

JEHOVAH'S WITNESSES

by Avram Yehoshua

[The Seed of Abraham](#)

I would like to lovingly challenge you about your Jesus. There are many different Jesus's in the world, like the Mormon Jesus, and he cannot save anyone. That's why it's important to know the biblical Jesus, for only He can save us. The problem that I've come to see with the Watchtower Jesus is that he's Michael the angel before he was conceived in the womb of Mary. This means that your Jesus is a *created* being, as all angels were *created* by God. This goes against both the Old and the New Testaments, which speak of the Christ as being deity from eternity past. For instance, Micah says the Ruler (Messiah/Christ) of Israel existed in eternity past:

“But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth (origins) are from ancient times, from everlasting (literally: *the days of eternity*).” See Messiah's Deity and Micah 5:2 at <http://seedofabraham.net/Messiahs-Deity-and-Micah-5.2.pdf>.

No angel can claim to have been ‘from everlasting,’ not even Michael. God also states in the Old Testament that the Messiah of Israel would be His Son, not an angel: “I (the Messiah) will declare the decree! Yahveh has said to Me, ‘You are My Son! Today I have *begotten* You!’” (Psalms 2:7; cf. Prov. 30:4; Mt. 16:13-17)

The term *begotten* is typically used in Scripture of a father begetting his son, and so the son has the exact nature of his father—human. In this case, Jesus has the exact nature of the One who begot him: God His Father, and so they both have the nature of God, which is deity. For more on this see Yeshua—God the Son at <http://seedofabraham.net/Yeshua-God-the-Son.pdf> and Yeshua—His Deity and Sonship at <http://seedofabraham.net/Yeshua-His-Deity-and-Sonship.pdf>. (Yeshua is the Hebrew name for Jesus.)

Jehovah's Witnesses teach that in the Old Testament “the Angel of the LORD.” is seen as Jesus or Michael (e.g. Gen. 22:11, 15). This is an unfortunate English translation. In Hebrew, “angel” is literally “a messenger; one who is sent.”¹ As we might expect, most anyone sent from Heaven would be an angel, but not in this case. This “Angel” (note always the capital “A”), is not an angel at all, but Jesus, God the Son. This “Angel” is first seen by Hagar (Gen. 16:7, 9, 10, 11), and after she sees Him she doesn't call Him an angel, but **God**:

“Then she called the name of the LORD *who spoke to her*, You–Are–the–~~God~~–Who–Sees; for she said, “Have I also here seen **Him** who sees me?” (Gen. 16:13 NKJV)

In the whole account the term “God” is not seen; only the “Angel” whom she called God. Obviously Hagar saw Jesus and knew He was God (the Son). Just as your parents and you have the exact same human nature, so too God the Son, Jesus, has the exact nature as His Father: deity. Abraham also saw this “Angel,” but note how the Angel speaks, *as only God would speak*:

“And Abraham stretched out his hand and took the knife to slay his son, but the Angel of the LORD called to him from Heaven and said, ‘Abraham, Abraham!’ So he said, ‘Here I am!’ And He said, ‘Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, *since you have not withheld your son, your unique son, from Me.*’” (Genesis 22:10-12)

¹ Ludwig Koehler, Walter Baumgartner, and J. J. Stamm, Authors; M. Richardson, translator, *The Hebrew-Aramaic Lexicon of the Old Testament*, vol. 2 (Boston, MA USA: Brill Academic Publishers; 2002), p. (Accordance Software). “(human) messenger; Ezk 23:40 Neh 6:3...1st Sam 23:27; 2nd Sam 11:19 (17 times)...messengers of God...prophets...Hag 1:13, pl. Is 44:26...heavenly messengers, angels...an angel: Gn 48:16...the angel of God (of Yahweh)” i.e. Jesus.

R. L. Harris, Editor; Gleason Archer, Jr. and Bruce Waltke, associate Editors, *Theological Wordbook of the Old Testament*, vol. I, p. 30 (Accordance Bible Software). “*Messenger, representative, courier, angel.* “There were both human and supernatural; including...the Angel of the Lord.”

In the New Testament it speaks of Jesus being deity, Creator and God the Son, from eternity past:

“He (Jesus) is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in Heaven and that are on Earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him...For it pleased the Father that in Him all the fullness should dwell.” (Col. 1:15-16, 19)

If “God” created the Heavens and the Earth in six days, then it’s not possible that Michael did it too.

“God, who at various times and in various ways spoke in time past to the Fathers by the Prophets, has in these last days spoken to us **by His Son**, whom He has appointed heir of all things, **through whom also He made the worlds**, who, being *the brightness of His glory and the express image of His person*, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on High, **having become so much better than the angels**, as He has by inheritance obtained a more excellent name than they. **For to which of the angels** did He ever say: ‘*You are My Son!* Today I have *begotten You!*’? And again: ‘I will be to Him a Father, and He shall be to Me a Son?’” (Hebrews 1:1-5)

Nowhere in the New Testament does it say that Jesus used to be, or still is, Michael, something we would expect if Michael became Jesus. Nowhere in the New Testament is Jesus ever equated with Michael. Interestingly enough though, Michael is seen in Jude 1:9 contending for the body of Jesus!, but it doesn’t say anything about him being Jesus “now” or then (when Jesus was in Israel). Also, in Rev. 12:7, Michael is leading his angels into battle, but again, nothing about him being Jesus, or having been Jesus.

Finally, John 1:1—In the Beginning was the Word, and the Word was with God, and *the Word was God*. The structure of this last clause, *theos en ho logos*, demands the translation, “The Word was God” as opposed to ‘God was the Word.’ Since *logos* (word) has the article preceding it, it’s the subject, “*the Word*.” The fact that *theos* (God) is the first word after the conjunction *kai* (and) shows that the main emphasis of the clause lies on God. Had *theos* as well as *logos* been preceded by the article *the*, the *meaning* would have been that *the Word was completely identical with God*, which is *impossible if the Word was also with God*.²

“The absence in Greek of the definite article with “God” lead some to assume it to be used as an adjective (‘the Word was divine’ or God-like) or even to supply, with polytheistic implications, an indefinite article: ‘the Word was **a** god,’” which is how “the New World Translation of the Jehovah’s Witnesses, 1961” heretically translates it. “There are two reasons why *Word* has the definite article in Greek and *God* does not:”

1. “To indicate that Word is the subject of the clause, even though in Greek it follows the verb “to be” (i.e., “the Word was God” but not, “God [the Father] was the Word”), and
2. *To indicate that Word and God are not totally interchangeable terms*. Though the Word is God, God is more than just the Word; God is also the Father, while the Word is identified in v. 14 not as the Father, but as the Father’s *one and only*”³ *begotten* Son. In other words, the Word and the Father are not the same Person, but both are deity.

How can Jesus be the angel Michael if no angels existed before Creation? Angels are *created* beings. Truly, Jesus is God the Son and only His shed divine blood can cleanse us of our sins, transform our nature into His (2nd Cor. 3:18), and give us eternal life.

Jesus said we must be Born Again (Jn. 3:3, 5), which is more than a mental belief in Jesus. Being Born Again is a spiritual experience. This is the biblical foundation for entering into His Kingdom. Ask Jesus to forgive you of your sins and to come into your heart and also, to set you free from the deception that is Jehovah’s Witnesses. When He does you will begin to **know** Jesus—not just know *about* Him.⁴

² F. F. Bruce, *The Gospel and Epistles of John* (Grand Rapids, MI: William B. Eerdmans Pub. Co., 2001), p. 31.

³ J. Ramsey Michaels, *New International Biblical Commentary: John* (Peabody, MA: Hendrickson Publishers, Inc., 2002), p. 25, note 1:1.

⁴ Revised on Monday, September 26, 2022.