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Peter opens up with a statement that has been that has been used to support the Trinity doctrine. The question for us to consider is, “Do we find the Trinity in 1 Peter?” 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). Yes, the three are mentioned. Trinitarians count 1,2,3, and say, ‘There’s the Trinity!’ The mention of three does not tell us anything about their supposed equality, nor the “personhood” of the Spirit, nor their supposed “oneness” of substance. In fact, only one of the three is identified as God, something Trinitarians overlook. 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, which is a very clear indication of their separateness and distinction. The holy Spirit is always described by “the”, indicating that it is not a person, and therefore cannot know anything. Being “sprinkled with” “Jesus” Christ’s “blood” indicates that he died, which also means that he cannot be Almighty God, since God cannot die ([Habakkuk 1:12](#)).

“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). “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. “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 cannot die ([Habakkuk 1:12](#)). 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” dogma of Trinitarianism is contradicted by 1 Peter.

“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. 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 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 fact is that Christians should pray to the Father (**Matthew 6:9**), and not the Son, or the holy spirit, and that the Father is the ultimate judge, not the Son (**Hebrews 12:23**), not the Trinity, are made plain here.

“You were redeemed . . . with the precious blood of Christ” (1 Peter 1:18,19 NIV). Christ’s sacrificial death again is emphasized, reinforcing the fact that he can’t be God, since God cannot die (**Habakkuk 1:12**). The Bible never says that God died for our sins.

“He was chosen before the creation of the world” (1 Peter 1:20 NIV). Did Christ choose himself? No, not at all! **“As you come to him, the living Stone—rejected by humans but chosen by God and precious to him” (1 Peter 2:4 NIV).** 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. These thoughts from the scriptures 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 go through Christ (**John 14:6**) to believe in, pray to, and serve, Almighty God. God brought Jesus back to life and exalted him, and our ultimate faith and hope are in God the Father. All this clearly proves God Almighty’s superiority over his Son, thus devastating the Trinity dogma!

“Offering spiritual sacrifices acceptable to God through Jesus Christ” (**1 Peter 2:5** NIV). Our sacrifices are to God through Jesus, which harmonizes with the entire Bible. God is shown as supreme, as always, and Jesus mediatorial role is emphasized (**1 Timothy 2:5**).

“He entrusted himself to the one who judges justly” (**1 Peter 2:23** NIV). This definitely shows Jesus’ submission to his Father (**Luke 23:46**).

“Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit” (**1 Peter 3:18** NIV). Christ suffered on earth, but God didn’t because he’s 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**). ‘God resurrected Jesus’ (**Acts 2:32** HCSB), since Jesus could not bring himself back to life.

“After being made alive” (**1 Peter 3:19** NIV). 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**).

“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 resurrected the dead Jesus, so God the Father is obviously superior, which is also emphasized by the fact that Jesus “is at God’s right hand”. This is also highlights their separateness.

“So that in all things God may be praised through Jesus Christ” (**1 Peter 4:11** NIV). Jesus’ role as mediator is again emphasized here. 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.

“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). Only God the Father is called by the title “Creator” in the Bible. Jesus never is.

“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.

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!