

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.



Is the Trinity doctrine in the book of Hebrews?

All quotes from NIV, unless noted otherwise.

Hebrews 1:1,2 - “In the past God spoke through our ancestors the prophets at many times and in various ways, but in these last days he has spoke to us by his Son, whom he appointed heir of all things, and through whom he made the universe”. “God” is the subject of this sentence. God has now spoken to people by using his Son, similar to the fact that he formerly spoke by others such as prophets. – Who is the superior one, the one who is in control? Obviously God! Certainly not Jesus. No equality, either!

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” – Jesus radiates God’s glory and perfectly represents his Father. A mirror image is not the person, obviously. **Statements** like **Hebrews 1:3** are **never made about the Father** perfectly resembling the Son, which would be true if the Trinity was in Hebrews. This metaphor proves there is no equality of God and Jesus.

Jesus “**made purification for our sins**” by dying, which is something that God cannot do (**Habakkuk 1:12; 1 Timothy 1:17**). He sits “**at the right hand of the Majesty**”, that is, God, so he 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 - separate and distinct individuals. But notice the key point, “*God*” is identified as the “*Father*”, not the Son!

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. “**Firstborn,**” indicates he had a beginning to his life, which indicates he was created, had an “**origin**” (**Micah 5:2 NRSV**), and is a proof the Trinity is not in Hebrews.

Hebrews 1:6 - “**Again, when he brings his First-born into the world, he says: Let all the angels of God pay him homage** [Greek, *proskyneo*]” (**NJB**). *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 said, “**You will worship the Father**” (**John 4:21**).

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**). Jesus is given great honor, but not worship. In fact, Jesus himself said that “**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**

Hebrews 1:9 - **"God, your God, has set you above your companions."** - God, the controller, made Jesus the focal point, but not equal. Jesus has "God" over him, as his "God", which eliminates Jesus from being "God".

Hebrews 1:8,10-12 NRSV - **"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.'"** 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" (1:3 NAB)**, this could not be the case. Since, **"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."

Hebrews 1:13 - **"Sit at my right hand until I make your enemies a footstool for your feet."** - In this quote from **Psalm 110:1**, God speaks to Jesus, and gives him the #2 position in the universe, but no equality. We notice that **"Yahweh declared to my Lord" (NJB)**. This unequivocal declaration could only be made by Almighty God, who has no equal, not even Jesus.

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)**. Notice

that *God* operates through the holy Spirit, and ‘distributes the gifts of the holy Spirit according to *his* will.’ Thus, there is no indication that the holy Spirit is a person. Without the holy Spirit being a person, the Trinity is not in 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, God 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 - “God, for whom and through whom everything exists.” (**NAB**). - Sounds like God is Almighty, doesn’t it? “Should make the pioneer of their salvation perfect through what he suffered.” (**Hebrews 2:10 NIV**)- God made Jesus perfect. “Pioneer” is Jesus, not God.

Hebrews 2:11 - “Jesus is not ashamed to call them brothers and sisters” - Jesus has brothers and sisters (**Matthew 25:40**), God has sons and daughters (**Galatians 3:26**), but does not have brothers and sisters.

Hebrews 2:12 - “My brothers and sisters,” - Jesus says it again, as the book quotes **Psalms 22:22**, thus emphasizing the point above.

Hebrews 2:13 - Quoting from **Isaiah 8:18** - “I, and the children God has given me.” - The Father’s children are given to the Son to be his brothers and sisters. Obviously, the Father is in control.

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. 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.

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*”. Who made him 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 obviously 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 serving God, cannot also be God.

Hebrews 2:18 - “He . . . suffered when he was tempted”. James 1:13 says “God cannot be tempted,” so the difference between the Father and the Son is made abundantly clear.

Hebrews 3:1 - “Jesus . . . our apostle and high priest”. Apostle and high priest do not describe God. “Apostle” means “one who is sent.” Jesus said that no “messenger” is “greater than the one who sent him” (John 13:17).

Hebrews 3:2 - “He was faithful to the one who appointed him, just as Moses was faithful”. - The greater (God) appoints the lesser (Jesus). “Just as Moses was faithful in all God’s house.” - Jesus was like Moses, faithful. Both Moses and Jesus were sent by the Father to lead his people.

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 God’s house,’ but ‘Jesus was faithful as

God's Son.' Fathers and Sons are entirely different individuals. Jesus is "*placed over God's house,*" not his own house, with *God* doing the placing, which is additional proof that Jesus is not Almighty God.

Hebrews 3:7 - "**Therefore, as the holy Spirit says, 'Oh, that today you would hear his voice' (NAB).** Trinitarians sometimes use this verse to 'prove' the holy Spirit is a person, in support of the Trinity doctrine. However, **Hebrews 4:4-7** indicates that God spoke through David, the writer of **Psalm 95**, which is quoted in **Hebrews 3:7-11**. Saying, "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**). Thus, **Hebrews 3:7** gives no evidence of anything about 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 - "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**). "Jesus, the Son of God." - Not 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**" - **James 1:13** says God cannot be tempted, thus Jesus cannot be 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'**" - Jesus was appointed by his Father. "God said to him, 'You are my Son.'" Could the difference between God and Jesus, Father and Son, be any clearer?

Hebrews 5:6 - "**You are a priest forever**". Almighty God appointed Jesus as priest. The superior appoints the lessor, which means

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. This verse demonstrates his complete dependence on his Father, and the utter lack of scriptural support for 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

Hebrews 5:8 - “**Son though he was, he learned obedience**” - If Jesus was God, he would know all things. 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 . . . “**from what he suffered**” - Jesus suffered on earth, God never was on earth, nor suffered.

Hebrews 5:9 - “**Once made perfect**” - this statement could not, and has not, ever been made about God.

Hebrews 5:10 - “**Was designated by God to be high priest**” - The superior, God, does the designating, and this is even after Jesus’ death and resurrection.

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 7:1-3 - “**Melchizedek . . . priest of God Most High . . . resembling the Son of God, he remains a priest forever**” - This “priest of God Most High,” does not resemble

God, but “the Son of God.”

Hebrews 7:17 - **“It is declared: ‘You are a priest forever, in the order of Melchizedek’** - Who declared this? Yahweh did. Who was Yahweh speaking to? . . . Himself? . . . No! . . . To Jesus.

Hebrews 7:21 - **“He became a priest with an oath when God said to him . . . ”** - Similar to above. It was God’s **“oath”** that made Jesus a priest.

Hebrews 7:22 - **“The very fact that it occurred with the swearing of an oath makes the covenant of which Jesus is the guarantee all the greater” (NJB)** - Jesus is God’s guarantee of a better covenant. God is the guarantor. Thus, a real distinction is made between God and Jesus.

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 - Jesus and God are separate, and not equal. Jesus is the intercessor, **“the mediator” (Hebrews 9:15)** to plead people’s case with God.

Hebrews 7:28 - **“The oath, which came after the law, appointed the Son, who has been made perfect forever”** - Whose **“oath”**? - God’s! — He “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”**. Just another powerful reason why the Trinity is not in Hebrews.

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”** - Jesus, the **“high priest”**, sat down at the right hand of God, the **“Majesty”**. Clear distinction here between Jesus and God, and no equality.

Hebrews 8:2 - “**who serves in the sanctuary**” - Jesus serves both God and humans as high priest, so he can't either of the parties he serves . . . “**the true tabernacle set up by the Lord, not by mere human beings**” - God set up the place where 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 mediator, or go-between, between Christians and God. The “mediator”, by definition, cannot be one of the two parties he mediates for. Therefore, the Trinity is logistically impossible, and, in fact, absurd.

Hebrews 9:11 - “**When Christ came as mediator**” - God never comes as high priest. “**He went through the greater and more perfect tabernacle**” - Why was he going ‘through the tabernacle’? - To get to 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 - “**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

Hebrews 9:14 - “**Christ . . . offered himself unblemished to God . . . so that we may serve the living God**” - The offerer of a sacrifice is always inferior, and subservient, to the God he offers it to.

Hebrews 9:15 - “**Christ is the mediator of a new covenant**” - 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. “**He has died as a ransom**”. Since “**God . . . will never die**” (**Habakkuk 1:12**), 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.

Hebrews 9:28 - **“Christ was sacrificed once”** - By whom? - Obviously, 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.

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, a powerful clue the Trinity is not in Hebrews.

Hebrews 10:10 - **“We have been made holy through the sacrifice of the body of Jesus Christ once for all”** - Christ, not God, was sacrificed, because **“God . . . will never die” (Habakkuk 1:12).**

Hebrews 10:12 - **“This one offered one sacrifice for sins, and took his seat forever at the right hand of God” (NAB).** Being “at the right hand of God” means Jesus is distinct from, submissive to, and not equal to, God. His sacrificial death also means he 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. **“A declaration of YHWH to my Lord: ‘Sit at my right hand, Until I make Your**

enemies Your footstool" (Psalm 110:1 LSV). Yahweh God will make Jesus' enemies his footstool. This lack of equality is good evidence the Trinity is not in Hebrews

Hebrews 10:19 - "Enter the Most Holy Place by the blood of Jesus" - Not the blood of God, since God is the one we enter to commune with.

Hebrews 10:20 - "Through the curtain, that is, his body." - Jesus' body is represented by the curtain in this word picture, not God's body, and God is pictured as being behind the curtain.

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 distinction made between God and Jesus.

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.

Hebrews 10:29 - "trampled the Son of God underfoot" - not "God the Son", an expression not used in the Bible. Without "God the Son", the Trinity is not in Hebrews.

Hebrews 11:3 - "the universe was formed at God's command" - not Jesus' command.

Hebrews 12:2 - "Jesus, the pioneer and perfecter of faith" - Pioneers blazed the way for others. This is true of Jesus, whose faith is in God. God himself needs no faith. **"For the joy set before him..."** - Who set this joy before him? - Obviously, God did. **"Sat down at the right hand of God."** - But obviously, he's not God, since he's at God's right hand.

Hebrews 12:22 - "You have come to God, the Judge of all," not Jesus.

Hebrews 12:24 - **“To Jesus the mediator of a new covenant.”** - Both God the Judge of all, and Jesus the mediator, have their roles to play, but they are not the same, nor are they equal.

Hebrews 12:28 - **“Worship God acceptably”** - not worship Jesus. Jesus said, **“the true worshippers will worship the Father” (John 4:23 NIV).**

Hebrews 13:7 - **“Who spoke the word of God to you”** - not the word of Jesus.

Hebrews 13:8 - **“Jesus Christ is the same yesterday and today and forever.”** That is, “the Son of God”, who is “Mighty God” (**Isaiah 9:6**), but not **“God Almighty” (Genesis 17:1 NIV).**

Hebrews 13:12 - **“Jesus also suffered outside the city.”** - Like the animals sacrificed under the Old Covenant, Jesus died as a sacrifice for our sins. This could not be said of God.

Hebrews 13:15 - **“Through Jesus, therefore, let us continually offer to God a sacrifice of praise.”** - Jesus is the way to God, but obviously is not 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 resurrected Jesus. These two are not equal. The greater resurrected the lesser.

Hebrews 13:21 - **“May he work in us what is pleasing to him, through Jesus Christ.”** - Christians are God’s work, done through Jesus. God and Jesus are separate.

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