

## **Revelation 1:13-15**

(13) And in the middle of the lampstands one like a son of man, clothed in a robe reaching to the feet, and girded across his breast with a golden girdle.

(14) And His head and His hair were white like white wool, like snow; and his eyes were like a flame of fire;

(15) and His feet were like burnished bronze, when it has been caused to glow in a furnace, and his voice was like the sound of many waters. (*NASB*)

1. Many theologians have noticed the similarities between this description of Christ in Revelation, and the description of the “ancient of Days” (i.e., God) in Daniel 7:9 and Ezekiel 43:2. Thus, based on the similarities between the two descriptions, these verses are used to support the Trinity. One of the reasons that more Trinitarians do not advance these verses in Revelation as a “proof” of the Trinity is that most Christians are unprepared to really understand the argument. That God appeared in the form of a human being is very new information for most people, and quite a few are unwilling to accept it. Nevertheless, the Trinitarian argument goes like this: God appeared in the Old Testament with a certain physical description. Christ has much the same description; therefore Christ must be God.

Most Christians have not been shown from Scripture that God appeared in a form resembling a person. They have always heard that “no one has seen God at any time” and that God is invisible. A thorough explanation of God’s appearing in the form of a man is given in the notes on Genesis 18:1 and 2 above.

2. When God became visible to Daniel, He had hair “white like wool” (7:9), and from Ezekiel we learn that His voice “was like the sound of many waters” (43:2). This description is the same for Jesus Christ in Revelation 1:13-15, and thus the two are compared. Although we realize that these descriptions are similar, we would note that many things that are similar are not identical. Police are very aware of this. If you went to the police with the description of a man and said, “He has white hair and a deep voice,” that would be helpful, but more would be needed to establish identity, since that description can fit more than one person.

To see if Christ is the same as, or identical with, God, we must study the records, and indeed, the entire scope of Scripture. Daniel, Chapter 7 is about the succession of empires through time. By the time we get to verse 9, Daniel described a vision he had of something that is still future to us. He described God preparing for the Judgment. Daniel also foresaw Jesus Christ taking the kingdom from his God, the Ancient of Days.

### **Daniel 7:13 and 14 (*NASB*)**

(13) I kept looking in the night visions, and behold, with the clouds of heaven one like a **son of man** was coming, and he came up to the **Ancient of Days** and was presented before him.

(14) And to him was given dominion, glory and a kingdom, that all the peoples, nations, and men of every language might serve him. His dominion is an

everlasting dominion which will not pass away; and his kingdom is one which will not be destroyed.”

It is clear from Revelation 1:13-15 that both Christ and God are present, although only God is described. In the book of Revelation, God and Christ are both present. Chapter 4 and the opening of Chapter 5 describe God on a throne with a scroll in His right hand. Then Jesus Christ, the Lamb of God, “came and he took it out of the right hand of Him who sat on the throne” [i.e., God] (5:7). Again, there are clearly two present: God and Christ. Nothing in the context indicates in any way that these two are somehow “one.” There is no reason to assume that. Two is two. Furthermore, why is it so amazing that the risen Christ has an appearance similar to the one that God chooses to take on when He appears to us? Since God can take on any form He wants, why would He not take on a form that he knew would be similar to His Son? This similarity does not prove identity in any way, but it does show the functional equality of Jesus Christ and God.

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