

# The Trinity Delusion

An exposé of the doctrine of the Trinity

## The Alpha and Omega

(Revelation 1:17; 2:8; 3:14; 21:6; 22:13)

I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Revelation 22:13.

### Trinitarian Claim

Trinitarians claim that Jesus is identifying himself as Yahweh because Yahweh is identified as "the First and the Last" in the Book of Isaiah and Jesus identifies himself as "the First and the Last."

### The Claim vs. The Facts

The Scriptural facts show that the risen Jesus is the First and the Last because he, God's Word, is where the new creation of God begins.

### The Problems with the Claim

#### 1. Incoherent Reasoning

In the book of Isaiah, we find Yahweh identifying Himself as the First and the Last through the prophet Isaiah.

Thus says Yahweh, the King of Israel  
and his Redeemer, Yahweh of hosts:  
**"I am the first and I am the last,** and  
there is no God besides Me. Isaiah  
44:6.

Listen to Me, O Jacob, even Israel  
whom I called; I am He, **I am the  
first, I am also the last.** Isaiah 48:12.

Because Yahweh said, "I am the first and the last,"  
and Jesus said, "I am the first and the last,"  
Trinitarians suppose he must be Yahweh. The  
problem here is that they are suggesting Yahweh

and Jesus are the same identity and they do not realize they are contradicting their own doctrine.

In the doctrine of the Trinity, Jesus is not the Father and Jesus is not the Triune God (or that would be saying Jesus is a three-person-being). Conversely, the same is true. In the doctrine of the Trinity, the Father is not Jesus and the Triune God is not Jesus. So **WHO** is the speaker at Isaiah 44:6 and Isaiah 48:12? If the Trinitarian claims it is the Triune God speaking, then it is not Jesus, because the Triune God is not Jesus and Jesus is not the Triune God in their own doctrine. And if the Trinitarian claims it is the Father speaking, then it is not Jesus, because the Father is not Jesus and Jesus is not the Father in their own doctrine. And if the Trinitarian claims it is Jesus speaking, then it is not the Father, because Jesus is not the Father and the Father is not Jesus in their own doctrine. And if the Trinitarian claims it is Jesus speaking, then it is not the Triune God, because Jesus is not the Triune God and the Triune God is not Jesus in their own doctrine. No matter how you look at it, they aren't making any sense and they are incoherently contradicting themselves. WHO exactly is the speaker?

And their contradictory situation is even worse. They claim Isaiah 44:6 refers to Yahweh and Yahweh's Redeemer Jesus. In other words, they are suggesting it refers to Yahweh the Father and Jesus, or perhaps the Yahweh the Triune God and Jesus. So if it is either the Triune God or the Father speaking, then it isn't Jesus because the Father is not Jesus in their own doctrine and the Triune God is not Jesus in their own doctrine. Again, they are found contradicting themselves. The bottom line, is that they are admitting the speaker is NOT Jesus at Isaiah 44:6 when they interpret the verse to refer to Yahweh speaking about his Redeemer whom they identify as Jesus.

Note: See the Isaiah 44:6 article on the main page to see why "his Redeemer" means that Yahweh is Israel's Redeemer.

And the very same predicament applies to Isaiah 48:12. They claim that Isaiah 48:16 is referring to Yahweh God sending Jesus and His Spirit. If either the Triune God or the Father is speaking then Jesus is not the speaker and they are caught in the very same contradiction. Their claim here is absurdly incoherent.

And their situation gets even worse. At Isaiah 48:11, God says he will not give his glory to another. We all know how they interpret these words. Jesus won't give his glory to anyone else? Does that leave the Father and the Holy Spirit out of the equation? How about the Triune God? Let the reader see how Trinitarians are completely blind to the implications of their claims and how they contradict themselves.

## 2. Isaiah 44:24

So who is the speaker at Isaiah 44:6? It is the same identity who is speaking at Isaiah 44:24.

Thus says Yahweh, your Redeemer,  
and the one who formed you from the  
womb, "I, Yahweh, am the maker of  
all things, Stretching out the heavens  
**by Myself** And spreading out the  
earth **all alone**.

Trinitarians must insist the speaker here is the Triune God, Him, or they will refute their own doctrine. But the Triune God is not Jesus and Jesus is not the Triune God. Hence, since this identity is not Jesus in their own doctrine, Jesus is not the one who said these words in verse 24 and this shows he isn't the one saying "I am the first and the last" at verse 6 either.

## 3. "The first and the last" & "alpha and omega" & "beginning and the end."

A review of these three expressions in the book of Revelation demonstrates that each of the three are intended to convey identical concepts and they all obviously mean the same thing.

**"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.

Do not be afraid; I am **the first and  
the last**. Revelation 1:17.

And to the angel of the church in  
Smyrna write: **the first and the last**,  
who was dead, and has come to life,  
says this... Revelation 2:8.

I am **the alpha and the omega, the beginning and the end.** Revelation 21:6.

I am **the alpha and the omega, the first and the last, the beginning and the end.** Revelation 22:16

However, one other significant verse is usually ignored by Trinitarians.

To the angel of the church in Laodicea write: The Amen, the faithful and true witness, **the beginning** of the creation of God, says this.... Revelation 3:14.

Revelation 3:14 is very significant as we shall soon see.

#### 4. The First and the Last was Dead: Yahweh was DEAD?

An insurmountable problem for Trinitarians is that that the first and the last indicates he was dead. Observe what Jesus says at Revelation 1:17ff.

17 When I saw him, I fell at His feet like a dead man. And he placed his right hand on me, saying, "Do not be afraid; **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.

He has the keys of death and of Hades. God is not a God of the dead but of the living. However, Jesus is Lord of the living and the dead because he overcame death and conquered death.

Now if "the first and the last" is a title for Yahweh, then Yahweh was dead. However, the Bible tells us this is impossible. Yahweh is intrinsically immortal (see 1 Tim 6:16; compare 2 Cor 13:4). When you are immortal it means you cannot die and cannot be dead. If you died and are dead it means you are dead because you are mortal and not immortal. However, Yahweh is immortal. The first and the last at Revelation 1:17 was dead. Yahweh is immortal and cannot die or be dead. Therefore, it is quite impossible to identify the

first and the last as Yahweh or vice versa. The Trinitarian claim is thereby proven false.

In Trinitarianism, it is routinely claimed that Jesus is either speaking according to his divine nature or to his human nature, as God vs. as a man. The impossibility of their claim here is demonstrated by asking the question, "Is Jesus speaking according to his divine nature or his human nature?" They must claim he was speaking according to his divine nature to claim he was claiming to be Yahweh by saying he is "the First and the Last." However, they create their dilemma for themselves since Jesus would also be speaking according to his divine nature when he said he was DEAD. By implication, that would mean Yahweh said he was dead and was speaking according to his divine nature when he said it. Absurd. The Trinitarian is caught in his own contradictions whether he says Jesus is speaking according to his divine nature or whether he says he was speaking to his human nature.

## 5. Even More Problems for Trinitarians

The Trinitarian claim has even bigger problems which they must answer to but do not. At Revelation 1:1, we read that God gave this Revelation to Jesus and he communicated this Revelation to John through **his angel**. So **who** then communicated with John?

I was in the Spirit on the Lord's day,  
and I heard behind me **a loud voice like the sound of a trumpet** (see 4:1), saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." Then **I turned to see the voice that was speaking with me**. And having turned I saw seven golden lampstands; and in the middle of the lampstands **I saw one like a Son of Man**, clothed in a robe reaching to the feet, and girded across his chest with a golden sash. His head and his hair were white like white wool, like snow; and his eyes were like a flame of fire. His feet were like burnished bronze, when it has been made to glow in a furnace, and his

voice was like the sound of many waters. In His right hand he held seven stars, and out of his mouth came a sharp two-edged sword; and his face was like the sun shining in its strength. **When I saw him, I fell at his feet like a dead man. And he placed His right hand on me, saying, "Do not be afraid; I am the first and the last, and the living One; and I was dead, and behold, I am alive forever, and I have the keys of death and of Hades."**

Obviously this is Jesus communicating with John. But we were told this Revelation would be communicated through his angel. Why then is Jesus speaking to John? Or, is the angel in question really Jesus? Let the reader note how Jesus instructs John to write to **the angel** of seven different churches? Who is this angel John is writing to? What does the word "angel" mean in that context? Let the reader see that when he understand how John is writing to an angel of each of the seven churches, then he should apply that same concept of an angel with respect to Jesus and the Revelation God gave to Jesus.

This is a very big problem for Trinitarians when the reader **follows the speaker** in the following two passages. Follow the speaker:

**And a voice came from the throne**, saying, "Give praise to our God, all you His servants, you who fear Him, the small and the great." 6 Then I heard something like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, "Hallelujah! For **the Lord our God, the Almighty**, reigns. Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. Then **he said to me**, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And **he said to me**, "These are true words of God." Then I fell at his feet to worship **him**.

But **he said to me**, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus. **Worship God**. For the testimony of Jesus is the spirit of prophecy." Revelation 19:5-10

And we find the very same thing occurring in Revelation 22. Follow the speaker:

I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of **the angel** who showed me these things. But **he said to me**, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. **Worship God**." And **he said to me**, "Do not seal up the words of the prophecy of this book, for the time is near. Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy. Behold, **I am coming quickly, and my reward is with me, to render to every man according to what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end.**" Revelation 22:8-13.

That speaks for itself doesn't it? Not only so, carefully compare the following, especially the last two verses:

I fell down to worship at the feet of the angel who showed me these things. 22:8

I, Jesus, have sent **my angel to testify to you these things**. 22:16

**He who testifies to these things** says, "Yes, I am coming quickly." Amen. Come, Lord Jesus. 22:20.

Let the reader be reminded who was communicating with John in chapter 1. And then let the reader ask who testified these things to John.

## Analysis of the Facts

### 1. What is the Purpose and Meaning of these Titles?

There are three titles used: (1) The first and the last, (2) The beginning and the end, and (3) the alpha and omega. What is usually missing from the Trinitarian claim is any attempt on their part to demonstrate what these titles mean. Each of these three are regarded as title for Yahweh and no further thought is given to what these titles mean. But there is Scriptural evidence which tells us what these terms mean and the evidence is right there in the selfsame context:

Listen to Me, O Jacob, even Israel whom I called; I am He, **I am the first, I am also the last. Surely My hand founded the earth, and My right hand spread out the heavens. When I call to them, they stand together.** Isaiah 48:12-13.

Thus says Yahweh, the King of Israel and his Redeemer, Yahweh of Hosts: **"I am the first and I am the last,** And there is no God besides Me.... Thus says Yahweh, your Redeemer, and the One who formed you from the womb, **"I, Yahweh, am the maker of all things, Stretching out the heavens by Myself And spreading out the earth all alone.**

These passages tell us that these titles refer to God as the Creator of all things. He is where creation begins and ends. Notice also how the following verse explains what this title means:

Who has performed and accomplished it, Calling forth the generations from the beginning? 'I, the LORD, am the first, and with the last. I am He.'"  
Isaiah 41:4

### 2. Revelation 3:14 - the Beginning of the Creation of God



Jesus said to John, "To the angel of the church in Laodicea write: The Amen, the faithful and true witness, **the Beginning** of the creation of God, says this...." Once again, we find the word "beginning" in reference to Jesus just as we also find in the expression, "the beginning and the end." This is more confirmation that these titles refer to creation.

### 3. Colossians 1:18

Carefully note what Paul says at Colossians 1:18 and compare to Revelation 1:17-18 and 3:14

in whom **all things were created**....He is also head of the body, the church; and **He is the Beginning**, the firstborn out of the dead, so that he might come to be first in all things. Colossians 1:18 (see Ephesians 1:9-10; 20-23.

To the angel of the church in Laodicea write: The Amen, the faithful and true witness, **the Beginning of the creation** of God. 3:14

**the firstborn of all creation** since in him all things were created....He is also head of the body, the church; and He is the beginning, **the firstborn out of the dead**, so that he might come to be first in all things. Colossians 1:18 (see Revelation 1:5)

I am the first and the last, and the living One; and **I was dead, and behold, I am alive forever**, and I have the keys of death and of Hades. Revelation 1:17-18; see 1:5.

At Colossians 1:16-18, Paul is explaining how God created all things anew in the risen Son to whom God gave all authority in heaven and on earth. This is why it says that "He might come to be first in all things." This is also why Paul then says all the fullness (of God) was pleased to dwell in him. This occurred when Jesus rose from the dead and was glorified. The risen son is first in all things in time and rank because he is the firstborn out of the dead and because God has given the risen son all authority in heaven and earth.

#### 4. Beginning of the New Creation

The book of Revelation leads us to the new heavens and new earth in the final chapters. Since Jesus is the firstborn out of the dead, he is the firstfruits of that new creation.

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away... And he who sits on the throne said, "**Behold, I am making all things new.**" And he said, "Write, for these words are faithful and true (see 3:14). Then he said to me, "It is finished. I am the Alpha and the Omega, the Beginning and the End." (Revelation 21).

It is quite clear that Revelation 3:14 is referring to the new creation of God and Jesus is the beginning of that new creation because he is the firstborn out of the dead. He is **WHERE** the new creation begins and this is why we are new creations in him, that is, in the risen Christ (see 2 Corinthians 5:16-17). Jesus is the First and the Last of the New Creation because he is the Beginning of the new creation, the firstborn out of the dead. All things are created anew IN HIM, the risen son, the firstborn out of the dead. and that is why we are new creations IN HIM.

**"I am the first and the last** and the living one. **I was dead** and behold I am alive to the ages of the ages.  
Revelation 1:17.

And to the angel of the church in Smyrna write: **The first and the last who was dead**, and has come to life, says this... Revelation 2:8.

#### 5. God Creates through His Word

Where did Genesis creation begin? It began at God's spoken Word. God's spoken Word was the place where all creation began. Now God's Word has become flesh; Jesus is the embodiment of God's Word. And as such God creates the new creation through His Word: Jesus. All things are created anew in him; God the Father creates all things anew in him.

He is clothed with a robe dipped in blood, and His name is called **The Word of God**. Revelation 19:13.

Everything begins at God's Word (see Isaiah 55:11). Everything ends at God's Word. God will judge by means of His Word (Acts 17:31; Hebrews 4:12-13). The end of the Genesis creation will be the beginning of the new creation (see Revelation 20:11-21:1). This is the purpose and meaning of the titles First and Last, Beginning and End, Alpha and Omega.

## **Conclusion**

The Trinitarian claim doesn't even make logical sense with their own doctrine since they are confusing identities which their own doctrine insists you must not confuse. The first and the last was dead. Only a created being can say He was dead. Yahweh is immortal which means He cannot be dead. For this reason, it is quite impossible to identify Jesus as Yahweh.

When all the facts are laid out before us, it is clear that these titles refer to creation and Jesus is the Beginning of the new creation since he is the firstborn out of the dead. Everything begins and ends with the Father's Word. The Genesis act of creation was accomplished by means of His spoken Word and that is why we find He is the first and the last in the book of Isaiah. He is where the Genesis act of creation began and since He will judge the world through a man He has appointed, He is where it will also end. God the Father created by means of His spoken Word and judges the world through His word at the end of the ages. God the Father will judge the world through him (Acts 17:31) and God the Father creates all things anew in him (Col 1:16-18; Revelation 21). God the Father now creates all things through the risen Christ, His Word become flesh. The new creation begins and ends at the Father's Word: the risen man, Jesus our Lord.

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