah "God" and described His eternal throne. Jesus wasn't claiming something novel; He was fulfilling what Scripture always testified. The choice was clear: either accept Jesus as God incarnate or reject the testimony of their own Scriptures.

Related Passages

Colossians 1:16 — All things created through Christ

Psalms 19:1 — Heavens declare God's glory

Study Questions

1. How does the explicit declaration of Christ's deity in this verse strengthen your assurance of salvation?
2. What comfort does Christ's eternal, righteous kingdom provide when facing injustice or instability in this world?

3. How should Christ's perfect righteousness affect both your confidence in approaching Him and your understanding of His judgment?

Interlinear Text

πρὸς	δὲ	τὸν	υἱόν	Ὁ	θρόνος	σου	ὁ	θεός	εἰς
unto	But	G3588	the Son	G3588	throne	he saith Thy	G3588	O God	is for
G4314	G1161		G5207		G2362	G4675		G2316	G1519
τὸν	αἰῶνος	τοῦ	αἰῶνος	ῥάβδος	εὐθύτητος	ἡ	ῥάβδος		
G3588	and ever	G3588	and ever	a sceptre	of righteousness	G3588	a sceptre		
	G165		G165	G4464	G2118		G4464		
τῆς	βασιλείας		σου						
G3588	kingdom		he saith Thy						
	G932		G4675						

Additional Cross-References

John 10:30 (Parallel theme): I and my Father are one.

Romans 9:5 (References God): Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

1 John 5:20 (References God): And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Isaiah 7:14 (Parallel theme): Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Matthew 1:23 (References God): Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Psalms 145:13 (Kingdom): Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

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

Zechariah 9:9 (Righteousness): Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

John 20:28 (References God): And Thomas answered and said unto him, My Lord and my God.

Malachi 3:1 (Parallel theme): Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

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