

The Trinity Delusion

An exposé of the doctrine of the Trinity

Hebrews 1:10

And about the angels **He** says, "Who makes His angels spirits, and His ministers a flame of fire."

The Trinitarian Claim

Trinitarians claim God the Father is the speaker at Hebrews 1:10 and referring to the Son as the Creator. Trinitarians begin by presuming God is the speaker in verse 7, and then this claim is then carried into verse 8 and verse 10 where Trinitarians claim God the Father is still the speaker and He is addressing the Son. Some translations, such as the NIV, even go as far as inserting "He says" or "God says" into the text at verse 8 and verse 10. The Trinitarian claim at verse 10 rests completely upon this false claim.

The Claim vs. The Facts

The Scriptural facts show God the Father is not the speaker at Hebrews 1:10 but the writer is referring to God the Father as the Creator.

The Problems with the Claim

1. An Assumption By Design

The Trinitarian must assume that God the Father is speaking to the Son and referring to him as the Lord Creator. Without substantiating this presumption this is the practice of *eisegesis* - reading a notion into the text which is not expressed by the text itself.

2. Psalm 102

Hebrews 1:10-12 is a quotation from Psalm 102:25-27. The Trinitarian claim is shown to be obviously false when it is realized they are

interpreting **the speaker** at Hebrews 1:10 to be God the Father speaking to God the Son. However, if we just go back and actually read Psalm 102, it is clearly evident that God is **not** the speaker of these words; the Psalmist is the speaker and he is speaking to God and about God. As you read the following, keep in mind that Trinitarians are claiming that this is God the Father speaking to God the Son.

¹**Hear my prayer, O LORD!**

And let my cry for help come to
You...

[The Father is pleading to the Son to
hear His prayer?]

Do not hide Your face from me in the
day of my distress;
Incline Your ear to me;
In the day when I call answer me
quickly.

For my days have been consumed in
smoke,

And **my bones** have been scorched
like a hearth.

4 My heart has been smitten like grass
and has withered away,

Indeed, I forget to eat my bread.

5 Because of the loudness of my
groaning

My bones cling to my flesh.

[The Father's bones are clinging to
His flesh?]

6 I resemble a pelican of the
wilderness;

I have become like an owl of the
waste places.

7 I lie awake,

I have become like a lonely bird on a
housetop.

8 My enemies have reproached me all
day long;

Those who deride me have used my
name as a curse.

9 For I have eaten ashes like bread
And mingled my drink with weeping

10 Because of **Your indignation and
Your wrath,**

[The Father is suffering due to the
Son's wrath?]

For You have lifted me up and cast
me away.
11 My days are like a lengthened
shadow,
And I wither away like grass.
You, O Lord, abide forever,
And Your name to all generations.
You will arise and have compassion
on Zion;
For it is time to be gracious to her,
For the appointed time has come.
Surely Your servants find pleasure in
her stones
And feel pity for her dust.
So the nations will fear the name of
the LORD
And all the kings of the earth Your
glory.
For the LORD has built up Zion;
He has appeared in His glory.
He has regarded the prayer of the
destitute
And has not despised their prayer.
This will be written for the generation
to come,
That a people yet to be created may
praise the LORD.
For He looked down from His holy
height;
From heaven the Lord gazed upon the
earth,
To hear the groaning of the prisoner,
To set free those who were doomed to
death,
That men may tell of the name of the
LORD in Zion
And His praise in Jerusalem,
When the peoples are gathered
together,
And the kingdoms, to serve the
LORD.
He has weakened my strength in the
way;
He has shortened my days.
I say, "**O my God**, do not take me
away in the midst of my days,

[The Son is the Father's God?
Bizarre]

*Your years are throughout all
generations.
Of old You founded the earth,*

*And the heavens are the work of Your hands.
 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.
 But You are the same,
 And Your years will not come to an end.
 The children of Your servants will
 continue,
 And their descendants will be
 established before You."*

So is the Father speaking to the Son at Psalm 102? Consider the ludicrousity of such a suggestion. The Father confessed His son to be His God? "O **my** God." Absurd.

The Hebrews writer is actually quoting the Septuagint (LXX) translation of Psalm 102, a Greek translation of the text. And when we review that version of the Psalm, it doesn't get any better for the Trinitarian. In the LXX, they have the Father addressing the son as Lord and praying to him, the Father refers to his flesh and bones, the Father was dashed down by the wrath of the son. It's just simply absurd.

Hear my prayer, O Lord, and let my cry come to thee..... By reason of the voice of my groaning, **my bone has cleaved to my flesh....** I have eaten ashes as it were bread, and mingled my drink with weeping;**because of thine anger and thy wrath:** for thou hast lifted me up, **and dashed me down....** In the beginning **thou, O Lord...**
 Psalm 102 LXX

It is obvious to every reasonable person that the Psalmist is the speaker, not God, and he is saying these words to God and about God. The speaker is not God but a human being. The point here is that Psalm 102 shows us that God is not the speaker of these words but the Psalmist is the speaker, while the Trinitarian interpretation of Hebrews 1:10 necessarily claims God is the speaker of these words in direct contradiction to Psalm 102 itself. Not only so, the Trinitarian claim results in the Father referring to His son as His God. It's ridiculous.

3. The Trinitarian Blunder

The Trinitarian blunder is the result of a fatal assumption at Hebrews 1:7 where they assumed God is the speaker at Psalm 104:4 which is being quoted in verse 7. Having assumed God is the speaker at Hebrews 1:7, they presume God is the speaker at verses 8 to 9 and again at verses 10-12. Hence, **they require God to be the speaker in verse 7 for Him to be the speaker in verse 10.** However, we have seen God is not the speaker of Psalm 102 being quoted at Hebrews 1:10-12. And God is not the speaker in verse 7 either. Again, the Psalmist is the speaker and he is speaking to God and about God.

Bless the LORD, O my soul!
 O LORD **my God**, You are very
 great.
 You are clothed with splendor and
 majesty,
 Covering Yourself with light as with a
 cloak,
 Stretching out heaven like a tent
 curtain.
 He lays the beams of His upper
 chambers in the waters;
 He makes the clouds His chariot;
 He walks upon the wings of the wind;
He makes His angels spirits,
His ministers flaming fire.
 Psalm 104

First, please carefully notice something here. Trinitarians insist the Father is saying these words. If the Father is saying these words, the Father is acknowledging someone else as his God. It's ridiculous.

This problem begins in verse 7 where they translate the Greek verb *legei* as "**HE** says" and assume that God is the speaker of the two Psalms quoted in verses 6 and 7. And then they infer that verses 8 and 10 are to be read as if God is still the speaker (the Greek does not say "God says" or "He says" for either of these two verses). Hebrews 1:8 quotes Psalm 45. But a review of Psalm 45, Psalm 102, and Psalm 104, shows that God is not the speaker in **any** of these Psalms.

The Greek verb *legei* is often used to refer to what "He says" or "She says" or "It says" or what Scripture says or what the Law says. It does not

necessarily mean "HE says." Let the reader compare various translations of Romans 5:10; Ephesians 4:8; 5:14 and James 4:5-6 to see how translators sometimes translate *legei* as "He says" and sometimes as "it says" when the same verb refers to what Scripture says.

Moreover, when God IS indeed the speaker at Hebrews 1:5 and 1:13, the writer uses a different verb, the Greek verb *eipon*, and not *legei*. It is quite clear that the translation "HE says" at verse 7 is a pitiful translation blunder since makes it appear God is the speaker when a cursory examination of each the three Psalms quoted plainly shows that God is definitely **not** the speaker. And so Trinitarians are basing their entire interpretation of verse 10 on an obvious mistranslation of verse 6 and 7 resulting in a mistaken interpretation of Hebrews 1:10.

The NT writers would use the word *legei* when they wanted to refer to what Scripture or the Law says, what IT says. It is most likely that the Hebrews writer is referring to what **Scripture** says. At the very least, if we translate *legei* as "HE says," it is obvious that this necessarily refers to what **the Psalmist says**, not God, since we know that God is definitely not the speaker. The Psalmist has a God, not the Father!

3. The Antecedent to "He" at Verse 13

Verse 13 provides even further evidence of the Trinitarian blunder. The most natural antecedent for the pronoun "He" at verse 13 is "the Lord" of verse 10. Since the "He" in verse 13 is obviously the Father this means "the Lord" of verse 10 is also the Father.

(v.10) And, "**You, Lord**, did found the earth in the beginning....

(v.13) But to what angel has **HE** ever said, "Sit at my right hand till I make your enemies a stool for your feet"?

The "He" in verse 13 is obviously God **the Father** who instructs the Son to sit at his right hand. Therefore, it should be clear to anyone that the antecedent is the Lord of verse 10.

Analysis of the Facts

1. The Speaker: Assumptions & Blunders vs. The Facts

Trinitarians read Hebrews 1:10 as if the Father is speaking to the Son. They do this by first presuming the Father is speaking to the Son in verse 7 then read verses 8 through 12 as if the Father is still speaking. But as we have seen God is not the speaker of any of the Psalms quoted between Hebrews 1:7 and Hebrews 1:12.

2. The Writer's Arguments

The writer's point throughout the chapter is that Jesus is superior to the angels. In this chapter he contrasts Jesus and the angels several times.

1. When he had made purification for sins, he sat down at the right hand of the Majesty on high. v. 3

having become as much superior to angels as the name he has obtained is more excellent than theirs. v.4

2. For to what angel did God ever say? v. 5

Thou art my Son, today I have begotten thee"? Or again, "I will be to him a father, and he shall be to me a son"? v.5

3. And again, when he brings the first-born into the world. v.6

he says, "Let all God's angels worship him. v.6

4. And of the angels he says, "Who makes his angels winds, and his servants flames of fire. v.7

But of the Son, "Your throne *ho theos* to the age of the age. v. 8

5. And, "You Lord did found the earth
in the beginning, and the heavens are
the work of Your hands v. 10.

But to what angel has he
ever said.... v. 13

Let the reader observe what is happening here. In verse 7, the writer says something concerning God and His angels. In verses 8 and 9 he is contrasting this with what God does concerning the Son. In verse 10, he is starting a new argument. God is the Creator and everything is the works of His hand, but (v. 13) he has never set an angel at His right hand over all the works of His hands.

Trinitarians Shifting the Context

Verse 10-12, and verse 13, are to be read as a contrast argument. Essentially, what Trinitarians are attempting to do, is shift the passage (1:10-12) out of its context by severing it from verse 13 and attaching it to verses 8 and 9 and thereby shifting it to another context in the following manner:

But to the Son [God says].... God
your God has anointed you to be
above your fellows..... And "You
Lord in the beginning laid the
foundation of the earth."

However, the writer is making contrast arguments between Jesus and the angels, more specifically he is contrasting what God has done concerning angels versus what God has done concerning Jesus. Verses 8 through 12 are not to be read as one of these arguments. Verses 7 through 9 are to be read as a single argument and then verses 10 through 13 are to be read as another argument.

Argument 1: And of the angels he
says, "Who makes his angels winds,
and his servants flames of fire. v.7

But of the Son, "Your
throne *ho theos* to the age
of the age. v. 8

Argument 2: You **Lord** in the
beginning laid the foundation of the
earth....

But to which of the
angels has **He** ever
said..."

Notice how the contrast argument in verse 13 sounds very odd unless it is read in this manner. The word "He" requires an antecedent and that antecedent is obviously the Lord of verse 10.

4. *Kai* vs. *De*: The Writer's Method of Argumentation

The Hebrew's writer uses one word to **introduce** another "Jesus vs. the Angels" contrast argument and that is the word *kai* ("and"). However, when he wants to make the contrast he uses the word *de* ("but").

Carefully observe how the writer uses the word *kai* to introduce another argument and uses the word *de* to make the contrast between Jesus and the angels for each particular argument:

Writer's First Contrast Argument

For to which of the angels did He ever say,..... v. 5

The word "BUT" makes the contrast.

BUT (*de*) when He again brings the firstborn into the world....." v.6

Writer's Second Contrast Argument

The word "AND" introduces a NEW argument

AND (*kai*) of the angels it says (*legei*... v. 7

The word "BUT" makes the contrast.

BUT (*de*) of the Son, "Your throne *ho theos* to the age of the age. v.8

Writer's Third Contrast Argument

*And again, the word "AND"
introduces a NEW argument*

AND (*kai*), "You Lord, in the
beginning laid the foundation..... v.10

*The word "BUT" makes
the contrast.*

BUT (*de*) to which of the
angels did He ever say
v.13

When the writer's argument structure is honestly appreciated, it is also clear that the Greek conjunction *kai* is being used to introduce a new argument and the Greek word *de* is being used to mark the contrast.

5. The Work of Whose Hands?

There s even more to leave us no doubt who the Hebrews writer has in mind Hebrews 1:10. Notice what is said in verse 10:

You Lord in the beginning laid the
foundation of the earth
The Heavens are **the works of Your
hands....**
But to which of the angels did He
ever say, "Sit at My right hand until I
make your enemies your footstool?"
(1:10-13)

Now notice what he says immediately after this:

For God did not subject to angels the
world to come...
You have appointed him over **the
works of Your hands.**
You have placed all in subjection
under his feet (2:5-8).

The Father placed Jesus over the works of His hands, that is, the Father's hands. Hence, we know with certainty that it is the Father in view at verse 10. Observe carefully how the writer is reasserting the same message. In chapter one he refers to the works of God's hands and then (v.13) asks to which angel has God (the Father) ever asked to sit at His right hand. Jesus sits at the right hand of the Father. To sit at God's right hand is to have authority over all the works of God's hands (see

Matthew 28:18; Ephesians 1:20-21). Now observe how he says the same thing again in chapter 2. God placed all His creation under the risen Jesus' feet, **all the works of His hands**. Both passages are about God the Father giving Jesus authority over all the works of His hands.

1:10 **You Lord** in the beginning laid
the foundation of the earth. The
heavens are the **works of YOUR
hands**
2:8 You have appointed him (Jesus)
over **the works of YOUR hands**

It is abundantly clear who the writer had in mind in verse 10, the Father, and the works of the Father's hands, the Father who asked Jesus to sit at His right hand (v.13) thereby appointing Jesus over all the works of His hands.

Conclusion

The evidence shows us beyond any doubt that God is not the speaker of the three Psalms quoted at verse 7, verses 8-9, or verses 10-12. The writer uses the Greek verb *legei* at verse 7 which must either be translated as "it says" to refer to what Scriptures says, or if translated as "He says," these words must be interpreted as "the Psalmist says" since God is not the speaker of these words. Hebrews 1:10-12 is obviously intended to be contrasted to Hebrews 1:13, not an addendum to Hebrews 1:8-9. The writer's style is also to use *kai* ("and") to introduce a new argument and *de* ("but") to make the contrast. Hebrews 1:10-12 is not to be read as a unit with Hebrews 1:8-9 but to be read as a unit with verse 13. Moreover, we have several contrasts in this chapter between what God does for Jesus vs. what God does for the angels. In verse 13, we find that HE asks Jesus to sit at his right hand, something he has never asked an angel to do. Who is this HE but the Lord of verse 10? And that is very the point of Hebrews 1:10-12, that is, in all the history of creation, from beginning to end, God the Father has never ever asked, and never will ask, an angel to sit at His right hand. The heavens are the works of the Father's hands and He has not appointed an angel (see 2:5) over His works by seating an angel at His right hand. He has appointed a man, the son of man, Jesus, over all the works of His hands by seating Jesus at His right hand crowning him with

glory and honor. The writer's words at verses 2:5-8 leave absolutely no doubt who he had in mind at verse 1:10-12. The Father in the beginning laid the foundation of the earth; the heavens are "the works of His hands" (v. 1:10) and He has now appointed Jesus over these "works of His hands" (2:7).

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