

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, and God, Jesus, and the holy Spirit are never mentioned in the same verse or even in the same context, in these chapters. So, let's examine the evidence that we do find in these chapters, and see where it leads us!

**"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 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.