

Jesus: God in Human Flesh and the Savior of All Who Believe

Peter warned of those who would introduce false doctrines (2 Pet 2:1), and therefore it is important to derive our understanding of who Jesus is and what he accomplished from the Bible. Having a right view of Jesus is of eternal importance (John 8:24). Jesus is the eternal Son of God (John 8:58; 20:28; Rev 1:17), and he is the Creator of all things (1 Cor 8:6; John 1:3). Jesus left the majesty of heaven and having taken upon himself the limitations of human life (Phil 2:6-9), he lived a sinless life and was killed upon a cross. He did this so that those sinners who would repent and believe in him would be saved from the wrath of God and have eternal life with him. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor 5:21). Repent of your sin and trust in Christ alone for your salvation!

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For in-depth information and a full response to the teaching of Jehovah's Witnesses see *Counterfeit Religion: A Biblical Analysis of Cults, Sects, & False Religious Movements* by Michael R. Burgos

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Why Jehovah's Witnesses are Wrong About the Son of God



The Son of God: Creator or Creature?

While traditional biblical Christianity has taught that Jesus is the eternal Son of God who created all things, Jehovah's Witnesses teach that Jesus is a creature. That is, according to The Watchtower Bible & Tract Society (WB&TS), Jesus is not the uncreated God who eternally existed, but rather he was a created angel who became Jesus Christ.

While there are numerous biblical passages that contradict the Jehovah's Witness teaching on Jesus, Psalm 102 is one of the most powerful. It states,

"Of old you laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, but you are the same, and your years have no end." (Psalm 102:25-27, *ESV*)

The Son of God: Creator of Heaven and Earth

The context of Psalm 102:25-27 makes it clear who the psalmist is referring to. V. 1; 15; 19; 22; 24 all refer to either Jehovah or "God." Who else but God could be identified as the unchanging Creator of the heavens and the earth?

Psalm 102:25-27 shows up somewhere else in the Bible. Within the beginning portion of the letter to the Hebrews, the writer makes a case for the supremacy of the Son of God. After having identified Jesus as the one "through whom" the Father created the universe (Heb 1:2), the writer gives a characterization of the Son of God. According to the Father, all angels ought to worship Jesus (v. 5; cf. Luke 4:8). In v. 8 the Father says of the Son, "But of the Son he says, "Your throne, O God, is forever and ever." Then, beginning in v. 10, God the Father says of the Son,

"You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like a garment, like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end." (Hebrews 1:10-12, *ESV*)

Clearly, since the Son of God is the unchanging Creator of all things according to God the Father, he cannot be a mere creature.

Deriving Doctrine from the Bible or Changing the Bible to Fit Doctrine?

Since the Bible, in both the Old and New Testaments, teaches the doctrine of the Trinity and the deity of the Lord Jesus Christ, Jehovah's Witnesses have sought to change what the Bible says to fit their own view of Jesus. For instance, in Colossians 1:15-17, *The New World Translation* (i.e., the Bible produced by the WB&TS) has inserted the word "other" four times to obscure the deity and supremacy of Jesus. However, within the original language, the word "other" does not exist in any known New Testament manuscript. So too, even Jehovah's Witnesses own interlinear Bible at Colossians 1:15-17 shows the absence of this insertion:

who is image of the God the invisible,
ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου,
firstborn of all creation, because in him
πρωτότοκος πάσης κτίσεως, 16 ὅτι ἐν αὐτῷ
it was created the all (things) in the heavens and upon the
ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς
earth, the (things) visible and the (things) invisible, whether
γῆς, τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἴτε
thrones or lordships or governments or authorities;
θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
the all (things) through him and into him
τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν
it has been created; and he is before all (things) and
ἐκτίσται· 17 καὶ αὐτὸς ἐστὶν πρὸ πάντων καὶ
the all (things) in him it has stood together, and he
τὰ πάντα ἐν αὐτῷ συνέστηκεν, 18 καὶ αὐτὸς

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