

Trinitarian bias has influenced translators to render the first verse of the letter of 2 Peter in a way that makes it appear as though Jesus is Almighty God. For example, **“by the righteousness of our God and Savior Jesus Christ” (2 Peter 1:1 ESV)**. However, the verse is more accurately translated as the following thirteen translations render it: **“Through the justice of our God and of our savior Jesus the Anointed” (2 Peter 1:1 Hart)**



Is Jesus Christ Almighty God in 2 Peter?

“Simon Peter, a bondservant and apostle of Jesus Christ: To those to whom there has been allotted the same precious faith as that which is ours through the righteousness of our God and of our Savior Jesus Christ” (2 Peter 1:1 Weymouth).

“Through the righteousness of our God and the savior Jesus Christ” (2 Peter 1:1 NAB margin).

“Through the righteousness of God and our Saviour Jesus Christ” (2 Peter 1:1 KJV)

“Through the righteousness of our God and the Savior Jesus Christ” (2 Peter 1:1 NRSV margin).

“Simon Peter, servant and apostle of Jesus Christ, to those who have received a faith as precious as our own, given through the saving justice of our God and of the Saviour Jesus Christ” (2 Peter 1:1 NJB margin).

“Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and the Saviour Jesus

Christ” (2 Peter 1:1 ASV)

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ” (2 Peter 1:1 Webster’s Bible Translation)

“Simon Peter, servant and Apostle of Jesus Christ, to those who have been allotted an equal faith with us in the justice of our God and in our Savior Jesus Christ” (2 Peter 1:1 Catholic Public Domain Translation)

“Shimeon Petraus, a Servant and an Apostle of Yeshua The Messiah to those who, equal in honor with us, were worthy for the faith by the righteousness of Our Lord and Our Savior Yeshua The Messiah” (2 Peter 1:1 Aramaic Bible In Plain English)

“Simon Peter, the servant of God and apostle of Jesus Christ, to those receiving like precious faith with us in the righteousness of our God and our Saviour Jesus Christ” (2 Peter 1:1 Godbey New Testament)

“Simon Peter the servant and apostle of Jesus Christ, to those who equally share with us in the advantages of faith, thro’ the veracity of our God, and of Jesus Christ” (2 Peter 1:1 Mace New Testament)

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, in the righteousness of our God, and *of our* saviour Jesus Christ” (2 Peter 1:1 Worsley New Testament)

Almighty God and Jesus Christ are thus clearly presented as distinct and separate in these thirteen accurate translations. Jesus himself said that he and his Father were “two witnesses” (John 8:17,18 NIV). Notice how this so in the very next verse:

“Grace and peace be yours in abundance through the knowledge of God and of

Jesus Christ our Lord” (2 Peter 1:2 NIV). Trinitarians would have us believe that Peter thought Jesus Christ is Almighty God. However, this 2nd verse of his 2nd letter confirms that the apostle Peter did not think of Jesus Christ as Almighty God, but as an entirely separate and distinct divine person. Let’s briefly look back at the context of Peter’s first letter to further confirm how he viewed Jesus Christ: **“Praise be to the God and Father of our Lord Jesus Christ” (1 Peter 1:3 NIV).** “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 (John 14:28). Anyone who has “God” over them cannot be God himself. Peter obviously did not think that Jesus Christ was God.

2 Peter 1:4 - “Because of his glory and excellence, he has given us great and precious promises. These are the promises that enable you to share his divine nature and escape the corruption the world’s corruption caused by human desires” (NLT). Christians also share in the “divine nature.” These facts clearly show that having God’s “fullness” and “divine nature” (Colossians 2:9) do not make one God, as Trinitarians often claim. Christians share God’s “divine nature” by applying “our knowledge of him who called us” (2 Peter 1:3), “Become holy, because I am holy” (1 Peter 1:16 LSV), “perfecting holiness out of reverence for God” (2 Corinthians 7:1 NIV).

“We told you about the coming of our Lord Jesus Christ in power . . . He received honor and glory from God the Father . . . saying ‘This is my Son’” (2 Peter 1:16-17 NIV). “Our Lord Jesus Christ” is plainly presented as an entirely separate being from “God the Father”, who is not of the same “essence” or “substance”. Jesus “received honor and glory from God the Father”, and Jesus is called “my Son” by “God the Father”. Even Trinitarians admit that the Son is not the Father, and vice-versa. You can’t receive something from yourself, and, by definition, “Son” and “Father” cannot be the same person. If Jesus was already “fully God”, as Trinitarians claim, he wouldn’t need to receive anything from God the Father. He would already have it. The grantor of the “honor and glory”, “God the Father”, is obviously superior to the grantee, “our Lord Jesus Christ”, thus eliminating the dogmatic equality claims of Trinitarianism (John 14:28).

“Human beings moved by the holy Spirit spoke under the influence of God” (2 Peter 1:21 NAB). Some assert that the “Church” wrote the scriptures. However, that’s not what the Bible says. God used about 40 men to write it under the influence of his holy Spirit. God operates by using his holy Spirit, his “power” (Acts 1:8). Trinitarians assert that the holy Spirit is a person. However, the definite article “the” is not the way a person is described. Rather than the fictional “God the Holy Spirit”, the scriptures describe it as “the Spirit of God” (1 Corinthians 7:39), not as an independent person. Being referred to as “it”, “itself” (John 1:32 ESV; 14:17 NAB; Acts 2:33 NAB; 8:16 NAB; 11:15 NAB; Romans 8:16,26,27 NAB; 1 Peter 1:11 NAB), and “a holy Spirit” (Acts 19:2 NAB) is indicative that the holy Spirit is not a person. Without the holy Spirit being a person, the Trinity doctrine collapses.

In 2 Peter, where God and Jesus are mentioned together, they are clearly separate and distinct, which ‘demolishes’ the Trinity **‘stronghold’ (2 Corinthians 10:4 NIV).**