

The Trinity Delusion

An exposé of the doctrine of the Trinity

Hebrews 1:7

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 in this passage. 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. Here, Trinitarians claim that the Father is addressing the Son as "Lord" and describing the Son as the Creator.

The Claim vs. The Facts

The Trinitarian claim that the Father speaks to the Son in verse 10 rests entirely upon interpreting the Father to be the speaker in verse 7. However, the Scriptural facts show God the Father is not the speaker in verse 6 or verse 7. This means Trinitarians have absolutely no basis for claiming the Father is the implied speaker in verses 8 through 12 thereby demonstrating that their claim concerning verse 10 is certainly false.

The Problems with the Claim

1. *Legei*

Our first clue that something might be terribly wrong, is that Trinitarians interpret God the Father to be the speaker in verses 6 and 7 but in both verses God would be speaking about Himself in the third person:

And again when He brings the firstborn into the world, **He** says, "Let all **God's** angels bow down to him."

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

But if God is the speaker, we would expect the following:

And again when He brings the firstborn into the world, **He** says, "Let all **MY** angels bow down to him."

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

While God does refer to Himself in third person in Scripture, the reader should realize that it would be a very unusual coincidence to be quoting two separate verses where He is doing such a thing.

The first problem with the Trinitarian claim involves the Greek word *legei*, a form of the verb *legō*. The Greek word which is commonly translated as "HE says" in verses 6 and 7 is *legei*. But *legei* is used in the New Testament Scriptures to refer to what "He says," or "She says," or "It says," that is, what the "the Scripture says," or "the Law says." However, Trinitarians disregard these facts.

2. Psalm 104

Hebrews 1:7 is a quotation of Psalm 104:4. The problem with the Trinitarian interpretation of Hebrews 1:7 is that God the Father is **not** the speaker in Psalm 104. The Psalmist is the speaker and he is speaking about God and to 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.

Clearly, God the Father is not the speaker in this passage. The Psalmist is the speaker. The Psalmist is the speaker throughout the entire 104th Psalm.

Hebrews 1:7 quotes Psalm 104:4. If God is not the speaker at Psalm 104:4 then God is not the speaker at Hebrews 1:7 either. Since God is not the speaker of the Psalm quoted at Hebrews 1:7, it is extremely misleading for Trinitarians to translate the verse in order to make it appear that God the Father is the speaker.

Analysis of the Facts

In verse 1, we learn that God speaks through His prophets. David the Psalmist was a prophet (Acts 2:29-30). But God is not always speaking when his prophets speak. Sometimes, the speaker is speaking to God and about God. For example, God is not the speaker at Isaiah 6:1-7; the prophet Isaiah is the speaker and he is speaking about God who is someone else. We can see this clearly because he is referring to himself. However, at Isaiah 42:1-4, God is the speaker and He is speaking through his prophet Isaiah. We can see this clearly because God is referring to Himself. In the same way, God is the speaker at Psalm 95:9-11 through his prophet David (see Hebrews 3:7-11; 4:7). God is referring to Himself in this passage so we know He is the speaker. However, at Psalm 104, it is clear that God is not the speaker and He is not speaking through His prophet. Rather, the Psalmist is speaking to God and about God. God is someone else and the Psalmist is the speaker.

God is clearly not the speaker at Psalm 104:4 which is quoted at Hebrews 1:7. Some translations have "He says" or "God says" at Hebrews 1:8 but this is not in the Greek text. And God is not the speaker in Psalm 45 which is quoted at Hebrews 1:8-9.

Moreover, the Psalmist is not speaking to God or about God in Psalm 45; he is speaking to and about the Davidic King of Israel. God is also is not the speaker at Psalm 102 which is quote at Hebrews 1:10-12. Yet, Trinitarians have twisted the facts and they have God as the speaker in all three instances. In each case, the Psalmist is the speaker.

It is not necessary to translate *legei* as "He says." Translators have routinely translated this word as "it says" when the Bible is referring to what Scripture says or the Law says. At the very least Trinitarians need to stop misleading people into believing that God is the speaker at Hebrews 1:7 and Hebrews 1:8-9 and Hebrews 1:10-12 because He isn't. A simple review of each of these Psalms makes this abundantly clear. And if Trinitarians want to translate *legei* as "HE says," they need to also make it clear that this "HE" is not God but the Psalmist, that is, if they actually want to be honest with others.

Conclusion

The Trinitarian interpretation/translation of Hebrews 1:7 is plainly wrong. God is not the speaker of Psalm 104:4; the Psalmist is the speaker and speaking about God, his God. Hence, it is wrong to make God the speaker of an Old Testament quotation where God is not the speaker. The Hebrews writer is not citing what God says but what Scripture says, or at the very least, what the Psalmist says. Hence, Trinitarians have no basis whatsoever for supposing God is the speaker at Hebrews 1:8 or for claiming God is the speaker at Hebrews 1:10. Therefore, their claims concerning Hebrews 1:10 completely collapse when it is realized God is not the speaker at Hebrews 1:7 or Hebrews 1:8-9.

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