



The book of 1 Peter opens up with a statement that has been used to support the Trinity doctrine. The question for us to consider is, *“Do we find the Trinity in 1 Peter?”*

Written some 30 years or so after Jesus’ death and the start of Christianity, 1 Peter is rich in doctrine. This is why we should find some evidence of the Trinity in 1 Peter, if the doctrine is true. Trinitarians point to the naming of the three who are said to be in the Trinity as proof of its existence. For example:

“Who have been chosen according to the foreknowledge of God the Father, through the sanctifying of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood” (1 Peter 1:2 NIV). “God the Father”, “the Spirit”, and “Jesus Christ” are each mentioned, and they do all three exist. But Trinitarians simply count 1, 2, 3, and say, *“Aha! There’s the Trinity!”*, thus imaging the doctrine right into the text. However, the mere mention of three does not tell us anything about their supposed “equality”, “Godship”, “Almightiness”, “eternity”, nor of the supposed “personhood” of the Spirit, nor of their supposed “oneness” of “substance”, “being”, or “essence”. In fact, only one of the three is identified as God (the Father), which is something else that Trinitarians blindly overlook. Nothing! Rather, “God the Father” is shown to be in control with his “foreknowledge”. In fact, only “the Father” is said to have such “foreknowledge”, meaning that he knows things that

“Jesus Christ” doesn’t know, as also proven with other scriptures ([Matthew 24:36](#); [Mark 13:32](#); [Acts 1:7](#)), which is a very clear indication of the Father’s superiority over Jesus ([John 14:28](#); [1 Corinthians 15:24-28](#); [Philippians 2:12](#)), and their separateness and distinction ([John 8:17,18](#)). The holy Spirit is here, as always, described by “the”, indicating that it is not a person, and therefore it cannot know anything. Being “sprinkled with” “Jesus” Christ’s “blood” indicates that he “died” ([1 Corinthians 15:3](#)), which also means that Christ cannot be Almighty God, since “God . . . never dies” ([Habakkuk 1:12](#) NJB).

“Praise be to the God and Father of our Lord Jesus Christ . . . he has given us new birth . . . through the resurrection of Jesus Christ from the dead” (1 Peter 1:3 NIV). **“All praise to God, the Father of our Lord Jesus Christ” (NLT).** “The God and Father of our Lord Jesus Christ” indicates that “God the Father” is the “God” of, or over, Jesus Christ, thus denoting his superiority. Jesus’ apostle Peter obviously did not think that Jesus Christ was God. Anyone who has “God” over them cannot be God himself. “The resurrection of Jesus Christ” implies his Father’s superiority because he brought his Son back from death. “From the dead” implies that Jesus was dead, which means he cannot be God, since **“God . . . never die” (Habakkuk 1:12 NIV).** Jesus admits that, **“I was dead” (Revelation 1:18),** meaning that his entire person was **“dead,”** not just the Trinitarian imagined “human part” of him. The “God-man” of Trinitarianism is thus contradicted by [1 Peter 1:3](#), which proves that Jesus Christ cannot be Almighty God.

“Investigating the time and circumstances that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ” (1 Peter 1:11 NAB). Trinitarians claim that “the Spirit of Christ” indicating things means it is a person. They often describe with their unscriptural term, “God the Holy Spirit”. Many translation use “he” rather than **“it.”** However, **“it”** is the more accurate translation, as also rendered in the **NRSV**, and **KJV**. Additionally, Trinitarians overlook the very next verse, which talks about **“the good news”** which was **“preached to you through the holy Spirit sent from heaven” (1 Peter 1:12 NAB).** “The holy Spirit” was “sent from heaven,” by God. **“No slave is greater than his master nor any messenger greater than the one who sent**

him” (John 13:16 NAB). Thus, the Trinitarian imagined, “God the Holy Spirit,” the so-called third part of the Trinity, is not supported by this text, nor by any other scripture in the Bible.

“You call on a Father who judges each person’s work impartially” (1 Peter 1:17 NIV). The facts made plain by this scripture are that, (1) Christians should pray to the Father (**Matthew 6:9**), and not the Son, or the holy spirit, or the Trinity, and (2) that the Father is **“God”**, who is the ultimate **“judge of all”**, not the Son (**Hebrews 12:23**), not the Trinity, not the holy Spirit, are made plain here.

“You were redeemed . . . with the precious blood of Christ” (1 Peter 1:18-19 NIV). It is asserted by many that *“God died for our sins”*. However, not only did God *not* die for sins, according to the scriptures, he *couldn’t* die for our sins! The fact that “Christ died for our sins” (1 Corinthians 15:3) is the basis for Christianity (John 3:16). In 1 Peter 1:18-19, Christ’s sacrificial death again is emphasized, reinforcing the fact that he can’t be God, since “God . . . will not die” (**Habakkuk 1:12 NIV**). Trinitarians like to assert that “God died for our sins”, but the Bible never says that God died for our sins. In fact, if any part of Christ has remained alive, he couldn’t have died for our sins. To assert that, *“God died for our sins”*, is a flat contradiction of the scriptures.

“He was chosen before the creation of the world” (1 Peter 1:20 NIV). If Christ is God, why did he have to “chosen”? If Christ is God, who chose him? Did Christ choose himself? No, not at all! Peter’s first letter provides the answers: **“As you come to him, the living Stone—rejected by humans but chosen by God and precious to him” (1 Peter 2:4 NIV).** “This is my Son, whom I have chosen; listen to him” (Luke 9:35 NIV). Obviously, God the Father did the choosing of Jesus, not the other way around, which proves the Father’s complete control, and that Jesus is very precious to his Father, who is his superior. These truths from the scriptures prove that Jesus is not God, nor is he equal to God, the verses are in direct conflict with the Trinity dogma.

“Through him you believe in God, who raised him from the dead and glorified him,

and so your faith and hope are in God” (1 Peter 1:21 NIV). We must go through Jesus Christ (**John 14:6**) to acceptably believe in, pray to, and serve, Almighty God. There are no other options. Christ Jesus is our exclusive “mediator” in order to have access to God (**1 Timothy 2:5**; **Hebrews 9:14,15**). God brought the “dead” Jesus back to life (**Acts 2:32**; **Revelation 1:18**), and exalted him (**Philippians 2:9-11**), and our ultimate faith and hope are in God the Father *through* Jesus (**1 Corinthians 8:6**). All this clearly proves God Almighty’s superiority over his Son (**John 14:28**; **1 Corinthians 11:3**), thus devastating the Trinity dogma!

“Come to him, the living stone . . . chosen by God . . . offering spiritual sacrifices acceptable to God through Jesus Christ” (1 Peter 2:4-5 NIV). We immediately see that “God” is shown to be someone other than “Jesus Christ”. Our sacrifices are “to God **through** Jesus Christ”. Notice that the “spiritual sacrifices” must be “acceptable to God”. Why are our sacrifices to God, and not to Christ? Because God is supreme always (**John 14:28**; **1 Corinthians 11:3**; **15:24-28**). Jesus himself said, “No one comes to the Father but *through* me” (**John 14:6** LSB). Jesus’ mediatorial role is emphasized (**1 Timothy 2:5**) here in **1 Peter 2:5**. A mediator cannot be either of the two parties for whom he mediates, which proves that Jesus cannot be God. Without Jesus being equal to God, and also being God, the Trinity doctrine collapses.

“For it says in scripture: ‘Behold, I am laying in Zion a cornerstone, chosen and precious, and whoever believes in it shall not be put to shame” (1 Peter 2:6 NAB). According to **1 Peter 2:4-8**, the “cornerstone” of the Christian church is “Jesus Christ”. This is a fulfillment of prophecy. “Thus says Lord Yahweh, ‘Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed” (**Isaiah 28:16** LSB). Christendom, with its “man-made” (**Mark 7:7** NLT) “dual natured God-man”, 2nd person of the Trinity, has gotten off of the “foundation” of the Biblical church.

“Christ . . . entrusted himself to the one who judges justly” (1 Peter 2:21,23 NIV). “Christ . . . entrusted himself” “to God, the judge of all” (**Hebrews 12:23**), the ultimate judge.

This definitely shows Jesus' submission to his "Father", whom he called "my God" ([John 20:17](#); [Luke 23:46](#)). Anyone, including Jesus, who has a God over him cannot be God himself. The entire Bible is in harmony with the fact that God the "Father is greater than" Jesus Christ. The text here in 1 Peter eliminates two key pillars of the Trinity doctrine – the claimed (1) Godship of Jesus, and (2) the equality of the Father and the Son.

"Christ also suffered for sins once . . . Put to death in the flesh, he was brought to life in the spirit" (1 Peter 3:18 NAB). Notice that *"Christ was put to death in the flesh"*. Christ suffered on earth, but God didn't because "God is a spirit" ([John 4:24](#) GWT), and has never been a man ([Numbers 23:19](#); [Hosea 11:9](#)). "Christ died" ([1 Corinthians 15:3](#)), which is something that God cannot do ([Habakkuk 1:12](#) NIV). Jesus was not put to death as a "God-man", which is something that even Trinitarians admit is not so. Instead, they claim that only the "human part" of Jesus died, but not his "God part", which they claim lived on without dying. But, the scripture says, *"Christ was put to death in the flesh"*, without any such qualification. If any part of Jesus had remained alive, "Christ [could not have] died for our sins" ([1 Corinthians 15:3](#)). 'God resurrected Jesus' ([Acts 2:32](#) HCSB), tells us Jesus can't be God, since Jesus could not bring himself back to life.

"After being made alive . . . " (1 Peter 3:19 NIV). Who 'made Jesus alive'? "God has resurrected this Jesus" ([Acts 2:32](#) HCSB). This again emphasizes that Christ was "made alive," after being "dead" ([Revelation 1:18](#)), by being resurrected by Almighty God the Father ([Acts 2:32](#)). "Yahweh . . . God . . . never dies" ([Habakkuk 1:12](#) NJB), so there is no way Jesus could be Almighty God. Trinitarians claim that the Father, the Son, and the holy Spirit have been eternally connected as "three persons in one being". However, the scriptures are clear that "death separates" ([Ruth 1:17](#)).

"It saves you by the resurrection of Jesus Christ, who has gone into heaven and is at God's right hand" (1 Peter 3:21,22 NIV). "God", who "never dies" ([Habakkuk 1:12](#) NJB), resurrected the "dead" Jesus ([Acts 2:32](#); [Revelation 1:18](#)), so God the Father is obviously superior to the Son of God ([John 14:28](#)), which is also emphasized by the fact that

Jesus “is at God’s right hand”. This also highlights their separateness, as well as the fact that Jesus cannot be God, since he’s “at God’s right hand”. They were separated by Christ’s death, and by Christ being “at God’s right hand”.

“So that in all things God may be praised through Jesus Christ” (1 Peter 4:11 NIV).

Many have been led to believe that Jesus is God. Jesus’ role as mediator is again emphasized here (1 Timothy 2:5; Hebrews 9:14,15). Christians must go through Jesus to get to God (John 14:6). There is no other way to get to God, so clearly, the Almighty God the Father is the one who is supreme over all, including Christ. Without Jesus being equal to God (John 14:28), and also being God (John 10:36), the Trinity doctrine collapses.

“Those who suffer according to God’s will should commit themselves to their faithful Creator and continue to do good” (1 Peter 4:19 NIV). Trinitarians would have us believe that God’s Son, Jesus, created everything. However, only God the Father is called by the title “Creator” in the Bible. Jesus never is, but “God created everything through him” (John 1:3 NLT), “through him God created everything” (Colossians 1:16 NLT), “His Son . . . through whom also He made the worlds” (Hebrews 1:2 LSB). “Yahweh . . . is He not your Father . . . He has made you” (Deuteronomy 32:6 LSB). Yahweh is thus identified as being the Father and the Creator. “Yahweh GOD THE ALMIGHTY . . . created all things” (Revelation 4:8,11 LSB margin). The Biblical truth that Yahweh God the Almighty is exclusively the Creator devastates the Trinity doctrine.

“God called you to share in his eternal glory by means of Christ Jesus” (1 Peter 5:10 NLT). This shows that Almighty God is in control, and uses Christ to bring people to himself. Almighty God the Father operates through his Son, Jesus Christ. On a similar note, Jesus said, “No one can come to me unless the Father who sent me draws him” (John 6:44 NIV). “Through him to reconcile to himself all things” (Colossians 1:20 NIV). “Do it all in the name of the Lord Jesus, giving thanks to God the Father through him” (Colossians 3:17 NIV). Jesus said, “I have come forth as my Father’s representative” (John 5:43 WNT). All this evidence, and much more, proves that the Son of God, Jesus Christ, is not the Trinitarian

“God the Son”, nor is he equal to God the Father ([John 14:28](#)).

We have seen that in each of 1 Peter’s five chapters, God Almighty the Father is shown to be in control, and Jesus is shown to be submissive to him, and under the Father’s control, and that Jesus has not been eternal, because he died for our sins. The holy Spirit is clearly shown not to be a person. Our examination of the book of 1 Peter has revealed that the Trinity doctrine is not only not in the letter, but 1 Peter actually contradicts the Trinity doctrine!