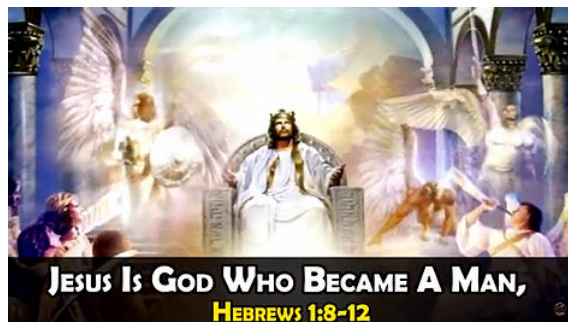




## GLOBAL IMPACT MINISTRIES

A Defense of the Apostolic  
Christian Faith

### Jesus Is God Who Became A Man, Hebrews 1:8-12



#### The Son is Yahweh Incarnate Who will sit on the Throne of David – Heb. 1:8-12

Hebrews 1:8-9 (Berean Literal Bible), “But unto the Son: ‘Your throne, O God, is to the age of the age, and the scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and have hated wickedness; because of this, God, Your God, has anointed You with the oil of exultation above Your companions.’”

We know that Hebrews 1:8-9 is a direct quote from a Messianic prophesy found in Psalm 45:6-7 in which the future child born and son given would love righteousness and hate wickedness after being conceived and born on planet earth. For it is impossible for a coequal God the Son to have a God (“Your God, has anointed you”) while being anointed by his God “above” his human “companions”. In like manner, it is ridiculous to assert that a coequal God the Son could be anointed by his God, as he who anoints is greater than he who is anointed.

The Berean Literal Bible excludes the words, “He says” from the text of Hebrews 1:8 because it does not appear in any of the original Greek manuscripts. Hence, the Trinitarian idea that God the Father actually spoke to His Son saying, “Your throne O God”, is entirely speculative and without any evidential scriptural support.

Many translations italicize “he says” because the words were added later by the translators. In fact, since Hebrews 1:8-9 is a direct Messianic quote from the Psalmists song in Psalm 45:6-7, we know that God was not directly speaking the words in Psalms 45:6-7. Thus, it would be more scripturally accurate to add “the scripture says” in italics to Hebrews 1:8 rather than “He says.”

The context of Psalm chapter 45 is a song from one of the sons of Korah addressing the Messiah as “the King” in an inspired Messianic prophecy.

“1 My heart overflows with a pleasing theme; I address my verses to the king; my tongue is like the pen of a ready scribe ... 3 Gird your sword on your thigh, O mighty one, in your splendor and majesty! 4 In your majesty ride out victoriously for the cause of truth and meekness and righteousness; let your right hand teach you awesome deeds! 5 Your arrows are sharp in the heart of the king’s enemies; the peoples fall under you. 6 Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; 7 you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions.” (Psalm 45:1-7 ESV)

Benson’s Commentary indicates that the Psalmist was the individual who composed the words in Psalm chapter forty five rather than God the Father speaking directly to His Son. Benson’s Commentary explains the Hebrew meaning of the Psalmists words in Psalms 45:1, “I will speak of the things I have made” — Hebrew, *אני אומר*, magnasi, **my work, or composition; touching the king** — The King Messiah and his government.” (Benson’s Commentary, Psalm 45:1)

While the Spirit of God inspired the Psalmist to write Psalm chapter forty five, we know that it was the Psalmist who wrote, “I address my verses to the king” in a Psalm (a song) rather than God the Father directly speaking to His future child born and son given. For if God the Father was speaking directly to His Son saying, “your throne O God” then how can God the Father also say, “Therefore God, your God, has anointed you...?” Hence, we know that the Psalmist was inspired to address the Messiah as God who would ascend to the throne of David (*Isaiah 9:7* *ESV*: “Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness...”) which inspired scripture identifies as “the throne of Yahweh” (*1 Chronicles 29:23* *ESV*: “Then Solomon sat on the throne of the LORD [Yahweh] as king in place of David his father.”) and “the throne of God and of the Lamb” (*Rev. 22:3* *BSB* - “The throne of God and of the Lamb will be within the city, and His servants will worship Him”).

Hebrews 1:10-12 then moves on to citing a completely different Psalm (*Psalm 102:25-27*) in which the Palmist is praying to His Creator saying, “24 I say, ‘O my God, do not take me away in the midst of my days, Your years are throughout all generations. 25 Of old You founded the earth, And the heavens are the work of Your hands. 26 Even they will perish, but You endure; And all of them will wear out like a garment; Like clothing You will change them and they will be changed. 27 But You are the same, And Your years will not come to an end (*Psalm 102:25-27* *NASB*).”

Anyone who reads Psalm chapter 102 in its entirety will clearly see that the entire chapter is a prayer of the Psalmist to Yahweh his God asking for help (*Psalm 102:1* says, “Hear my prayer, O LORD! And let my cry for help come to You”). Hence, the same Psalmist who said, “O my God, do not take me away in the midst of my days” goes on to pray, “Of old You founded the earth, and the heavens are the work of your hands”.

We know that Hebrews 1:10 addresses the Father’s hands as Hebrews 2:7 cites Psalm 8:5-6 to show that the Father appointed the Son over the works of His hands (“You crowned him with glory and honor and appointed him [the Son] over the works of Your hands” - *Heb. 2:7; Psalm 8:5-6*). Thus, we can clearly see that Hebrews 1:10 cites Psalm 102:25 to show that Jesus is the Creator as Yahweh God the Father before he became the human child born and son given.

Hebrews 1:10-12, “And: ‘You, Lord, laid the foundation of the earth in the beginning, and the heavens are works of Your hands. They will perish but You remain; and all will grow old like a garment; and like a robe You will roll them up, and like a garment they will be changed; but You are the same,

and Your years will never end.”

Oneness theologians agree that the true identity of the Son is the Spirit of Yahweh God the Creator before the Holy Spirit became incarnate as the human child born and Son given. In contradistinction, Trinitarians falsely assume that Hebrews 1:10-12 is addressing a coequally distinct pre-incarnate Yahweh God the Son Person who created all things as a Son. Yet there is not a shred of scriptural evidence to suggest that the Son pre-existed his birth as the Son because the scriptures only speak of Yahweh God the Father as the creator who “made him Lord (the Son) over the works of Your hands (the Father’s hands – Psalm 8:6 Holman’s Christian Standard Bible).” We ask Trinitarians how the Son could have been the Father’s agent in creation while the Son has been “made Lord over the works” of the Father’s “hands?”

Hebrews 2:7 cites Psalm 8:5-6 to prove that the Son has been appointed over the works of the Father’s hands. “YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS” (Heb. 2:7 NASB).

Some have alleged that Psalm 8:5-6 and Hebrews 2:7 is not addressing Jesus as the one who has been appointed over the works of the Father’s hands, but Hebrews 2:8-9 goes on to clearly affirm that this passage is speaking about Jesus: “YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. But we do see Him who was made for a little while lower than the angels, *namely*, Jesus...”

Trinitarian apologists cannot explain how the Son created all things as a Son while being appointed over the works of the Father’s hands. The only viable explanation is held by Oneness believers. While the Son is the man who has been appointed over the works of the Father’s hands, He who became a man as the child born and son given is the Father Himself incarnate as a true man (*Isaiah 9:6 KJV*, “unto us a child is born, unto us a son is given ... and his name shall be called ... the Mighty God, the Everlasting Father...”).

Hebrews 3:3-4 (KJV) confirms the fact that the true identity of the Son is Yahweh God the Creator before he became a Son as “the man Christ Jesus” (1 Tim. 2:5). “**For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.** For every house is builded by some man; but **he that built all things is God.**”

Notice how the subject of the text is Jesus as a man who is counted worthy of more glory than Moses because he “built all things” as “God” before becoming the child born and Son given. The text does not state that the Son built all things as the Son. The text clearly states that Jesus is the true divine identity who “built all things” as “God” before becoming a human Son.

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