

The Bible says God cannot die. Yet Trinitarians assert that Jesus must be God himself in order to die for the sins of mankind stands in stark contradiction to all scriptural evidence. It was Jesus, not God, who died for sins.



**“LORD [Yahweh], are you not from everlasting? My God, my Holy One, you will never die” (Habakkuk 1:12 NIV)**

From this scripture, we can see that it is impossible that Jesus could be the God who would die for the sins of mankind, since the prophecy of Habakkuk was written over 600 years prior to Jesus and clearly states that God will never die.

It was Jesus - not God - who died for the sins of mankind

**“For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or defect. ” (1 Peter 1:18,19 NIV)**

Again, contrary to the Trinitarian assertion that without Jesus being God, then his blood is “ordinary”, and could not atone for sins, we see clearly stated that Jesus’ blood is precious, and does indeed atone for our sins. Why? Because, **“God cannot be tempted” (James 1:13 NIV)**. Jesus is the only one who has **“been tested in every way, yet without sin” (Hebrews 4:15 NIV)**, and died as a human, without ever committing a sin, not because he is God. The Bible says that Jesus was **“fully human in every way” (Hebrews 2:17 NIV)**.

“Therefore, just as **sin entered the world through one man**, and death through sin, and in this way death came to all people, because all sinned.” **(Romans 5:12 NIV)**

Using Trinitarian logic that Jesus has to be God to take away the sins of all mankind, then

Adam would have to be God, since his one sin caused sin to spread to all mankind. But just like Adam is not God - Jesus is not God.

“For just as through the disobedience of the one man the many were made sinners, **so also through the obedience of the one man the many will be made righteous.**” (**Romans 5:19 NIV**)

We see here how Jesus the “one man” counterbalances what the “one man” Adam lost by making many righteous, rather than sinful.

“**See my servant will act wisely; he will be raised and lifted up and highly exalted.** But **he was pierced for our transgressions**, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.” (**Isaiah 52:13; 53:5 NIV**)

In this last servant song in Isaiah, God’s servant, Jesus, is foretold to die for our sins, in this most messianic of all chapters in the OT. Obviously, God’s servant cannot be God.

“But I want you to know that **the Son of Man has authority on earth to forgive sins.**” (**Mark 2:10 NIV**)

““But I want you to know that **the Son of Man has authority on earth to forgive sins.**’ So he said to the paralyzed man, ‘I tell you, get up, take your mat and go home.’” (**Luke 5:24 NIV**)

““But I want you to know that **the Son of Man has authority on earth to forgive sins.**’ So he said to the paralyzed man, ‘Get up, take your mat and go home.’ Then the man got up and went home. When the crowd saw this, they were filled with awe; and **they praised God, who had given such authority to man.**” (**Matthew 9:6-8 NIV**)

In all three synoptic Gospel accounts, Jesus states the Son of Man has authority to forgive

sins. Did Jesus have this authority inherent in himself, because he is God? Absolutely not! In **Matthew 9:8, “they praised God for sending a man with such great authority” (NLT 2013)** Obviously, God doesn’t need to give himself such authority.

“To the praise of his glorious grace, which he has freely given us **in the One he loves. In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace.” (Ephesians 1:6,7 NIV)**

This shows that God made forgiveness possible through the blood of his Son for the forgiveness of sins.

“For there is **one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom for all people” (1 Timothy 2:5,6 NIV)**

This clearly shows that Christ Jesus, the mediator between God and mankind, who therefore cannot be God, gave himself a ransom for all people.

“For **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 1:18 NIV)**

This clearly states that Christ, not God, suffered for our sins, so he could bring us to God.

“We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And **our fellowship is with the Father and with his Son, Jesus Christ . . .** But if we walk in the light, as he is in the light, we have fellowship with one another, and **the blood of Jesus, his Son, purifies us from all sin.” (1 John 1:3,7 NIV)**

We clearly see here that the Father is distinct and separate from his Son, Jesus Christ, and it is the blood of Jesus that purifies us from all sin. Since God is, and always has been, Spirit, therefore, he could never have blood.

“The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. **After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven” (Hebrews 1:3 NIV)**

Powerful proof here is given that Jesus made purification for our sins and sat down at the right hand of God in heaven. Therefore, Jesus and God are two different, separate and distinct individuals.

**“Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself” (Hebrews 7:27 NIV)**

Jesus, in his role as high priest, sacrificially died for the sins of humankind – not God. Priests represent people before God. Therefore, Jesus is not God.

“My dear children, I write this to you so that you will not sin. But if anybody does sin, **we have an advocate with the Father—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world” (1 John 2:1,2 NIV)**

We see here that Jesus, our advocate, is *with* the Father, but obviously is *not* the Father. Jesus, not God the Father, who is the atoning sacrifice for our sins, and died for our sins.

**“And from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father—to him be glory and power for ever and ever! Amen” Revelation 1:6,7 NIV)**

Jesus, not God, freed us from our sins by his blood, thereby making it possible for us to serve *his* God and Father, which means it is impossible for Jesus to *be* God. How did Jesus ‘free us

from our sins by his blood? He **“died”** (**1 Corinthians 15:3**). **Revelation 1:5,6** makes it clear that Jesus’ **“Father”** is **“his God”**. Since **“God . . . will never die”** (**Habakkuk 1:12 NIV**), we know that it is Jesus, not God, who died for our sins!