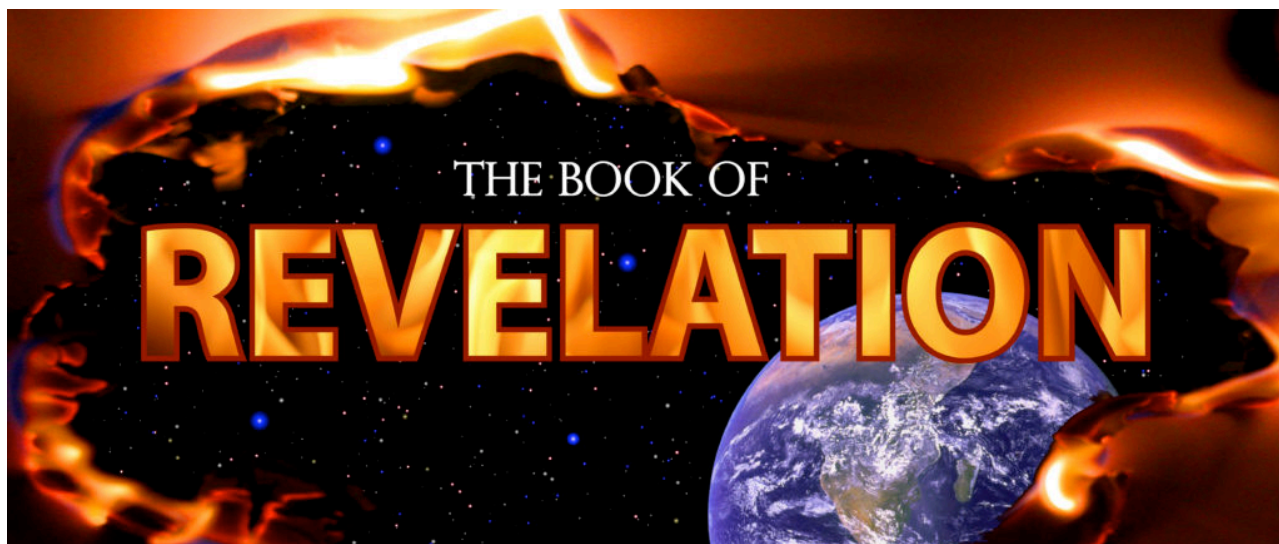


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Revelation, predicts the future for the Church and humankind. The Trinity doctrine is said to be the main doctrine of Christianity, so we would expect to find the Trinity in Revelation, if the doctrine is true. The very first verse of the Book of Revelation gives us a clue as to the answer to the question of whether the Trinity doctrine is in Revelation:

“The revelation from Jesus Christ, WHICH GOD GAVE HIM to show his servants what must soon take place” (Revelation 1:1 NIV). [Emphasis ours].

If Jesus was Almighty God, as Trinitarians claim, he would not have to be given the Revelation by God—he would already have it—and know it!

“Grace and peace to you from the one who is, who always was, and who is still to come; from the sevenfold Spirit before his throne” (Revelation 1:4 NLT). Almighty God is the one “who always was”, and the holy Spirit is “the sevenfold Spirit before his throne”. The holy Spirit is obviously not on the throne, so it can’t be God. Additionally, the term “sevenfold”, or “seven spirits”, as most translations render it, gives strong evidence that the holy Spirit cannot be a person.

“And from Jesus Christ, who is the faithful witness, the first born from the dead . .

. and has freed us from our sins by his blood” (Revelation 1:5 NIV). Jesus cannot be Almighty God because he died, and Almighty God **“never dies” (Habakkuk 1:12 NJB).** So, while Jesus was dead, his Father, Almighty God, remained alive. There are no other options, God the Father had to be alive in order to be able to resurrect his Son, Jesus. And thus we read: **“God resurrected this Jesus” (Acts 2:32 HCSB).**

“And has made us to be a kingdom and priests to serve his God and Father” (Revelation 1:6 NIV). Jesus is described as having **“his God and Father”**. Therefore, he cannot be equal to God the Father. In fact, God is said to be someone other than “Jesus Christ.” In just these opening few verses of Revelation, we have very powerful evidence that the Trinity doctrine is false!

“I am the Alpha and the Omega,’ says the Lord God, ‘who is and who was and who is to come, the Almighty’” (Revelation 1:8 NASB).

The still very popular KJV translation omits the word “God” from Revelation 1:8. The four expressions, or titles, **“the Alpha and the Omega”, “the Lord God”, “who is and who was and who is to come”,** and **“the Almighty”** apply exclusively to God the Father of Jesus Christ. Trinitarians assert that Revelation 1:8 applies to Jesus Christ, but these facts exclude that possibility. The title “the beginning and the end” (Revelation 1:8) is added to the KJV text, so Trinitarians try to claim that makes Jesus to be Almighty God. That claim doesn’t carry any weight since that expression doesn’t appear in the earliest and best Greek manuscripts.

“I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades”—Revelation 1:17,18

Trinitarians assert that because Jesus has the title **“the first and the last”**, that means Jesus is Almighty God, who also has this same title (Isaiah 44:6). However, Kings Artaxerxes and Nebuchadnezzar are called by the titles **“king of kings” (Ezra 7:12; Daniel 2:37)**, just

as Jesus is also (**Revelation 17:14;19:16**). Obviously, these two kings are not Jesus Christ, even though the three share the title **“king of kings”**. Jesus and his Father share some titles, such as **“Lord”, “Savior”**. Humans are also referred to as saviors in the Bible, but they are obviously neither God nor Christ (**Judges 3:9,15; Nehemiah 9:27; Obadiah 21, all NAB**). **“What God was, the Word was” (John 1:1 REB)**. Jesus is very much like his Father, but that does not mean that Jesus is Almighty, or is Yahweh, or is equal to his Father, as Trinitarians try to assert.

The fact that Jesus said **“I was dead”** is very powerful evidence against the Trinitarian claim that Jesus is “eternal”, because **“LORD [Yahweh], are you not from everlasting? My God, my Holy One, you will never die” (Habakkuk 1:12 NIV)**. **Revelation 2:8** says **“I died and came to life again” (NIV)**. Yes, Jesus is **“alive forevermore” (Revelation 1:18 ESV)** now, that is, he will never die again, but the Biblical fact remains that **“Christ died for our sins” (1 Corinthians 15:3)**, and God cannot die. As far as the Bible is concerned, there is no such thing as any so-called “dual nature” of Christ, whereby the supposed human part of Christ died, but his God part remained alive. That notion is Trinitarian fiction. We find no evidence of the Trinity doctrine in Revelation.

“These are the words of the Son of God” (Revelation 2:18 NIV), not ‘God the Son,’ a Trinitarian term that is never used in the Bible.

“I myself have received authority from my Father” (Revelation 2:27 ESV). Jesus admits that his authority comes from his Father, who is the ultimate authority. If Jesus was God Almighty, as Trinitarians claim, he would not have to be given authority. He would already have it.

“The words of the Amen, the Faithful and true witness, the beginning of God’s creation” (Revelation 3:14 ESV). This means that Jesus was created. Yes, Jesus is **“the firstborn of all creation” (Colossians 1:15 ESV)**, or **“of every creature” (KJV)**. God created Jesus, so Jesus is a creature, and cannot be God.

When we honestly and objectively consider Revelation, we see that the Trinity doctrine not only finds no support, but also that the doctrine's assertions are completely debunked by the Scriptures themselves.

Trinitarians claim that God, Jesus, and the Holy Spirit are all three equals persons within a supposed "Godhead". But, the scriptures prove otherwise.

"Instantly, I came under the Spirit's power. I saw a throne in heaven and someone was sitting on it"—Revelation 4:2 GWT

This verse shows us that the Holy Spirit is not a person, but God's power, as John comes under its influence. As will be shown in this vision, God is sitting on the throne.

"In front of the throne, seven lamps ["the sevenfold Spirit"-margin] were blazing. These are the seven spirits ["the sevenfold Spirit"-margin] of God"—Revelation 4:5 NIV

The NIV marginal readings, in brackets here, are very helpful in identifying "the seven spirits" as "the sevenfold Spirit", that is, the Holy Spirit. "Sevenfold" helps us to understand that the spirit is perfectly complete, fully equipped for its work of accomplishing God's work. However, there is no indication of personhood.

"Around the throne, there were four living creatures . . . Day and night they never stop saying: 'Holy, holy, holy is the Lord God Almighty . . . ' Whenever the four living creatures give glory, honor and thanks to him who sits on the throne . . . the twenty-four elders fall down before him who sits on the throne and worship him who lives forever and ever . . . and say: 'You are worthy, our Lord

and our God, to receive glory and honor and power, for you created all things, and by your will they were created’”—Revelation 4:6,8-11 NIV

“The Lord God Almighty . . . sits on the throne” and is the one who is worshipped, because he “created all things”. No Triune God is mentioned, or even implied, here or in the book of Revelation.

“I saw a Lamb, looking as if it had been slain, standing at the center of the throne . . . had seven horns and seven eyes, which are the seven spirits [“the sevenfold spirit”—margin] of God sent out into all the earth”—Revelation 5:6 NIV

Jesus Christ is the once-slain “Lamb” (John 1:29; Revelation 1:17,18), and submissively, as predicted over 700 years in advance:

“He was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth”—Isaiah 53:7 NIV

The “seven horns” represent the tremendous power and authority that he has been entrusted with by Almighty God (Matthew 28:18; Philippians 2:9,10), and “the seven spirits” represent the fact that he has also been entrusted with the control of the Holy Spirit (Acts 2:33; Romans 8:2; Galatians 4:6; Philippians 1:19).

While Jesus now has such power and authority, he is not equal to “the Lord God Almighty”. Jesus use of the holy spirit shows that it is not a person.

“With your blood you purchased for God persons from every tribe and language and people and nation. You have made them to be a

kingdom and priests to serve our God”—Revelation 5:9,10 NIV

Jesus **“purchased for God persons . . . to serve our God.”** We could say that Jesus serves as God’s purchasing agent, if you will, to obtain people that are willing to serve God, and he gives assistance to that end. It is thus very clear that **“the Lord God Almighty”** is the one who is supreme, and Jesus is his agent!

“To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever”—Revelation 5:13 NIV

“Him who sits on the throne” is **“the Lord God Almighty”** who **“created all things” (Revelation 4:2,9-11 NIV)**. **“The Lamb who was slain”** is identified in the Bible as being **“Jesus” (Revelation 5:12 NIV; John 1:29 NIV)**.

Revelation 5:14 says that **“the elders fell down and worshipped”**, and Trinitarians sometimes claim that they worshipped Jesus. However, in **Revelation**, **“the elders . . . worshipped God, who was seated on the throne”**, not Jesus Christ, **“the Lamb, who was slain” (Revelation 19:4; 5:12)**.

This review of **Revelation 4-5** gives us powerful evidence that Jesus Christ is not Almighty God, not is there any Triune God, or Trinity, in the book of Revelation.

Revelation and the gospel of John are two of the most devastating books in the Bible to the false doctrine of the Trinity. Notice who is the one that Christians, in the word

picture in Revelation 6:9-11 , who have been executed for their faith, are said to pray to:

“How long, Sovereign Lord . . . “—Revelation 6:10 NIV

They pray to “the Sovereign Lord,” not to “the Lamb,” Jesus Christ, nor to the holy Spirit.

“Fall over us and hide us from the face of him who sits on the throne and from the wrath of the Lamb. For the great day of their wrath has come”—Revelation 6:16,17 NIV

“Him who sits on the throne” is **“God, who was seated on the throne” (Revelation 19:4 NIV)**. **“The Lamb”** is **“Jesus” “who was slain” (John 1:29; Revelation 7:12)**. Jesus is obviously not sitting on the throne, and God has never been “slain” (Numbers 23:19). They are here presented as two entirely separate and distinct individuals. The holy Spirit isn’t even mentioned here.

“Salvation belongs to our God, who sits on the throne, and to the Lamb”—Revelation 7:10 NIV

Once again, “God” is portrayed as sitting on the throne, and “the Lamb”, Jesus Christ, is not portrayed as sitting on the throne, and is shown to be an entirely separate and distinct individual, and the holy Spirit isn’t even

mentioned.

“All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshipped God”—Revelation 4:11 NIV

Here we notice that **“God”** is the one who is **“worshipped”**, and not the Lamb, Jesus Christ, nor any Trinity.

“They are before the throne of God and serve him day and night in his temple; and he who sits on the throne [God] will shelter them with his presence. For the Lamb at the center of the throne will be their shepherd; ‘he will lead them to springs of living water.’ ‘And God will wipe away every tear from their eyes.’”—Revelation 7:15,17 NIV

“God” and **“the Lamb”**, Jesus Christ, are, here, once again, shown to be two entirely separate and distinct individuals, without any mention of the holy Spirit, or any Trinity, in the book of Revelation.

When we carefully examine what the scriptures have to tell us about this issue, the truth becomes very clear that the Trinity doctrine is not found in the scriptures, not in Revelation chapters 11-16, nor in any other part of the Bible.

“The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign forever and ever . . . We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and begun to reign”—Revelation 11:15,17 NIV

“Our Lord” is the **“Lord God Almighty, the One who is and who was”**, who rules through **“his Messiah”**, Jesus Christ. These verses plainly show that the Almighty is the one in control and is superior over Jesus Christ, and that they are **“two”** separate and distinct individuals (**John 8:17,18**). Also, if the holy spirit was really a person, and part of a Trinity, why is not mentioned in this context?

“Now have come the salvation and the power and the kingdom of our God, and the authority of his Messiah”—Revelation 12:10 NIV

” . . . those who keep God’s commands and hold fast their testimony about Jesus”—Revelation 12:17 NIV

These verses also make clear that **“God”** and **“his Messiah”**, **“Jesus”**, are **“two”** entirely separate and distinct individuals (**John 8:17,18**). The holy spirit’s absence here is evidence that it is not a person, nor is it part of a Trinity.

“There before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father’s name written on their foreheads . . . They were purchased from among mankind and offered as first fruits to God and the Lamb”—Revelation 14:1,4 NIV

Here we also see the distinction between **“the Lamb”**, who is Jesus Christ, and **“God”**, who is his **“Father”**. And, once again, there is no mention of the holy spirit, providing further evidence the holy Spirit is not a person, and there is no Trinity in Revelation.

“He said in a loud voice, ‘Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water’”—Revelation 14:7 NIV

This verse commands the **“fear”** and **“worship”** of **“God”**, not Jesus Christ, not the holy Spirit, and not any Trinity.

“Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the nations. Who will not fear you, Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed”—Revelation 15:3,4 NIV

In these verses, it is once again emphasized that the **“Lord God Almighty”** is THE one to be feared and worshipped, not Jesus Christ, not the holy Spirit, and not any Trinity.

“You are just in these judgments, O Holy One, you who are and who were . . . Yes, Lord God Almighty, true and just are your judgments”-Revelation 16:5-7 NIV

“O Holy One” and **“you who are and who were”**, describe the **“Lord God Almighty” (Revelation 15:3,4; 1:8)**, the one who is the ultimate judge of all **(Revelation 19:2; Acts 17:31; John 5:22)**.

Thus, Revelation chapters 11-16 not only give no support whatsoever to any Trinity doctrine, these chapters in Revelation provide much contradictory evidence against the Trinity doctrine.

Let's look at the evidence to see if the Trinity doctrine is in Revelation chapters 17-22. The word “trinity” is never mentioned, just as it is never mentioned anywhere else in the Bible. So, let's examine the evidence that we do find in these chapters, and see where it leads us regarding the issue of whether the Trinity doctrine is in Revelation!

“The Lamb will triumph over them because he is Lord of lords and King of kings”—Revelation 17:14 NIV

. Trinitarians claim that Jesus’ titles here, **“Lord of lords and King of kings,”** mean that he is Almighty God, because Almighty God also has these same titles. However, their claim is undercut by scriptural evidence from **Ezra 7:12** where **“Artaxerxes”** is identified as **“king of kings” (NIV)**, and by **Daniel 2:37** where **“Nebuchadnezzar” (Daniel 2:1)**, is also identified as **“the king of kings” (NIV)**. Even more powerfully, **“the Lamb”**, who is Jesus Christ, is identified as **“the Lord of lords and King of kings”(NIV)**. The **“Lamb”** was **“slain” (Revelation 5:6 NIV)**, and Jesus said he **“was dead” (Revelation 1:18 NIV)**. Since the Scriptures tell us that **“God . . . will never die” (Habakkuk 1:12 NIV)**, Jesus Christ cannot be Almighty God!

“After this I heard what sounded like the roar of a great multitude in heaven shouting: ‘Hallelujah! Salvation and glory and power

belong to our God . . . ‘ And again they shouted: ‘Hallelujah! . . . ‘ The twenty-four elders and the four living creatures fell down and worshipped God, who was seated on the throne. And they cried: ‘Amen, Hallelujah!’ . . . Then a voice came from the throne, saying: ‘Praise our God . . . ‘ Then I heard what sounded like a great multitude . . . shouting: ‘Hallelujah! For the Lord God Almighty reigns’”—Revelation 19:1,3-6

NIV. In these verses **“Hallelujah”** [which means **“praise Yahweh”** (HCSB margin) is shouted four times, and **“Praise our God”** is declared once. The **“great multitude”** also shouts the reasons for doing this as being: **“Salvation and glory and power belong to our God”**, and **“For the Lord God Almighty reigns”**. All this weighs heavily against any Trinitarian concepts, as **“the Lord God Almighty”** is identified as being **“Yahweh” “our God”**, and not Jesus Christ, nor the holy spirit, nor any Trinity.

“I am a fellow servant of yours and of your brothers who bear witness to Jesus. Worship God. Witness to Jesus is the spirit of prophecy”—Revelation 19:10 NAB. Jesus is here identified as being someone other than the **“God”** who is to be worshipped. **“The one who alone is God” (John 5:44 NRSV)** is the only one who should be worshipped.

“His name is the Word of God . . . He treads the winepress of the fury of the wrath of God Almighty” (Revelation 19:13,15 NIV). **“The Word of God”** is Jesus Christ (**John 1:1,14; 1 John 1:1**), who **“treads the winepress . . . of God Almighty”**, so he is obviously not **“God Almighty”**.

“They are priests of God and of Christ and will reign with him for a thousand years” (Revelation 20:6 NIV). The phrase **“of God and of Christ”** plainly indicates that they are **“two”** separate and distinct individuals, and not part of any Trinity (**John 8:17,18**).

“He who was seated on the throne

said . . . ‘I am the Alpha and the Omega, the Beginning and the End . . . Those who are victorious will inherit all this and I will be their God and they will be my children’—Revelation 21:5-7 NIV

“The Lord God Almighty and the Lamb are its temple . . . the glory of God gives it light and and the Lamb is its light”—Revelation 21:22,23. In these verses **“The Lord God Almighty and the Lamb”** are clearly portrayed as **“two”** (**John 8:17,18**) entirely separate and distinct individuals. Trinitarians claim that God, Jesus and the holy Spirit are all three individually “Almighty.” However, the “Almighty” is said to be “the Lord God,” and not “the Lamb,” Jesus Christ.

“Him who sits on the throne” (**Revelation 21:5**) is said to be **“our Lord and God”** who **“created all things”** in **Revelation 4:9-11 NIV**. **“God, who was seated on the throne”** is the one who is **“worshipped”** in Revelation (**Revelation 19:4 NIV**), not **“the Lamb”**, Jesus

Christ (**Revelation 19:7 NIV**). Although Trinitarians claim that **“the Alpha and the Omega”** is Jesus Christ, this assertion is undermined by fact that **“the Alpha and the Omega,”** Almighty God, has **“children”** (**Galatians 3:26 NIV**), and no **“brothers and sisters”** (**Matthew 25:40 NIV; Hebrews 2:12 NIV**). In contrast, Jesus Christ is said to have **“brothers and sisters”** (**Matthew 25:40 NIV; Hebrews 2:12 NIV**), but no **“children”** (**Galatians 3:26 NIV; Hebrews 2:12 NIV**). For this reason alone, Jesus Christ cannot be **“the Alpha and the Omega.”**

“I am the Alpha and the Omega, the First and the Last, the Beginning and the End”—Revelation 22:13 NIV. The same Bible principles applied above to **Revelation 21:5-7** in reference to **“the Alpha and the Omega”** also apply here in **Revelation 22:13**. Likewise, the same Bible principles applied above to **Revelation 17:14** in reference to the **“Lord of lords and King of kings”** also apply to **“the First and Last, the Beginning and the End”**. Thus,

there is more than abundant proof that these terms do not support any aspects of the Trinity doctrine.

“The Spirit and the Bride say, ‘Come!’”—Revelation 22:17 NJB

Trinitarians often claim that when the Bible refers to the holy Spirit speaking, it does so in a literal way, thus “proving” the holy Spirit is a person. But they usually don’t do that with this verse, because “the Bride,” the church, is also said to speak. Obviously, the church is not literal person, and neither is the holy Spirit.

After analyzing the entire book of Revelation, we find no evidence of the Trinity doctrine. Rather, what we actually find in Revelation is much evidence proving the Trinity to be a false doctrine.