

The second passage I want to examine is Colossians 1:15. This passage reads as follows, "Who is the image of the invisible God, the first-born of every creature."

The Jehovah's Witnesses take the phrase "the first-born of every creature" in this passage to mean that Jesus was the first part of the creation to come into existence. They say that the words "every creature" should be translated "all creation," and that when it says that Jesus is "the first-born of all creation," it means that He was the first part of the creation to come into existence, for just as the first-born of a family is the first child in that family to be born into the world, so Jesus is "the first-born of all creation," i.e., He was the first part of the creation to come into existence. Thus they say that the phrase "the first-born of all creation" means that Jesus was the first part of the creation to come into existence. He was created first, and after he was created, all other things were created.

If this interpretation is correct, this passage teaches that Jesus is a created being, and if Jesus is a created being, He can't be God, for God is eternal.

This interpretation, therefore, contradicts the doctrine that Jesus is God. But is this interpretation correct? Let us examine this passage and see.

The pronoun "who" in this passage clearly refers to Jesus. The phrase "the image of the invisible God" means that Jesus is the exact representation of the invisible God so that whatever is true of the invisible God is true of Jesus and vice versa. This can only mean that Jesus is God. Here God is called "the invisible God" because He is spirit, and as such He is invisible.