

Hebrews is a comprehensive treatise about Christian doctrine. Since the Trinity doctrine is asserted to be the main doctrine of Christianity, we would expect Hebrews to include significant mention of the Trinity doctrine, if it is true.

In our series about what is stated concerning God the Father, his Son Jesus, and the holy Spirit in the various books of the New Testament, we examine all the relevant scriptures of each particular book. In this article, we will examine the Letter to the Hebrews, and discover powerful testimony about whether or not the doctrine of the Trinity is in Hebrews. *All quotes from NIV, unless noted otherwise.* Hebrews says God speaks to through his Son.



Is the Trinity doctrine in the book of Hebrews?

**Hebrews 1:1,2** - “Long ago God spoke many times and in many ways to our ancestors through the prophets. And now in these final days, he has spoken to us through his Son” (NLT). “God” is the subject of this sentence. God has now spoken to people through his Son, similar to the fact that he formerly spoke through others, such as prophets. - Who is the superior one - the one who is in control (John 14:28; 1 Corinthians 11:3), and speaks through others, or the one through whom God speaks? Obviously God, not his Son, Jesus.

**Hebrews 1:3** - “The Son is the radiance of God’s glory and the exact representation of his being . . . After he had made purification for our sins, he sat down at the right hand of the Majesty in heaven” (NIV) - Jesus radiates God’s glory and perfectly represents his Father. A mirror image, or “representation”, is not only not the original that it reflects, obviously, but the “representation” is always inferior to the original. Jesus himself

said, **“I have come as my Father’s representative” (John 5:43 WNT)**. Trinitarians ignore these obvious truths in blindly attempting to support their unscriptural doctrine. Statements like **Hebrews 1:3** are *never made about the Father* perfectly resembling the Son, which would be true if the Trinity was a Biblical truth. The Greek word translated **“representation”** is: χαρακτῆρ (charakter). According to the Greek it does mean “different” and “inferior” (*Strong’s 5481. From the same as charax; a graver, i.e. engraving, the figure stamped, i.e. An exact copy or representation*). “This is very similar to **“Christ . . . is the image of the invisible God” (Colossians 1:14,15)**. The Greek word **“eikon”** is translated as “Image”, and is used as follows: **“Show me the coin used for paying the tax.’ They brought him a denarius, and he said to them, whose image is this?’ . . . ‘Caesar’s’, they replied” (Matthew 22:19-21 NIV)**. Caesar’s “image” on the coin is “different and inferior” to the original, Caesar himself. Thus, the Trinitarian spin on **“image”** and **“representation”** is proved false by the scriptures. This metaphor also proves there is no equality of God and Jesus. Jesus “made purification for our sins” by dying (1 Corinthians 15:3; Revelation 1:18), which is something that God cannot do (**Habakkuk 1:12; 1 Timothy 1:17**). Jesus **“sat down at the right hand of the Majesty”**, that is, “Christ is seated at the right hand of God” (Colossians 3:1 NAB), so he obviously cannot be God.

**Hebrews 1:5 - “To which one of the angels did God ever say ‘You are my Son; today I have become your Father?’”** - Clearly a Father-Son relationship is expressed here - indicating they are separate and distinct individuals. But, notice the key point, *“God” is identified as the “Father”, not the “Son”!* Trinitarians believe, “The Son is God”, however, the scriptures completely obliterate such an unscriptural idea. Jesus made clear that his “Father” is his “God” (John 20:17). Anyone who has a God cannot be God himself.

**Hebrews 1:6 - “When God brings his firstborn into the world”** - We see here that “God” is someone other than the “firstborn”, Jesus. “God”, who is superior, brings Jesus, “his firstborn”, into the world - Separate and distinct; with Jesus being inferior to God the Father. **“Firstborn,”** indicates Jesus had a beginning to his life, which indicates he was created,

therefore, he had an **“origin” (Micah 5:2 NRSV)**, and this is a powerful proof the Trinity doctrine is contradicted by the book of Hebrews.

**Hebrews 1:6 - “Again, when he presents his firstborn to the world, he says, ‘Let all God’s pay him homage’” (REB).** “. . . he says, ‘And let all God’s angels bow before [Greek, *proskyneo*] him’” (AAT).”**Again, when he brings his First-born into the world, he says: Let all the angels of God pay him homage [Greek, *proskyneo*]” (NJB).** **“Let all the divine sons do obeisance . . . and let all the angels of God prevail for him” (Deuteronomy 32:43 NETS).** Hebrews 1:6 quotes Deuteronomy 32:43 from the LXX here as it is accurately translated. Jesus is given great honor, but not worship. *Proskyneo* basically means “to bow down to”, “do homage to”, and can include worship, but doesn’t intrinsically mean worship. Due to Trinitarian bias, many translations render *proskyneo* as “worship” here. But, Jesus himself said, “You will worship the Father” (John 4:21), “the true worshippers will worship the Father” (John 4:24), so worship is not the accurate rendering of *proskyneo* here.

**Hebrews 1:8 - “About the Son he says, ‘Your throne, O God, will last forever and ever’”.** This is quoted from Psalm 45:6, which refers to the Israelite king as “God”. The footnote on this verse in the NAB (Psalm 45:7) explains: “*O God: the king, in courtly language, is called ‘god’, i. e., more than human, representing God to the people*”. Like the Israelite king, Jesus is called “god”, due to the fact that he represents God to the people. “God is your throne forever and ever.” Hebrews 1:8 (NRSV margin; AAT). Separate and distinct, with God superior. Quoted from Psalm 45:6 - “God has enthroned you for all eternity” (Psalm 45:6 REB), predicts the Son of God, Jesus Christ as God’s king upon God’s throne. “Your throne is from God forever and ever” (Psalm 45:6 NJB). Just as the Israelite king wasn’t Almighty God, Jesus isn’t Almighty God either.

**Hebrews 1:9 - “God, your God, has set you above your companions.”** - If Jesus is Almighty God, as Trinitarians claim, why does the scripture refer to “your God”? Almighty God, the controller, ‘has set the Son above his companions’. “God has made Him both Lord

and Christ-this Jesus" (Acts 2:36 LSB), in that he made Jesus the focal point of the gospel message, but not his equal. "The Son" has "God" over him. Anyone with "God" over him cannot be God himself, which eliminates Jesus from being "God". Without the Son being God, the Trinity doctrine collapses.

**Hebrews 1:8,10-12 - "But, of the Son he says . . . 'In the beginning, Lord, you founded the earth, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like clothing; like a cloak you will roll them up, and like clothing they will be changed. But you are the same, and your years will never end'" (NRSV).** This quote from Psalm 102:25-27 is applied to the Son of God, Jesus Christ, so it is claimed by Trinitarians that this makes Jesus God. However, since it is stated just a few verses earlier that it was "the Son", "through whom he [God] created the universe" (1:2 NAB), this could not be the case. Since, "God created everything through the Son" (John 1:3 NLT), "it was through [the Son] God created everything" (Colossians 1:15,16 NLT), Jesus could be said to have "founded the earth, and the heavens." "When He marked out the foundations of the earth; Then I was beside Him, as a master workman" when God created the universe (Proverbs 8:29, 30 LSB). In this way, "the Son" could be said to have "founded the earth".

**Hebrews 1:13 - "To which of the angels did God ever say, 'Sit at my right hand until I make your enemies a footstool for your feet.'" (NIV)** - In this scripture, God is quoted (Psalm 110:1) as speaking to Jesus, which means Jesus can't be God. God speaks to Jesus, and gives him the #2 position in the universe, but no equality (John 14:28). We notice, in Psalm 110:1, that, "**Yahweh says to my Lord: 'Sit at My right hand'" (LSB).** This unequivocal declaration could only be made by Almighty God, who has no equal, not even Jesus (1 Corinthians 11:3). Jesus, at Matthew 22:41-46, made clear that he, the Christ, is not Yahweh.

**Hebrews 2:4 - "God added his testimony by signs, wonders, various acts of power, and distribution of the gifts of the holy Spirit, according to his will" (NAB; LSB**

**margin).** While Trinitarians claim the holy Spirit is God, as we can see from this scripture, “God” is someone other than the holy Spirit. Notice too that *God* operates through the holy Spirit, and ‘distributes the gifts of the holy Spirit according to *his* will.’ A person cannot be ‘distributed,’ but the holy Spirit is. Thus, the scriptures make clear that the holy Spirit is not a person. Without the holy Spirit being a person, the Trinity doctrine collapses. The doctrine is contradicted by the scriptures, and is not in the book of Hebrews.

**Hebrews 2:9 - “We do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.”** Since “Yahweh” is “my holy God, who never dies” (*Habakkuk 1:12 NJB*), Jesus cannot be “Yahweh”. Also, “Yahweh” has been “God” “from everlasting to everlasting” (*Psalms 90:2,13 LSB*), has never been less than anyone else, so Jesus cannot be God. *Questions on Hebrews 2:9 - Who made Jesus lower than angels? Who crowned Jesus? Who brought Jesus back to life? Why does Jesus taste death for everyone? What role did God the Father play?* The answers to these questions uncover the truth that the Trinity is not in Hebrews.

**Hebrews 2:10 - “In bringing many sons and daughters to glory, it was fitting that God, for whom everything exists, should make the pioneer of their salvation perfect through what he suffered.” (Hebrews 2:10 NIV)** - In this verse, “God” is someone other than “the pioneer of their salvation.” The description, “God, for whom everything exists”, is reminiscent of, “there is one God, the Father, from whom are all things and for whom we exist (*1 Corinthians 8:6 NRSV*), indicating that the one God is the Father. “God”, “our heavenly Father”, has always been “perfect” (*Matthew 5:48*), and has never had a need to be “made perfect.” Jesus, on the other hand, did, according to the scriptures. God the Father made Jesus “perfect through what he suffered”. Jesus, “once made perfect, he became the source of eternal salvation for all who obey him” (*Hebrews 5:9 NIV*), which is additional evidence that Jesus, unlike God, hasn’t always been perfect. Jesus is also called “the pioneer”, a term that is never used to describe Almighty God. The Trinity doctrine claim the “the Son is God”, is thus proven false.

**Hebrews 2:11-13** - **“Jesus is not ashamed to call them brothers and sisters . . . ‘my brothers and sisters’ . . . ‘I, and the children God has given me’”** (NIV). - Psalm 22:22 and Isaiah 8:18 are quoted to emphasize the point that Christians are Christ’s “brothers and sisters”, and God’s “children”. Jesus has “brothers and sisters” (Matthew 25:40), but no “children”. On the other hand, God has “sons and daughters” (Romans 8:14; Galatians 3:26), but does not have “brothers and sisters”. This means that Jesus cannot be God. The God the Father’s “children” are given to his Son Jesus to be his “brothers and sisters”. Obviously, the God the Father is in control, and superior to Jesus Christ. These verses eliminate both “the Son is God” and the equality aspects of the Trinity doctrine.

**Hebrews 2:14** - **“Because God’s children are human beings... the Son also became flesh and blood”** (NLT) - God was in heaven; Jesus was on earth. “Jesus Christ has come in the flesh” (1 John 4:2 LSB). Since **“God is not a human being”** (Numbers 23:19 NAB), the Son could not be God. Without Jesus, the Son of God, being God, the Trinity is not in Hebrews, and the doctrine collapses.

**Hebrews 2:17** - **“For this reason he had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people”** (NIV). Who made Jesus like them? - Obviously, God! Notice that Jesus was “fully human in every way”. He “became flesh” (John 1:14). However, “God is spirit” (John 4:24). “God is not a man” (Numbers 23:19). The Trinitarian “God-man” is proven to be unscriptural and does not exist. “That he might become a merciful and faithful high priest in service to God.” - Obviously, high priest Jesus, who is *serv*ing God, cannot also be God.

**Hebrews 2:18** - **“He . . . suffered when he was tempted”**. James 1:13 says “God cannot be tempted,” so Jesus cannot be God. The difference between the God the Father and Jesus, the Son of God is made abundantly clear. **Hebrews 3:1** - **“Jesus . . . our apostle and high priest”**. Apostle and high priest do not describe God. Yahweh God uses apostles and high priests represent himself to the people. “Apostle” means “one who is sent.” Jesus is

God's "servant" (Acts 3:13,26; 4:30), so he cannot be God himself.

**Hebrews 3:1 - "Consider the Apostle and High Priest of our confession—Jesus"**

**(LSB).** *"the apostle . . . meaning one sent as God's final word to us (1-2). He is compared with Moses probably because he is seen as mediator of the new covenant (9:15) just as Moses was of the old (9:19-22) . . . the author does not indicate that he thinks of either Moses or Christ as the founder of the household. His house (vv. 2,5,6) means God's house, not that of Moses or Christ" (NAB note).* "Apostle" is strong evidence that Jesus cannot be God. He is God's "Apostle" to mankind. "High Priest" means Jesus represents God to the people, but is not God himself.

**Hebrews 3:2 - "He was faithful to the one who appointed him, just as Moses was faithful in all God's house" (NIV).**

– The *greater* (God) appoints the *lesser* (Jesus). Jesus was like Moses, faithful. Also, like Moses, "Yahweh . . . appointed" Jesus "to be God" to the people (Exodus 7:1 Emphasized Bible). Both Moses and Jesus were sent by Yahweh God the Father to lead his people, to be "over all his house" (Bercean Literal Bible). Just as Moses was not equal to God, Jesus is not equal to Yahweh God the Father. This is also similar to Pharaoh and Joseph. Joseph was told, "you are equal to Pharaoh" (Genesis 44:18 NIV), and in many ways he was, except for one main thing. "You shall be in charge of my household, and all my people will obey your command. Only in respect to the throne will I outrank you" (Genesis 41:40 NAB). "This also prefigures the authority of Christ, to whom all nations will submit (Philippians 2:10-11)" (Bible Hub Study Bible), but Jesus isn't equal to Yahweh God the Father (John 14:28). Without equality, the Trinity doctrine collapses.

**Hebrews 3:5-6 - "Moses was 'faithful in all his house' as a 'servant' to testify to what would be spoken, but Christ was faithful as a son placed over his [God's] house" (NAB)**

– Moses was faithful as God's 'servant in all God's house,' but 'Jesus was faithful as God's Son, placed over God's house.' Fathers and Sons are entirely different and separate individuals. Jesus is "placed over God's house." Who "placed" him? – Obviously God did, which is powerful proof, not only that Jesus is not Almighty God, but also that Jesus is not

even equal to Almighty God. **“The Son can do nothing of his own accord” (John 5:19 Lamsa)**. Without Jesus being God or equal to him, the Trinity doctrine is eliminated.

**Hebrews 3:7 - “Therefore, as the holy Spirit says, ‘Oh, that today you would hear his voice’” (NAB)**. Because the holy Spirit is metaphorically said to ‘speak’, Trinitarians sometimes turn the metaphor into a literalism, claim this verse ‘proves’ the holy Spirit is a person, to support of their dogma. However, **Hebrews 4:4-7** indicates that God spoke through David, the writer of **Psalm 95**, which is quoted in **Hebrews 3:7-11**. The scripture reporting that, “the holy Spirit says,” is simply an indication that David, the writer **Psalm 95**, was “inspired by God” (**2 Timothy 3:16**). As David himself said, “the spirit of Yahweh speaks through me” (**2 Samuel 23:2 NJB**). The Apostle Peter wrote, “human beings moved by the holy Spirit spoke under the influence of God” (**2 Peter 1:21 NAB**). Thus, **Hebrews 3:7**, along with the entire Bible, gives no evidence of anything to support the idea that the holy Spirit is a person, or in support of any aspect of the Trinity doctrine.

**Hebrews 4:14 - “Since we have a great high high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess”**. “We have a great high priest” - Jesus, not God, because God is the one whom the high priest represents to humans - “who has ascended into heaven,” - As the Aaronic high priest did on Atonement Day, passing from the sight of the people into the Most Holy, Jesus the superior Melchizedekian High Priest, passed from the sight of his disciples, ascending into heaven (**Acts 1:9-11**). “He entered heaven itself, now to appear for us in God’s presence” (**Hebrews 9:24 NIV**), which proves Jesus is not God. “Jesus, the Son of God.” - Not the Trinitarian “God the Son”, a term never used in the Bible.

**Hebrews 4:15 - “We . . . have a high priest . . . who has been tempted in every way, just as we are — yet he did not sin”** - Jesus was “tempted” because he was **“fully human in every way” (Hebrews 2:17 NIV)**. But “God is not human” (**Numbers 23:19**). Also, since **James 1:13** says, **“God cannot be tempted”**, there is no way that Jesus can be God. Trinitarians sometimes claim that Jesus had to be God to be sinless. **Hebrews 4:14,15**,

and other scriptures, prove that assertion false for several reasons: (1) Jesus is identified as “the *Son* of God”, not God; (2) Jesus is identified as “high priest”. God is not a priest; (3) God can’t be tempted, but Jesus was, “AND YET HE DID NOT SIN”. **“And no one takes this honor on himself, but he receives it when called by God, just as Aaron was. In this same way, Christ did not take on himself the glory of becoming a high priest. But God said to him, ‘You are my Son; today I have become your Father . . . you are a priest forever”**—**Hebrews 5:4-6 NIV**. “Christ” received the honor of becoming high priest because he was “called by God”. Twice in these verses, “God” is referred to as someone other than “Christ”, in fact, “God” is referred to as Christ’s “Father”. The scriptures thus eliminate any possibility of Christ being God.

**Hebrews 5:5** - **“Christ did not take on himself the glory of becoming a high priest. But God said to him, ‘You are my Son; today I have become your Father”** (NIV) - If “Christ” was “God”, as Trinitarians claim, he would not need to “take on himself the glory of becoming a high priest”, because he would already have it intrinsically. We also notice that “God” is someone other than the “Son”, which eliminates the unscriptural Trinitarian “God the Son” idea. Jesus was appointed by his Father, “Yahweh”, as foretold in **Psalm 2:7** (LSB; NJB), as “Son” in a special sense. “God said to him, ‘You are my Son.’” Could the difference between God and Jesus, Father and Son, be any clearer? “It is indisputable that a blessing is given by a superior to an inferior” (**Hebrews 7:7** NJB). Thus, there is no equality between the Father and his Son, Jesus, which eliminates the key equality component of the Trinity dogma.

**Hebrews 5:6** - **“You are a priest forever”**. Almighty God Yahweh, as foretold in **Psalm 110:4**, appointed Jesus as priest. *“To show that Jesus has been **called by God** to his role as priest”* (NAB note). This clearly shows that Jesus is not God. *The superior appoints the lessor*, which means that Almighty God the Father, Yahweh is greater than his Son, Jesus.

**“Unquestionably, a lesser person is blessed by a greater”** (**Hebrews 7:7 NAB**). Without equality, the Trinity doctrine collapses.

**Hebrews 5:7** - **“During the days of Jesus’ life on earth, he offered prayers to and**

**petitions with fervent cries and tears**". To whom? . . . Himself? . . . If Jesus was/is God, why would he need to pray to someone else for help? . . . **"to the one who could save him from death"** - If Jesus was God, then he could save himself. He would not be dependent on anyone else to save him from death. This verse demonstrates his complete dependence on his Father, and the utter lack of scriptural support for "equality" of the Trinity doctrine . . . **"and he was heard for his reverent submission"** - If Jesus was equal to his Father, there would be no need for "his reverent submission." Besides that, there is no place where the Bible says God the Father reverently submits to Jesus. The submission is entirely one way: Jesus to God the Father. The lesser subjects himself to the greater. [Hebrews 5:5](#) thus eliminates the Trinitarian claims that Jesus, the Son of God, is God, or is equal God the Father.

[Hebrews 5:8](#) - **"Son though he was, he learned obedience"** - If Jesus were God, he would know everything, there would be nothing else for him to 'learn.' [1 John 3:20](#) says: "God . . . knows everything". Since Jesus doesn't, the difference is clear, Jesus cannot be God, . . . **"from what he suffered"** - Jesus suffered on earth, God never was on earth, nor has he ever suffered, because he's never been "human" ([Number 23:19 NIV](#)). Jesus was "fully human in every way", so he couldn't be God.

[Hebrews 5:9](#) - **"Once made perfect"** - Since this statement could not, and has not, ever been made about God, because God has always been **"perfect" ([Job 36:4](#))**, we have more scriptural evidence that the Son, Jesus, cannot be God. [Hebrews 5:10](#) - **"Was designated by God to be high priest"** - "God" is obviously someone other than the "high priest" that he 'designates'. The superior, God, does the designating, and this is even after Jesus' death and resurrection, which proves the equality claim of the Trinity doctrine false. [Hebrews 6:19-20](#) - **"The inner sanctuary behind the curtain, where our forerunner, Jesus, has entered on our behalf"** - In this word picture, Jesus, like the high priest of ancient Israel, on the annual Day of Atonement, enters the Most Holy of the spiritual temple into God's presence. There is a clear distinction between the high priest and God, with God as the **"superior" ([Hebrews 7:7](#))**. Since Jesus 'enters into the inner sanctuary behind the curtain'

where God is, the word picture makes it clear that Jesus is not God. **Hebrews 7:1-3** - **“Melchizedek . . . priest of God Most High . . . resembling the Son of God, he remains a priest forever”** - This “priest of God Most High,” Melchizedek, does not resemble God, but “the Son of God,” which is fitting because the priest represents God to the people. Jesus said he was God the Father’s **“representative” (John 5:43 WNT)**. Someone who represents God can’t be God himself. **Hebrews 7:7** - **“Without doubt the lesser is blessed by the greater” (NIV)**. **“It is beyond dispute, the inferior is blessed by the superior” (NRSV)**. - Just as Jesus’ priesthood is superior to Melchizedek’s priesthood, this principle also applies to Yahweh God the Father as the one who is greater than Jesus, because Yahweh installed Jesus as eternal high priest.

**Hebrews 7:14** - **“it is clear that our Lord descended from Judah” (NIV)**. Trinitarians claim Jesus was a “God-man”, that is, God who lived in human flesh. This verse makes clear that “Jesus of Nazareth was a man accredited by God to you” (**Acts 2:22 NIV**), “fully human in every way” (**Hebrews 2:17 NIV**), and not a “God-man”, not God, but, according to the scriptures, “the Son of God” (**Luke 1:35**). Thus, Jesus descended from Judah as “a man”, and not as a “God-man”.

**Hebrews 7:17,21** - **“It is declared: ‘You are a priest forever, in the order of Melchizedek . . . He became a priest with an oath when God said to him . . . “** - Who declared this? Yahweh did, in this quote from **Psalms 110:1**. Who was Yahweh speaking to? . . . Himself? . . . No! . . . To Jesus. It was Yahweh God’s **“oath” as “superior” (Hebrews 7:7)** that made Jesus a priest. “God” is shown here to be someone other than his Son, Jesus.

**Hebrews 7:22** - **“Jesus has become the guarantee of a better covenant” (NRSV)** - Jesus is God’s guarantee of a better covenant. “God . . . guaranteed it with an oath” (**Hebrews 6:17 NRSV**). “God” is shown to be someone other than Jesus. Yahweh God the Father is the guarantor, because he made the covenant, with Jesus being the “guarantee”. Thus, a real distinction is made between Yahweh God and Jesus, with God being “greater than” Jesus (**John 14:28**). “Without doubt the lesser is blessed by the greater” (**Hebrews 7:7**

NIV).

**Hebrews 7:24-25** - “**Because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them**” - People come to “God” through Jesus’ permanent priesthood, to be saved. Clear relationship is established - Jesus and God are separate, and not equal. Jesus is the intercessor, “**the mediator**” (**Hebrews 9:15**), “between God and mankind” (1 Timothy 2:5 NIV), “who pleads our case before the Father” (1 John 2:1 NLT). The mediator pleads for us before his and our “Father”, Almighty God.

**Hebrews 7:28** - “**The oath, which came after the law, appointed the Son, who has been made perfect forever**” (NIV) - Whose “**oath**”? - God’s! — “**God . . . guaranteed it with an oath**” (**Hebrews 6:17 NRSV**). “God” is clearly shown to be someone other than “the Son”. “God . . . appointed the Son, who has been made perfect forever.” - the eternally perfect God appointed the resurrected Jesus, the lesser one, and made him perfect eternally. If Jesus was Almighty God, he would not have to be “**made perfect**”, which is yet another powerful reason why the Trinity is not in Hebrews. **Hebrews 7:28** provides powerful evidence that God the Father “is greater than” “the Son” (**John 14:28**), and thus eliminates the key equality component of the Trinity dogma.

**Hebrews 8:1** - “**We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven**” (NIV) - Jesus, the “**high priest**”, sat down at the right hand of God, the “**Majesty**”. Clear distinction is made here of the separateness between Jesus and God, and no equality.

**Hebrews 8:2** - “**who serves in the sanctuary**” (NIV) - Jesus serves both God and humans as high priest, so he can’t be either of the two parties he serves . . . “**the true tabernacle set up by the Lord, not by mere human beings**” - God the Father set up the place where high priest Jesus serves. The lesser “**serves**” the superior!

**Hebrews 8:6** - **“The ministry Jesus has received . . . the covenant of which he is mediator”** - Received from whom? - God, the superior. - “the covenant of which he is mediator” - Jesus is the “one mediator”, or go-between, between “God and mankind” (1 Timothy 2:5 NIV). The “mediator”, by definition, cannot be one of the two parties he mediates for. Jesus is not part of sinful mankind, which is in need of mediation with God, nor is Jesus the other party in the covenant, Almighty God the Father. Therefore, the Trinity is logically impossible, and, in fact, absurd.

**Hebrews 9:11** - **“When Christ came as high priest of the good things that are now already here”** - God never comes as high priest. **“He went through the greater and more perfect tabernacle”** - Why was Christ going ‘through the tabernacle’? - To get to God! This means Jesus cannot be God.

**Hebrews 9:12** - **“He entered the Most Holy Place”** - Jesus entered heaven to be with God **“by his own blood”** - Jesus :died: and was “resurrected” by God (Acts 2:32) - **“obtaining eternal redemption”** - Who did he obtain it from? - God. Why did he have to obtain it? - Because, he didn’t have it to give on his own. Almighty God has to grant it. Which, once again, means he’s not God.

**Hebrews 9:14** - **“But Christ was sinless, and he offered himself as an eternal and spiritual sacrifice to God. This is why his blood is much more powerful and makes our consciences clear. Now we can serve the living God and no longer do things that lead to death.” (Contemporary English Version)** - The offerer of a sacrifice is always as an inferior, and subservient, to the God one offers it to. Notice, Christ offered his sacrifice to God, which not only means he’s not God, he’s not even equal to God. Scriptures, such as this one, thus demolish the key components of the Trinity dogma.

**Hebrews 9:15** - **“Christ is the mediator of a new covenant” (NIV)** - Christ is the go-between humans and God. The “mediator,” by definition, cannot be either of the two parties in the covenant. Obviously, Christ is separate, and distinct, from, both parties. He cannot be

either “God”, or part of the sinful “human race” (1 Timothy 2:5 NAB). **“He has died as a ransom”**. Since **“God . . . will never die” (Habakkuk 1:12 NJB)**, Jesus Christ cannot be Almighty God, because **“Christ died” (1 Corinthians 15:3)**.

**Hebrews 9:24** – **“For Christ did not enter into a sanctuary made by hands, a copy of the true one, but heaven itself, that he might now appear before God on our behalf.” (NAB)**. – Christ goes to heaven to appear “before God” on behalf of Christians. Both God and Christ have their distinctive roles to play. But it is clear that Jesus had to enter heaven to appear **“before God”**. If Christ was God, he wouldn’t have to go to heaven to appear **“before God”**. Additionally, if Christ is omnipresent, as Trinitarians claim, he wouldn’t have to go to heaven to “appear before God”, because he would be in God’s presence at all times.

**Hebrews 9:28** – **“Christ was sacrificed once”** – Sacrificed by whom? – Obviously, by God! **“God presented Christ as a sacrifice of atonement” (Romans 3:25 NIV)**. “Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB). “Christ died”, “was dead” (1 Corinthians 15:3; Revelation 1:18). Once again, the scriptures are very plain that Christ is not God.

**Hebrews 10:5** – **“When Christ came into the world . . . “** – God did not come into the world, his Son did. – **“. . . a body you prepared for me . . . “** – God prepared for, or arranged, things for Jesus to die as a sacrifice for mankind. The superior, God the Father, is the master controller of all, even Jesus.

**Hebrews 10:7** – **“I said, ‘Here I am . . . I have come to do your will, my God’”**. Christ came to do God’s will, not his own will, meaning God is superior to Christ. The expression, “My God,” indicates that Jesus has a God over him, namely, his Father, which is a powerful clue that the Trinity doctrine is not supported in Hebrews, but, rather, is contradicted over and over in Hebrews.

**Hebrews 10:10** - **“We have been made holy through the sacrifice of the body of Jesus Christ once for all” (NIV)** - Christ, not God, was sacrificed. The scriptures are clear that “Christ died” (1 Corinthians 15:3). On the other hand, they also make clear that **“God . . . will never die” (Habakkuk 1:12 NIV)**, so Christ, according to the scriptures, cannot be God. Since Christ’s “body” was sacrificed, he could not have been resurrected with it. Christ’s body was completely consumed by God as a ‘whole burnt offering’ (**Hebrews 10:8 CSB**). “Put to death in the flesh, he was brought to life in the spirit” (1 Peter 3:18 NAB), which eliminates the Trinitarian “God-man”.

**Hebrews 10:12** - **“But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God” (NIV)**. Being “at the right hand of God” means high priest Jesus cannot be God. He is also shown to be separate and distinct from, submissive to, and not equal to, God. It was “Christ” himself who really “died”, not just his body, as Trinitarians like to claim. His sacrificial death also means Christ cannot be God, because **“Yahweh . . . God . . . never dies” (Habakkuk 1:12 NJB)**.

**Hebrews 10:13** - **“He waits for his enemies to be made his footstool.”** Who will make them his footstool? - His Father, Almighty God, who is more powerful than he is. How do we know this? This verse draws on the prophecy, “Yahweh says to my Lord: ‘Sit at My right hand Until I make Your enemies as a footstool for Your feet” (Psalm 110:1 LSB). Yahweh God will make Jesus’ enemies his footstool. This lack of equality between Yahweh and Jesus Christ is good evidence the Trinity doctrine is not in Hebrews.

**Hebrews 10:19** - **“We have confidence to enter the Most Holy Place by the blood of Jesus”** - Christians enter, not the blood of God, but the blood of Jesus, since God is the one we enter to commune with. Once again, we’re reminded by these powerful scriptural truths, that **“Christ died for our sins” 1 Corinthians 15:3**, knowing God cannot die (**Habakkuk 1:12**), so Christ cannot be God.

**Hebrews 10:20** - **“By a new and living way opened for us through the curtain, that**

**is, his body.” (NIV)** – Jesus’ body is represented by the curtain that we symbolically pass through in this word picture, and God is pictured as being behind the curtain. We ‘come to God through Jesus’ (**John 14:6**), which, once again, illustrates the fact that Jesus is not God. Continuing the word picture, Jesus’ body was sacrificed as a whole burnt offering (**Hebrews 10:8**), which created the symbolic opening through the curtain to gain “access” to God (**Ephesians 2:18; 3:12**). Thus, the entire picture of gaining access to God through Jesus, makes it crystal clear that Jesus is not God.

**Hebrews 10:21 - “We have a great high priest over the house of God” - (HCSB)** – Jesus is the high priest over God’s house. There is a very clear distinct separation that is made between God and Jesus. The “high priest” represents God to the people, which means Jesus can’t be God.

**Hebrews 10:22 - “Let us go right into the presence of God . . . our guilty consciences have been sprinkled with Christ’s blood” (NLT)** – We can figuratively go into the presence of God if we’re symbolically sprinkled with Christ’s blood. “God” is portrayed as someone other than ‘Christ’, who was sacrificed, which means the Trinity is not in Hebrews.

**Hebrews 10:29 - “Do you not think that a much worse punishment is due the one who has contempt for the Son of God . . . and insults the spirit of grace” (NAB).** We notice the scripture makes reference to “one who has contempt for *the Son of God*”, not for “*God the Son*”, a Trinitarian expression never used in the Bible. While most of the Bible is written literally, some of it is written figuratively, so there are many word pictures and figures of speech used in the scriptures. One of these is personification, which has been defined as “*the attribution of a personal nature or human characteristics to something nonhuman*”. The holy Spirit is sometimes described in the Bible by using personification. Because many people are pre-conditioned by preachers and churches to think the holy Spirit is a person, the personification of the holy Spirit is often construed, misrepresented, and misunderstood in a way that causes people to believe the holy Spirit is a person, the so-called “*third person of*

*the Trinity*", which Trinitarians call "*God the Holy Spirit*". The holy Spirit is not a person any more than other personified non-persons, such as "sin", "blood", "death", "water" (Romans 5:14,21; 1 John 5:7), etc., are persons. Thus, two key components of the Trinity doctrine are exposed as scripturally false by Hebrews 10:29, "*God the Son*", and "*God the Holy Spirit*", which causes the doctrine to collapse.

**Hebrews 11:3** - "**the universe was formed at God's command**" - Trinitarians would have us believe that Jesus created the universe. However, the scripture says it was, *not at Jesus' command*, but, "*at God's command*", that the universe formed. Yahweh is the "God" who, "in the beginning . . . created the heavens and the earth" (Genesis 1:1). This harmonizes with other scriptures. "God created everything *through him*" (John 1:3 NLT). "*Through him God created everything*" (Colossians 1:16 NLT). "*Through the Son he created everything*" (Hebrews 1:2 NLT) This is why "Jesus Christ, the Son of God" (Mark 1:1), cannot be Yahweh God. Another false teaching is, by using a common fallacy of reasoning known as oversimplification, some theologians claim that "*God spoke the universe into existence*", that is, God spoke, and 'poof', the universe appeared out of nothing. "By the word of Yahweh the heavens were made" (Psalm 33:6 LSB). While much of the Bible is literal, Hebrews 11:3 and Psalm 33:6 are examples of figurative speech. The creator, "Yahweh" 'commanded' his Son Jesus, his "master workman", to make "the universe". Science indicates the universe formed over a period of time, which does not conflict with the scriptures.

**Hebrews 12:2** - "**Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross . . . and sat down at the right hand of God**" (NIV)-  
Pioneers blaze the way for others. This is true of Jesus, whose faith is in God. God himself needs no faith. Who set this joy before him? - Obviously, God did, so obviously, he's not God. "He endured the cross", and "died for our sins" (1 Corinthians 15:3). Since "God . . . will never die" (Habakkuk 1:12 NIV), Christ can't be God. Additionally, sitting at God's right hand, means Jesus cannot be God. Thus, Hebrews 12:2 provides very powerful evidence against the Trinity doctrine.

**Hebrews 12:22-24** - “You have come to Mount Zion, to the city of the living God, the heavenly Jerusalem . . . to the church of the firstborn . . . You have come to God, the Judge of all . . . to Jesus the mediator of a new covenant, and the sprinkled blood that speaks a better word than that of Abel” (NIV). - God, not Jesus, is the ultimate judge of all. Both God, the Judge of all, and Jesus the mediator, each have their roles to play, but they are separate and not equal. “There is . . . one mediator between God and the human race, Christ Jesus” (1 Timothy 2:5 NAB). By definition, a mediator cannot be either of the two parties for whom he mediates. Additionally, “*the blood of Jesus has opened the way for everyone, providing cleansing and access to God (Heb 10:10)*”—NAB note. “The sprinkled blood” means Jesus died, whereas, “God . . . never dies” (Habakkuk 1:12 NJB). Jesus’ sacrifice opens the way for everyone to reach God through prayerful relationship. This description in Hebrews 12:22-24 would have been a very logical place to mention the Trinity, if it existed, or the holy Spirit, if it was a person. The original church, “the church of the firstborn”, did not believe in a Trinity, or the holy Spirit was a person. Therefore, for all these reasons, Jesus cannot be God, and the Trinity is not in Hebrews.

**Hebrews 12:28** - “Worship God acceptably” - Not worship Jesus. Jesus said, “**the true worshippers will worship the Father**” (John 4:23 NIV). This is why we need to consider the entirety of the scriptures, and consider them in context. When we do this, we see that true worshippers acceptably only worship God, who is the Father. They do not worship Jesus.

**Hebrews 13:7** - “Who spoke the word of God to you” - Notice that it’s “the word of God”, not the word of Jesus.

**Hebrews 13:8-9** - “Jesus Christ is the same yesterday and today and forever. Do not be carried away by all kinds of strange teachings” (NIV). That is, Jesus is always the same as “the Son of God” (Hebrews 4:14), who is “Mighty God” (Isaiah 9:6), but not “God Almighty” (Genesis 17:1 NIV). Since Hebrews focuses on “the Son of God” (Hebrews 10:29), and his role in God’s purpose, we are being warned against any preaching of “a different Jesus” (2 Corinthians 10:4 NLT), such as the unscriptural “God the Son”. Jesus is “the only

begotten God who is in the bosom of the Father”, but not the “God” that “no one has seen” (John 1:18 LSB; NASB). The idea that God Jesus is “God the Son” is a ‘strange teaching’, which is not found in the Bible, and wasn’t developed for over 200 years after the Bible was completed. Jesus’ apostle John, for example, testified that he wrote his gospel account to prove “that Jesus is the Christ, the Son of God” (John 20:31 LSB; NASB), not the ‘strange teaching’ of “God the Son”.

**Hebrews 13:12 - “Jesus also suffered outside the city.”** - Like the that the animals sacrificed under the Old Covenant, Jesus died as a sacrifice for our sins. Hebrews focuses on what God has done through Christ. This could not be said of “God,” who “presented Christ as a sacrifice of atonement” (Romans 3:25 NIV). Since “God . . . never dies” (Habakkuk 1:12 NJB), Jesus cannot be God, and the Trinity is not in Hebrews. “Suffered” is reminiscent of, “son though he was, he learned obedience through what he suffered, and once made perfect . . .” (Hebrews 5:7,8 NIV). God was never sacrificed, didn’t need to learn anything, never was a human nor suffered, nor needed to be made perfect.

**Hebrews 13:15 - “Through Jesus, therefore, let us continually offer to God a sacrifice of praise.”** - Sacrifices are not made directly to God, but “through” high priest Jesus. God-approved sacrifices are offered to God “*through*”, *but not to*, Jesus. Jesus is “the way” to God “the Father” (John 14:28), but obviously cannot be God.

**Hebrews 13:20 - “May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus Christ.”** - “God” is mentioned as someone other than “our Lord Jesus Christ”. ‘God brought back Jesus from the dead’. “Christ died” (1 Corinthians 15:3), “God . . . never dies” (Habakkuk 1:12 NJB). ‘God resurrected Jesus’ (Acts 2:32 HCSB). These two are not equal. The greater resurrected the lesser. As Jesus said, “The Father is greater than I am” (John 14:28 GWT). This verse eliminates “the Son is God”, the “eternal”, and the “equal” components of the Trinity doctrine, which completely ‘demolishes’ the Trinity ‘stronghold’ “arguments” (2 Corinthians 10:4,5 NIV).

**Hebrews 13:21** - “equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ.” - Notice that God equips us for doing *his* will, not Christ’s. As Jesus said in prayer to his Father, “not as I will, but as you will” (Matthew 26:41 NIV, and in the model prayer, “your will be done” (Matthew 6:10 NIV). Christians are *God’s* work, done *through* Jesus. God and Jesus are entirely separate beings, working in perfect harmony.

The book of Hebrews gives no support for the doctrine of the Trinity, but, rather, provides much evidence against it, so the Trinity is not found in Hebrews.