

GODHEAD COURSE

MONOTHIESM ACCORDING TO THE BOOK OF REVELATION

Considering Revelation, the last book of the Bible, can a person find monotheism? If so, is it a triune or a singular monotheistic God?

*“The Revelation of **Jesus** Christ, which **God** gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:” Revelation 1:1*

God gave this revelation to Jesus. To whom is the term “God” referring?

If God gave something to Jesus, the identity of God *cannot include* Jesus. It must be a different individual, whom the following verses clearly identify as His Father.

*“And from **Jesus** Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto **God and his Father**; to him be glory and dominion for ever and ever. Amen.” Revelation 1:5, 6*

Not only does the book of Revelation confirm that God is the Father of Jesus, but it also confirms that the Father is the God of Jesus:

*“Him that overcometh will **I** make a pillar in the temple of **my God**, and he shall go no more out: and **I** will write upon him the name of **my God**, and the name of the city of **my God**, which is new Jerusalem, which cometh down out of heaven from **my God**: and **I** will write upon him my new name.” Revelation 3:12*

This is consistent with the O.T., the gospels, the writings of the Apostles, and the words of Jesus.

Consider chapter 4:

“And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. ³ And he that sat was to look upon like a jasper and a sardine stone...” Revelation 4:2-3

*“And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, **Lord God Almighty**, which was, and is, and is to come.*

*And when those beasts give glory and honour and thanks to **him that sat on the throne**, who liveth for ever and ever,*

*The four and twenty elders fall down before **him that sat on the throne**, and worship **him** that liveth for ever and ever, and cast their crowns before the throne, saying,*

***Thou** art worthy, O Lord, to receive glory and honour and power: for **thou** hast created all things, and for **thy** pleasure they are and were created.” Revelation 4:8-11*

John saw “One” sitting on the throne who is called: “*Lord God Almighty.*” Revelation 4:8 He is worshiped by the 4 beasts and the 24 elders.

Side Note: When the angels cry “holy, holy, holy” they *DO NOT* say it three times because of a trinity. No, the context tells us exactly why they say it three times:

*“... Holy, holy, holy, Lord God Almighty, which **was**, and **is**, and **is to come.**”*

Revelation 4:8

God is Holy in **the past**, Holy in **the present**, and Holy in **the future**. There is only “One” sitting on the throne:

*“And I saw in the right hand of **him** that sat on the throne a book written within and on the backside, sealed with seven seals.” Revelation 5:1*

The Lord God Almighty who John saw sitting on the throne, had a book in His hand.

A few verses later, in Revelation 5:6, another individual entered the scene. John saw One like a slain lamb, standing in the midst of the throne of God and the 24 elders:

*“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a **Lamb** as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”*

*“And **he** came and took the book out of the right hand of **him that sat upon the throne**.” Revelation 5:6-7*

No one would deny that the one symbolized by “*the lamb slain*” is Jesus Christ. This means the “One” sitting on the throne in heaven, and worshiped as the One God of the Bible is the Father.

This vision bears close resemblance to the vision of Daniel 7:

*“I beheld till the thrones were cast down, and the **Ancient of days did sit**, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. ...*

*I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven**, and came to the **Ancient of days**, and they brought him near before him.” Daniel 7:9, 13*

Both visions reveal two Beings involved in the work of redemption and judgment. One of the two Beings is referred to as “*the Ancient of Days*” or “*the Lord God Almighty*.” In both visions, only One was seated on the throne and worshiped as the God of heaven. Both visions present God the Father as the One God of heaven and Earth.

Further in chapter 7:

*“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the **throne**, and before the **Lamb**, clothed with white robes, and palms in their hands;*

*And cried with a loud voice, saying, **Salvation to our God** which sitteth upon the throne, **and** unto the **Lamb**.*

*And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped **God**,*

*Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be **unto our God for ever and ever**. Amen.” Revelation 7:9-12*

Notice what the great multitude said:

*“Salvation to our **God** which sitteth upon the throne, and unto the **Lamb**.” Revelation 7:10*

All the redeemed in heaven know who their God is that sits upon the throne.

They understand that the Father is their God, and that His Son is the Lamb. The Father is the “God” the angels worshiped and adored in verses 11 & 12.

Continuing:

*“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of **God** and of **Christ**, and shall reign with him a thousand years.” Revelation 20:6 “And I saw no temple therein: for the **Lord God Almighty** and the **Lamb** are the temple of it.” Revelation 21:22*

*“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of **God** and of the **Lamb**. ...And there shall be no more curse: but the throne of **God** and of the **Lamb** shall be in it; and his servants shall serve him.” Revelation 22:1, 3*

It is very clear who “God” is. Two Beings are mentioned together repeatedly. One is called *God*, and the other is called *Christ* or the *Lamb*.

The book of Revelation portrays the same truth as seen throughout the whole Bible. It is a monotheistic book. It does not reveal a triune monotheism, but rather a single individual God, of whom are all things.

Just like the rest of the Bible, the book of Revelation presents two Divine Beings:

- God and the Lamb,
- or
- God and His Son.

Two divine Beings, yet One God, One ultimate authority in heaven. It is the will of God the Father, as Jesus said (Matthew 6:19), that is done in heaven.

In light of this, who is the First Angel’s Message speaking about?

*“Saying with a loud voice, Fear **God**, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:7*

Who is this God we are asked to fear, give glory to, and worship?

Is it talking about a triune monotheistic God, or is it talking about God the Father?

The book of Revelation clearly testifies that it is referring to God the Father. Every time the term “*God*” is used in Revelation, it refers to God the Father. Therefore, the first angel’s message is not instructing us to fear and worship a triune monotheistic God. It commands us to worship God the Father, as the one true God of the Bible, the Sovereign King of the universe.

After all, it was in the gospel of John, the writer of Revelation, that we read the following words from Jesus:

*“But the hour cometh, and now is, when the true worshippers shall **worship the Father** in spirit and in truth: for the **Father** seeketh such to worship him.” John 4:23*

John’s record of Jesus’ words points the true worshiper to worship the Father. Therefore, it is illogical to believe John would contradict the words of Jesus in the Three Angels Messages, the very messages which are meant to turn the heart of the true seeker to worship and serve the God of the Bible.

After being threatened and released by the priests and rulers, John and Peter went back to their own company and joined their voices in prayer and thanksgiving to God. They prayed in one accord:

*“And when they heard that, they lifted up their voice to **God** with one accord, and said, **Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: ...***

*²⁷ For of a truth against **thy holy child Jesus**, whom **thou** hast anointed, both Herod, and Pontius Pilate ...” Acts 4:24-27*

Obviously, in this prayer, they believed that their Lord God, “*who made heaven, and earth, and the sea,*” (same words as Rev. 14:7) is God the Father, and that He has a “holy child” named Jesus. They could only have been speaking to the Father. Jesus is “*the holy child*” of the God referred to in Revelation 14:7.

The Bible is very clear about the *oneness* of God, but it does not leave room for interpretation of what that “oneness” means, or what kind of monotheism is presented. It emphatically teaches that the one true God of the Bible is “one individual Being” called “God the Father.”

This truth is harmoniously taught and revealed in:

- The Old Testament
- The gospels, especially the testimonies of John the Baptist, Jesus, and the Jews
- The writings of the Apostles
- The last book of the Bible, the book of Revelation

This means:

- The 1st Elijah (a Jew) worshipped the Father as the One True God.
- The 2nd Elijah (John the Baptist) worshipped the Father as the One True God.
- And the 3rd Elijah (God’s last-day people, Malachi 4:5), will give the Elijah message (the 3 angels’ messages) to point people back to the Father, as the One True God. Is it a wonder they have the Father’s name written in their forehead. (Revelation 14:1)

As God’s “last day” people proclaiming the three angel’s messages to the world, we must worship and point people to the same God whom the first and second Elijah worshipped and pointed people to.

The trinity doctrine, which teaches triune monotheism, is foreign to the Scriptures. It presents a different God to the One worshiped throughout the Scriptures. At best, it is only man’s confused interpretation of Scripture. This is evidenced in the following quote:

*“While **no single Scriptural passage** states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers and mentioned several times ... **Only by faith** can we accept the existence of the Trinity.” (Adventist Review, Vol. 158, No. 31, 1981, p.4)*

Charles Ryrie (professor of Systematic Theology and Dean of Doctoral Studies at Dallas Theological Seminary; also served as president and professor at what is now known as Cairn University) in his respected work **Basic Theology**, he writes:

*“Many doctrines are accepted by evangelicals as being clearly taught in the Scripture for which there are no proof texts. The doctrine of the Trinity furnishes the best example of this. It is fair to say that the Bible does not clearly teach the doctrine of the Trinity ... In fact, **there is not even one proof text**, if by proof text we mean a verse or passage that “clearly” states that there is one God who exists in three persons ... The above illustrations prove the fallacy of concluding that if something is not proof texted in the Bible we cannot clearly teach the results ... If that were so, I could never teach the doctrine of the Trinity.”*

(Basic Theology, 1999, p. 89, 90)

In light of what Charles Ryrie, and the Adventist Review wrote in the above statements, please notice a challenge put out by the Catholic Church:

“Our opponents sometime claim that no belief should be held dogmatically which is not explicitly stated in Scripture... but the Protestant churches have themselves accepted such dogmas as the Trinity, for which there is no such precise authority in the Gospels.” - Graham Greene (“Assumption of Mary”, Life Magazine, Oct 30, 1950, page 51)

To enforce the acceptance of the trinity doctrine within Christian circles and make it a test of fellowship, is to make man’s understanding and tradition, and *not the Scriptures*, a test of fellowship.

True Biblical monotheism leaves no room for a triune God. The truth of the one true God and His only begotten Son is harmoniously taught and maintained throughout the whole Bible. From Genesis to Revelation, there are only two divine Beings presented:

Old Testament

- Jehovah and His Angel (Exodus 14:19, 24)
- Jehovah and His Son (Proverbs 8:22-30; 30:4)
- Jehovah is the God of His Son (Psalms 45: 6,7)

Gospels

- God and His Messenger (John 17:25, 26)
- God and His Son (John 17:3)
- God the Father is the God of His Son (John 20:17...etc.)

Apostles & Revelation

- God and the Lamb (Revelation 7:10)
- God and His Son (Romans 15:6; 2 Corinthians 1:3)
- God the Father is the God of His (resurrected) Son (Revelation 3:12)

Two divine Beings, yet “*one God, the One Source of all things*”, including His Son. This is Biblical Monotheism.

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” 1 Corinthians 8:6

A correct understanding of what the term “*one God*” means, not only reveals the truth about who the God of the Bible is, but it also explains why, though both the Father and Jesus are divine in nature, there is only *one true God, one source of all things*.