

b. Persons called God in this passage

There are two persons called God in this passage:

- (1) The speaker who is God, the Father (cf. vs. 8 with vss. 1,2) calls the Son God in verse 8 ("Thy throne, O God") and again in verse 9 ("therefore, O God")
- (2) The speaker says that the son whom He calls God in verses 8 and 9 has one who is His God ("thy God" - "Thy" refers to the Son whom the speaker calls God in verses 8 and 9)

c. Problem posed in this passage

- (1) Statement of the problem

The problem is that the son whom the speaker calls God in verses 8 and 9 has one who is His God. How can this be? How can God have one who is His God?

- (2) Solution to the problem

The solution is that the Son is fully God and fully man in one person. As fully God, He can be addressed as God because He is God. As fully man, He has one who is His God just as we are human beings have one who is our God. (cf. John 20:17 - "I ascend...to my God and your God")

d. New World Translation of this passage

"But with reference to the Son: 'God is your throne forever, and (the) scepter of your kingdom is the scepter of uprightness. You loved righteousness, and you hated lawlessness. That is why God, your God, anointed you with (the) oil of exultation more than your partners.'"

e. Evaluation of the New World Translation of this passage.

The New World Translation doesn't translate the Greek words δ $\Theta\epsilon\acute{o}\varsigma$ in verses 8 and 9 as vocatives. Thus, there is only one person called God in the New World translation of this passage, and that is the speaker who calls Himself God in verse 9 when He says, "That is why God, your God, anointed you with (the) oil of exultation more than your partners." Grammatically, there is nothing wrong with the New World translation of this passage. But since one of the principles of interpretation is that preference is to be given to the clearest and most evident interpretation of a passage, and since the New World Translation of this passage gives us an