

The Dual Nature of Christ

What is the dual nature of Christ?

The dual nature of Christ is that Jesus is fully man and fully God at the same time. Two natures, the divine and the human, united in the one person of Jesus Christ.

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” (1 Tim 3:16)

Who was manifested in the flesh? God was. However the Trinitarian believer will tell you that God the Son was. What is the misunderstanding that is taking place here? The scriptures have identified for us that it was God who was manifest in the flesh. The Old Testament taught us that God is one and that he is a Spirit. So how did we end up with a God the Son? The answer is the lack of understanding of who the Son of God the Son of man is.

The Trinitarian doctrine will continuously take away from God's humanity by referring to this distinction of the two natures of the one person of Jesus Christ as if this is two individuals in the Godhead. Always making references to the Son speaking to his Father and that this is proof of two distinct personalities in the Godhead and thus two distinct divine persons. Making claims like Jesus taught the Trinity throughout his ministry and “Finally after His resurrection, He revealed the doctrine in explicit terms, bidding them go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Mt 28:19). Saying the force of this passage is decisive. That ‘the Father’ and ‘the Son’ are distinct Persons follows from the terms themselves, which are mutually exclusive. The mention of the Holy Spirit in the same series, the names being connected one with the other by the conjunction ‘and’ is evidence that we have here a Third Person co-ordinate with the Father and the Son. All of these types of statements are a lack of understanding of the human nature of the Christ in relation to God being his Father. Jesus Christ was fully man and fully God. So in regards to the human nature of Christ God is his Father. However, this does not take away the fact that God is a Spirit and in regards to that which is created he is by title their Father.

The Trinitarian doctrine will point to John chapters 14-17 and teach that Jesus identifies the distinction of the Third person of the Trinity and his work that he will perform by saying, the distinction of the Holy Spirit from the Father and from the Son is involved in the express statements that He proceeds from the Father and is sent by the Son (15:26; 14:16, 14:26). Nevertheless, He is one with them: His presence with the Disciples is at the same time the presence of the Son (14:17-18), while the presence of the Son is the presence of the Father (14:23). But the Trinitarian doctrine will ignore what the Apostle John spoke in 1 John 1:3 “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.” (1 Jn 1:3) No mentioning here of the Holy Ghost. This is because God is a Spirit and he is one. And in regards to that which is created the Spirit is known as our Father by title. In regards to the Son of

God the Spirit of God became incarnate to redeem mankind back unto himself and he is still one and the selfsame Spirit. Thus our fellowship is truly with the Father, and with his Son Jesus Christ because the Son of God was the mediator between the Father and mankind being the perfect sinless sacrifice offered as a sweet smelling savor in the nostrils of our God. Whereby making an atonement for our sins.

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” (Isa 9:6)

Who was manifested in the flesh? The everlasting Father was. So how does the Trinitarian doctrine get around this scripture? They say that this should have been translated as the Father of the world to come. However not one of the major translations of the Bible into English render it this way. If the Trinitarian believes that the Son is going to be the Father of the world to come this really doesn't make any sense at all with the doctrine they are teaching of which is the Father is entirely in the Son, likewise in the Holy Spirit; and so is the Son in the Father and the Holy Spirit; and the Holy Spirit in the Father and the Son. But The Father is not the Son, The Son is not the Father, The Father is not the Holy Spirit, The Holy Spirit is not the Father, The Son is not the Holy Spirit, and The Holy Spirit is not the Son. So then if you believe that the Son is going to be the Father of the world to come you now have two fathers in the world to come. Doesn't make any sense at all. This is because the Trinitarian doctrine is a false teaching after the traditions of men.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:” (Col 2:8-10)

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Mt 1:22)

Who was manifested in the flesh? God was. The mystery of godliness is understanding who the Son of God is. If one can understand who the Son of God is, then they will also understand who God is. For the Son of God is the man Christ Jesus of whom the everlasting Father was incarnate. This dual nature of Christ is that Jesus is fully man and fully God at the same time. Two natures, the divine and the human, united in the one person of Jesus Christ.

“Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.” (Jn 14:10-11)

We must remember that Jesus was both fully man and fully God at the same time. Therefore Jesus speaking as man said, “I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”

If Jesus only said I am the Father, it would take away the fact that he was also a man. Therefore he said, "I am in the Father, and the Father in me". Notice that Jesus said, "the Father that dwelleth in me, he doeth the works."

Who was manifested in the flesh? The everlasting Father was. Not a second individual in the godhead known as God the Son as the Trinitarians are teaching.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. (Jn 1:1-3) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (Jn 1:14)

1 John 1:1-2

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

The man or the body of Christ is of the Word of life and the Spirit within the man is the Word of life because God is the Word. Thus the terms 'Word' and 'Son' are not interchangeable terms because the Word is God and Jesus was both fully man and fully God. As pertaining to the flesh of Christ he is of the Word of life. As pertaining to the Spirit of Christ he is the Word of life.

2 (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;)

He was with the Father as being the eternal Spirit of God, and was manifested unto us when the Word, which is the eternal Spirit of God, was made flesh.

Who was manifested in the flesh? God was.

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (Jn 14:9) How had Philip seen the Father? Jesus is the expressed visible image of the invisible God. (Heb 1:3) "I and my Father are one." (Jn 10:30)

Jesus Christ was both the Son of man and the Son of God. God the Father was robed in flesh to redeem the world back unto himself. Not as two distinct individuals in the Godhead, but as the everlasting Father indwelling the man Christ Jesus. Thus the fulness of the Godhead was in the body of Jesus.

Who was manifested in the flesh? The Everlasting Father was.

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (2 Cor 5:19) Remember, God had an eternal purpose in Christ to redeem mankind from their fallen state of sin. "According to the eternal purpose which he purposed in Christ Jesus our Lord". (Eph 3:11) "He that committeth

sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.” (1 Jn 3:8) “And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)” (Rm 5:16-17)

Who was manifested in the flesh? God was. We must not forget that Jesus had a dual nature. He was both fully man and fully God at the same time. As to the human nature of Christ he hungered (Lk 4:2), thirsted (Jn 19:28), was fatigued (Jn 4:6), suffered pain (Mt 27:28-32) and death (Philippians 2:8) (Heb 12:2-3). Christ “was in all points tempted like as we are, yet without sin.” (Heb 4:15) As to the Deity of Christ he was omnipotent, omniscient, and omnipresent.

As concerning the title of Son we must remember that when it is used, it always refers to the incarnation. When we read the Gospels we must ask ourselves when we read the words that Jesus spoke as to whether it was the humanity in him speaking or the divine. For example: when Jesus prayed He prayed in His humanity to the Eternal Spirit (Heb 5:6-9). Otherwise, if you are a Trinitarian follower you are saying God the Son was praying to God the Father. In which case you have made God the Son inferior to God the Father of which the Trinitarian doctrine does not teach. When Jesus said the Father was greater than he (Jn 14:28), this was pertaining to humanity. Otherwise you are again saying that God the Son is inferior to God the Father and thus they are not co-equal. When Jesus said that no man knows the day nor the hour of the coming of the Son of man no, not the angels of heaven, but my Father only (Mt 24:36), this was according to the flesh. As to the Divinity of the Father dwelling inside of him, He knew the day and the hour. Otherwise you are saying that only God the Father knows the day and hour of the coming of the Son of man and not God the Son nor God the Holy Spirit. This again would not be a Trinity of person who are co-equal.

Thus the mystery of godliness is revealed to us that Jesus Christ had a dual nature. He was the Everlasting Father and he was a man at the same time. Two natures, the divine and the human, united in the one person of Jesus Christ. The only distinction in the Son of God is that of the two natures of Christ, but in regards to the divine nature, this being the Spirit of God (Rm 8:9) there is no division nor distinction because our God is one and he is a Spirit.