



Was Jesus really a God-man with a Dual Nature?

“Thy calf . . . the invention of Israel: a workman made it, and it is no god”—Hosea 8:5,6 Douay-Rheims

The Trinity doctrine of ‘the Father, the Son and the holy Spirit each being God, yet there is only one God,’ was finally formulated in 381 CE at the Council of Constantinople, almost 300 years after the Bible was complete. But this doctrine created some problems with things the Bible said. Almighty God is **“eternal”, “who alone has immortality” (1 Timothy 1:17 NIV; 6:16 NAB)**. Since Jesus Christ is said to be God, how could someone who is eternal and immortal die? Seventy years later, in 451 CE, over 350 years after the Bible was complete, at the Council of Chalcedon, the Trinitarian church leaders came up with a way to solve the problem of Jesus being God, yet he died. They came up with a seemingly ingenious, yet mysterious, idea that Jesus became a “God-man” who had an “Incarnation” with a “Dual Nature”, something they called a “Hypostatic Union”, thus claiming that the man Jesus died, but the God Jesus continued to live on. These ideas became a central component of the Trinity doctrine, as we can see from the following quotes:

DEFINITIONS

Since these sophisticated Trinitarian terms are a little off the beaten path for most people, let's get some definitions:

“Hypostatic union (from the Greek: ὑπόστασις *hypóstasis*, ‘person, subsistence’) is a technical term in *Christian theology* employed in mainstream *Christology* to describe the union of Christ's humanity and divinity in one *hypostasis*, or individual personhood. In the most basic terms, the concept of hypostatic union states that Jesus Christ is both fully God and fully man. He is simultaneously perfectly divine and perfectly human, having two complete and distinct natures at once.”— Wikipedia

“God-man (Koinē Greek: θεάνθρωπος, romanized: *theánthropos*; Latin: *deus homo* is a term which refers to the *incarnation* and the *hypostatic union* of Christ, which are two of mainstream Christianity's most widely accepted and revered *christological* doctrines. The first usage of the term “God-man” as a theological concept appears in the writing of the 3rd-century Church Father Origen: ‘This substance of a soul, then, being intermediate between God and the flesh - it being impossible for the nature of God to intermingle with a body without an intermediate instrument - the God-man is born.’”— Wikipedia

“In *Christian theology*, the **incarnation** is the belief that the *pre-existent* divine person of Jesus Christ, God the Son, the second person of the Trinity, and the *Logos* (Koine Greek for ‘word’), was “made flesh”^[1] by being conceived through the power of the *Holy Spirit* in the womb of a woman, the *Virgin Mary*,^[2] who is also known as the *Theotokos* (Greek for “God-bearer” or “Mother of God”). The doctrine of the incarnation then entails that Jesus was at the same time both fully God and fully human”—Wikipedia

QUESTIONS

Does this make any sense? One of modern day Trinitarianism's main scholarly proponents

admits, *“The Incarnation defies our attempts to wrap our limited minds around all it means”* (The Forgotten Trinity, by James R White).

Was Jesus really “Incarnated” as a “God-man” with a “Dual Nature”, as Trinitarians claim? Is there anything in the scriptures even that resembles the claim that “Jesus is/was 100% human and 100% God at the same time”? What do the scriptures really say?

JESUS WAS FULLY HUMAN, WHICH PROVES HE COULDN'T BE GOD

1 John 4:2 - **“This is the proof of the spirit of God: any spirit which acknowledges Jesus Christ, come in human nature, is from God” (NJB).** **“Jesus Christ has come as a human being” (1 John 4:2 GNB).** God did not come in the flesh, Jesus did. Why? “God is not human” (Numbers 23:19), therefore Jesus can't be God.

Hebrews 2:17 - **“For this reason he had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people” (NIV).** - Who made him like them? - Obviously, God! Notice that Jesus was **“fully human in every way”**. He **“became flesh” (John 1:14)**. However, **“God is spirit” (John 4:24)**. **“God is not a man” (Numbers 23:19)**. The Trinitarian “God-man” is here proven to be unscriptural.

Hebrews 4:15 - **“We . . . have a high priest . . . who has been tempted in every way, just as we are”** - Jesus was “tempted” because he was **“fully human in every way” (Hebrews 2:17 NIV)**. But “God is not human” (Numbers 23:19). Also, since **James 1:13** says, **“God cannot be tempted”**, there is no way that Jesus can be God.

Also, a being who is both God *and* man could hardly be truly human, ‘tempted in all points even as we are’ (**Hebrews 4:15**). The doctrine that “Jesus was God” is incompatible with the scriptural teaching that he was really human. The “God-man”, “incarnated”, “Dual natured” Jesus concept of Trinitarianism is, in reality, **“a different Jesus” (2 Corinthians 10:4**

NLT), and “a different kind of good news” (Galatians 1:6 NLT).

“NO ONE HAS EVER SEEN GOD”, BUT THEY SAW JESUS

1 John 1:2 - “This one who is life itself was revealed to us, and we have seen him. And now we testify and proclaim to you that he is the one who is eternal life. He was with the Father, and then he was revealed to us” (NLT). It is very obvious that this verse is describing Jesus Christ, and that he was with the Father. Being “with” someone makes it clear that two separate and distinct individuals are being discussed. “We have seen him” is clear and unequivocal proof that Jesus cannot be God, because **“no one has ever seen God” (1 John 4:12 NIV).**

1 John 4:12 - “No one has ever seen God” (NIV). Contrast this with John’s testimony that he and others saw Jesus, meaning he cannot be Almighty God, as we can see from the following scriptures: ·

1 John 1:1 - “Whom we have heard and seen” (NLT) ·

1 John 1:2 - “We have seen him” (NLT) ·

1 John 1:3 - “What we have actually seen and heard” (NLT)

1 Corinthians 15:45 - “It is written, ‘The first man, Adam, became a living being,’ the last Adam a life-giving spirit” (NAB). Trinitarians like to claim that Jesus was resurrected with a physical body to support their “God-man” assertion about Jesus, but this verse plainly shows that Jesus was resurrected as a “spirit”, not as a God-man.

WHY JESUS WAS NOT “GOD INCARNATE”

Luke 3:21,22 - “After all the people were baptized and Jesus also had been baptized and was praying, heaven was opened and the holy Spirit descended upon

him in bodily form like a dove. And a voice came from heaven, 'You are my Son; with you I am well pleased'" (NAB). God speaks from heaven as Jesus comes up from the water in the Jordan River, and the holy Spirit is visible as a dove in the air coming upon Jesus. The three are shown as entirely separate, and being in the form of a dove is an indication the holy Spirit is not a person. If Jesus was "God incarnate", as Trinitarians claim, he would already be fully God from his birth, and he would already have full use of the holy Spirit, so it would not need to come upon him.

Luke 4:16-21 - "The Spirit of the Lord is upon me, because he has anointed me to preach . . . the scripture you've heard has been fulfilled today." Jesus read from **Isaiah 61:1**, which reads, **"The spirit of the Lord Yahweh is on me for Yahweh has anointed me" (NJB).** Rather than being referred to as a person, the holy Spirit is referred to as **"the spirit of the Lord Yahweh."** If Jesus was "God incarnate", as Trinitarians claim, he would not need to be anointed by God with the holy Spirit, because he would already be fully God, with full use of the holy Spirit.

Acts 10:38 - "God anointed Jesus of Nazareth with the holy Spirit and with power" (NAB). - God anointed and empowered Jesus. The holy Spirit is God's way of empowering someone to do his will. If Jesus was "God incarnate", as Trinitarians claim, he would not have to be empowered by the holy Spirit. As **"the Lord God"**, he would already be **"Almighty" (Revelation 21:22).**

CHRIST, NOT GOD, DIED FOR OUR SINS

It is asserted by many that Jesus Christ was God a "God-man" in the flesh while on earth, and that he "died in his body, or flesh, but not in his deity or divinity." Did Jesus die in his deity or divinity?

"Jesus Christ, the Father's Son" (2 John 3 NIV), was completely and totally qualified to die for our sins, and did not have to be Almighty God himself, as Trinitarians claim. The

scriptures say nothing about any supposed “dual nature”, or “hypostatic union”, of Trinitarian invention. In fact, if any part of Jesus had remained alive, he could not have died for our sins.

“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). 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**). **‘God resurrected Jesus’ (Acts 2:32 HCSB)**, tells us Jesus can’t be God, since Jesus could not bring himself back to life.

Notice that *“Christ was put to death in the flesh”*. 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”. But the scripture says *“Christ was put to death in the flesh”*, without any such qualification.

“Surely you, Yahweh, are from ancient times, my holy God, who never dies”—Habakkuk 1:12 NJB

“My God, my Holy One, you will never die”—Habakkuk 1:12 NIV

“Now to the King eternal, immortal, invisible, the only God”—1 Timothy 1:17 NIV

“CHRIST DIED for our sins”—1 Corinthians 15:3

“GOD RAISED THE LORD FROM THE DEAD”—1 Corinthians 6:14 NIV

“IN HIM, in bodily form, LIVES DIVINITY in all its fullness”, “God who raised him from the dead”—Colossians 2:9,12 NJB

From the above scriptures, it is plain to see that “Christ”, “the Lord”, has “the whole fullness of Deity” (“Divinity”) in him, but is not Almighty God, and he, as Christ, “died for our sins.” Christians **“may come to share in the divine nature” (2 Peter 1:4 NAB)** also, but that doesn’t make them God. **“Deity”** or **“Divinity”** in the case of Christ simply means that he is divine, or godlike, but not Almighty God.

Thus, the scriptures themselves solve the problem — It was Jesus Christ, not God, who died for our sins!

WHERE DID THE “GOD-MAN” CONCEPT COME FROM?

“When the crowd saw what Paul had done, they shouted in the Lycaonian language, ‘The gods have come down to us in human form’”—Acts 14:11 NIV

Paul and Barnabas did not take this opportunity to explain that it was only Jesus, God’s Son, who had come down in human form, as a ‘dual-natured’, “fully God, fully man”. They used this opportunity to argue against the pagan “God became man” concept.

“The apostles Paul and Barnabas . . . shouting, ‘Men, why are you doing this? We are of the same nature as you, human beings’”—Acts 14:14-15 NAB

“The pagan tradition of the occasional appearance of gods among human beings leads the people astray . . . ”—NAB note on Acts 14:11

The first century Greco-Roman world was filled was rife with “so-called gods in heaven and on earth . . . many ‘gods’” (1 Corinthians 8:5 NAB). Roman emperors were deified and worshipped as gods who had come down from heaven. The pagan idea that “the gods have come down to us in human form” (Acts 14:11 NAB) is very similar to the Trinitarian “God-man” who came from heaven “in human form”.

The “God-man” concept is drawn from paganism, not from the Bible.

CONCLUSION

The Trinity doctrine is the “golden calf” **“invention”** of Christianity.

The Bible is a collection of 66 books which are **“inspired by God”** and **“complete” (2 Timothy 3:16,17 CSB)**, and constitute **“the faith that was once for all handed down to the holy ones” (Jude 3 NAB)**. This means there is no need for any further supplementation, updates, or additions to Biblical beliefs. The Trinity doctrine and such related **“doctrines of demons” (1 Timothy 4:1 NASB)** as “Incarnation”, “God-man”, and “Dual Nature”, were not even formulated until 300 years after the Bible was completed.

The “Incarnated” “God-man” with a “Dual Nature”, like Israel’s “golden calf”, is an **“invention”** of humans, and **“it is no god” (Hosea 8:5,6 Douay-Rheims)**, because the scriptures contradict such erroneous ideas. Jesus is “the Son of God”, but not an “Incarnated” “God-man” with a “Dual Nature”.