

AN EXAMINATION OF PASSAGES CITED BY THE JEHOVAH'S WITNESSES TO DENY JESUS IS GOD

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The Bible teaches clearly that Jesus is God. In Heb 1:8 God, the Father calls Jesus God when He says to Him, "Thy throne, O God, is forever and ever." In John 20:28 Thomas, a monotheistic Jew, confessed that Jesus is his God and emphasised that fact when he said to Him, "My Lord and my God!" In John 1:1 the Apostle John declared that Jesus is God when he wrote, "the Word was God." In Titus 2:13 the Apostle Paul referred to Jesus as "the great God,"¹ and in Col 2:9 he stated that Jesus is God when he said "in him," i.e., in Jesus "dwelleth all the fullness of the Godhead bodily."² In John 10:30 Jesus Himself claimed to be God: "I and my Father are one." The Greek renders this: "I and the Father, we are one." The word "one" here is in the neuter, indicating that Jesus meant he was of the same substance as the Father and we construe this as his claim to be God.

Despite the clear teaching of the Bible that Jesus is God, Jehovah's Witnesses deny this doctrine and cite Bible passages which they say contradict this doctrine. Let us examine six of these passages which, if properly understood, can be adduced to support the view that Jesus is God.

Revelation 3:14

First, Rev 3:14. This passage says, "And unto the angel of the church of the Laodiceans write: 'These things saith the Amen, the faithful and true witness, the beginning of the creation of God.'" Jehovah's Witnesses interpret this passage to mean that Jesus was the first of all God's creation. They construe the Greek word translated "beginning" as denoting "the first person or thing in a series."³ Therefore, they say that the phrase "the beginning of the creation of God" means that Jesus was the first thing God created. He was "the beginning of the creation of God," i.e., the first part of God's creation. According to this interpretation, Jesus is a created being and as such he cannot be God, for God is eternal (cf. Ps 90:2). Admittedly the Greek word translated "beginning" in this passage can mean "the first person or thing in a series."⁴ But this Greek word can also mean "that by which anything begins to be," "the origin," or "active cause."⁵ This meaning goes back to the eighth century B. C. when it was first used by Anaximander. If it is the meaning in this passage, the phrase "the beginning of the creation of God" would mean that Jesus is the one by