CHRISTOlogisch

STUDIES AND STUDY AIDS

Watchtower source guide

Checking sources and entering into conversation with Jehovah’s Witnesses



JESUS AND THE TRINITY

Thinking biblically and entering into conversation

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Conversation with Jehovah’s Witnesses

Watchtower sources, exegetical examination, and conversation strategy

A guide to Watchtower sources, Christology, and conducting a conversation. The central question is how Jehovah’s Witnesses’ explanations of John 1, Hebrews 1, John 20, and Revelation 5 fit together.

PURPOSE OF THE DOCUMENT

The aim is not to bring forward as many verses as possible in a short time, but consistently to clarify Jesus’s ontological classification: is Jesus by nature a created spirit being, or do the New Testament texts treat him in categories that go beyond the creature’s side?

Quick access: overview · contents · conversation sequence · source index · frequent argumentative errors As of August 2026. Historical quotations are intentionally brief; the full argumentative contexts are paraphrased and documented by issue and page.

Translation note: Complete English translation of the supplied German source. All biblical and historical quotations are translated from the German source, not quoted verbatim from an official English Bible or English Watchtower edition. Dates, page numbers, and German publication titles refer to the editions cited by the original. Statements concerning verification of sources reproduce the original’s claims; they do not represent a new independent verification. Greek is retained; no independent theological revision has been made.

Quick overview: what is strongest in conversation

CENTRAL RECOMMENDATION

The strongest approach is cumulative: (1) establish Jesus's creaturely status, (2) examine John 1:3 in relation to the Creator/creature boundary, (3) examine John 1:1 as a qualitative statement about nature, (4) add John 20:28 and Hebrews 1, (5) use Revelation 5 as the concluding Creator/creature scene.

Rank	Topic	Conversational value	Why
A	John 1:3 + Colossians 1:16	Very high	Forces the question whether Jesus himself belongs to what "came into existence."
A	Hebrews 1:6 + Psalm 97	Very high	Watchtower itself concedes: a Jehovah text is applied to Christ.
A	Hebrews 1:10–12 + Psalm 102	Very high	A second Jehovah text in the same chapter is applied directly to the Son.
A	John 20:28	Very high	Watchtower concedes the direct address to Jesus; the point in dispute is the meaning of "my God."
A	John 1:1	High	"A" does not stand in the Greek; its own literature recognizes the qualitative character of θεός.
B	Revelation 5:13–14	High	"Every creature" stands over against God and the Lamb as recipients of the doxology.
B	Jesus = Michael	High	Hebrews 1 systematically contrasts the Son with the angels.
B	Titus 2:13 / 2 Peter 1:1	High	Stronger than a mere "Savior" argument: examine the God-and-Savior construction.
C	"First and Last"	Medium	Jehovah's Witnesses have an established special resurrection interpretation; the unstated restriction is the point to challenge.
C	Revelation 22:12–16	Secondary	A change of speaker is textually possible; do not use as the main proof.

The most important methodological rule

Let the conversation partner define their own position as early and clearly as possible. The first question is not whether they accept "Trinity," but what ontological category Jesus occupies according to their teaching.

- Is Jesus a created being?
- In your understanding, was Jesus the archangel Michael before his human life?
- Does Jesus therefore fundamentally belong to the created spiritual world?

WHY THIS MATTERS

Once these three points are established, every subsequent text can be measured against precisely one question: does Jesus's function in the text fit the previously established category "created spirit being"?

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1. Conversation strategy and basic logic

GUIDING QUESTION

What is Jesus in his nature, such that all Scripture's statements about him can be true simultaneously?

Watchtower Christology can accommodate many individual elevated statements about Christ through a mediation or representation model: Jehovah is the source, Jesus the instrument; Jehovah is Savior, Jesus the authorized representative; Jehovah is worshiped, Jesus receives homage; Jehovah is God, Jesus is "a god." An individual-verse strategy is therefore less effective than a cumulative case.

What you should establish first

- According to official teaching, Jesus is not Almighty God but a created spirit being.
- Jesus is understood as God's first creature and as the one through whom God brought forth the rest of creation.
- Jesus is identified with the archangel Michael.
- Elevated titles, divine functions, and cultic honor are explained through representation, authorization, or restricted meanings.

Aim of the conversation

Do not immediately try to prove the complete doctrine of the Trinity. First examine whether the category "created spirit being" can accommodate the New Testament evidence without constantly adding exceptions and restrictions of meaning afterward.

RULE FOR EXAMINATION

The more frequently an interpretation requires an additional exception not expressed in the text ("everything else," "indirect worship," "First and Last only with respect to this kind of resurrection"), the more important it becomes to ask whether that restriction comes from the text or from the presupposed system.

2. John 1:1: "a god" or a qualitative statement about nature?

ASSESSMENT

A / central text. Strong when formulated carefully; easily challenged when argued through an oversimplified article rule.

What Watchtower literature itself says

> When the word "God" … is applied to the "Word," it draws … attention to the fact that Jesus … was of a divine nature, godlike, or a mighty one.
>
> Source: Der Wachtturm, 15 June 1975, pp. 364–365, article "Ein großer Wortführer — Wer ist er?"

> … insofar as it describes the character of the Word and does not identify his person.
>
> Source: Der Wachtturm, 15 June 1975, p. 365; Westcott quotation reproduced in the article

Source documentation: Der Wachtturm, 15 June 1975, pp. 364–367; additionally Der Wachtturm, 15 February 1976, p. 126 ("Fragen von Lesern"): the translation committee had decided to add the indefinite article "a."

The decisive point

The qualitative character of θεός is no problem for Trinitarian Christology. On the contrary, John distinguishes the person of the Logos from the Father ("the Word was with God") and then describes what the Logos is in his character. Qualitative predication answers not "Which person is the Logos?" but "What is the Logos in his nature?"

> **PRECISE FORMULATION**
>
> Do not argue: "Even without the article it would always have to mean God." Rather: the missing article does not compel an indefinite German article. "A god" is an interpretive decision. If Watchtower simultaneously concedes that θεός describes the Logos's character, it must explain why this quality is ontologically reduced to "created mighty spirit."

Questions for conversation

- Can we establish that the Greek text contains no word for "a"?
- Is "a god" therefore a grammatical necessity or already a translation decision?
- If your own Westcott evidence says that θεός describes the Logos's character, what textual information expressly turns this into the nature of a created spirit being?
- Why should "the Word was with God" refute Christ's deity? The doctrine of the Trinity also distinguishes Father and Son as persons.

What you should avoid using as your main argument

- Not: "No article always means a god in your translation." Watchtower literature formulates its rule more carefully.
- Not as the main proof: "John would have had to write θεῖος if he meant only 'divine.'" A nominal predicate certainly can have qualitative meaning.
- Better: accept the qualitative meaning, then ask what ontological quality John states through θεός.

3. John 1:3 and Colossians 1:16: Creator or creature?

> **ASSESSMENT**
>
> A+ / probably the strongest individual complex in the entire conversation.

Watchtower position

> Through him as an instrument, God made all other things … He was the first-created of God's creation.
>
> Source: Der Wachtturm, 15 December 1962, p. 755

> The Word was thus God's instrument for bringing forth the works of creation.
>
> Source: Der Wachtturm, 15 June 1975, p. 366

Source documentation: Der Wachtturm, 15 December 1962, p. 755; 15 May 1966, p. 301; 15 June 1975, p. 366.

The logical structure of John 1:3

John formulates the statement universally, first positively and then negatively: everything came into existence through the Logos; without him not one of the things that came into existence did so. This presents a natural division: the Logos as mediating agent of creation, and the totality of what "came to be."

Category	Function in the text
The Logos	Through him created things come into existence.
Everything that came to be	Comes into existence through the Logos.

If Jesus himself is a creature that came to be, an exception must be added: "Everything that came into existence did so through him, except himself." Precisely this exception is not expressed in the Greek sentence.

Why Colossians 1:16 intensifies the question

Colossians 1:16 explicitly names heaven, earth, visible things, invisible things, thrones, lordships, governments, and authorities. The invisible spiritual world is thus expressly included. If Jesus himself is a created spirit being and Michael, it must be explained where Paul exempts the highest created angel within this comprehensive enumeration.

> **KEY QUESTION**
> Does Jesus belong to what "came into existence"? If so, how can the second half of John 1:3 be read without an unstated exception?

Questions for conversation

- According to your teaching, did Jesus himself come into existence at some point?
- Does he then belong to the class "what came into existence"?
- If John says that without the Logos not one of the things that came into existence did so, where is the exception for the Logos himself?
- Why does your explanation of Colossians 1 require "everything else"? Is this "else" a textual statement or a systematic addition?

4. Revelation 3:14: "beginning of God's creation"

> **ASSESSMENT**
> B / typical Jehovah's Witness response to John 1:3. Do not fight it in isolation; place it in the overall context.

> He was the first-created of God's creation.
>
> Source: Der Wachtturm, 15 December 1962, p. 755

The Watchtower interpretation reads ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ as the first specimen within creation. Depending on context, however, ἀρχή can designate beginning, origin, precedence, rule, or principle. The construction alone therefore does not decide whether Christ is creation's first constituent or the one in whom, or through whom, creation takes its beginning.

Conversation tactics

> **DO NOT ALLOW EVASION**
> Before Revelation 3:14 is laid over John 1:3 as an interpretive key, John 1:3 should first be answered on its own. Otherwise one disputed text explains another text without the logical pressure of John 1:3 ever being addressed.

- Can we first explain John 1:3 without Revelation 3:14?
- If ἀρχή in Revelation 3:14 is supposed to mean "first creature," how is Jesus himself prevented from falling within the totality of what came to be in John 1:3?

5. John 20:28: "My Lord and my God"

> **ASSESSMENT**
> A / very strong, because historical Watchtower literature expressly discusses the direct address to Jesus.

> Thomas answered and said to him: My Lord and my God!
>
> Source: Der Wachtturm, 15 December 1962, pp. 755–756, under the heading "MEIN HERR UND MEIN GOTT"

Watchtower does not seriously discuss whether Thomas is speaking to someone else. It even reproduces the word-for-word structure "The Lord of me and the God of me" and then explains how this address is to be understood despite its own Christology. The point in dispute is therefore not the addressee, but the meaning of the designation as God.

The actual pressure point

If a monotheistic Jewish disciple directly calls the risen Jesus "my God," the ontological category of this "God" must be clarified. The options "false god," "created true god under the highest God," and "mere representative" each carry a considerable explanatory burden.

- According to the text, does Thomas speak directly to Jesus?
- What does Thomas ontologically mean by "my God"?
- What textual information shows that Thomas actually means "my divine representative"?
- Why would "Son of God" in John 20:31 be incompatible with genuine deity? Is this a textual statement or already a presupposed definition of sonship?

> **IMPORTANT NUANCE**
> John 20:31 ("the Christ, the Son of God") refutes John 20:28 only if one already presupposes that divine sonship and deity are essentially incompatible. Yet that is precisely the disputed question.

6. Jehovah as Savior, Jesus as Savior: where the real argument lies

ASSESSMENT
B / the simple "two saviors" argument is weaker than the grammatical God-and-Savior texts.

The historical Watchtower answer

The Watchtower of 1 May 1964 expressly anticipates the argument from Isaiah 43:11: Jehovah says that there is no Savior besides him, whereas the New Testament calls Jesus Savior. The answer is that Jehovah can appoint others as saviors or deliverers; Jesus is the authorized Savior, while Jehovah remains the source of salvation.

> Jehovah can therefore also raise up others and have them act as saviors.
>
> Source: Der Wachtturm, 1 May 1964, p. 275

Source documentation: Der Wachtturm, 1 May 1964, pp. 274–275.

Why Titus 2:13 is stronger

The decisive question is not merely whether Jesus has a saving function, but whether constructions such as Titus 2:13 and 2 Peter 1:1 designate him as "God and Savior." The Greek structure with one article and two singular personal designations joined by καί strongly favors a shared referent.

CORRECTION
The correct biblical reference is 2 Peter 1:1.

- What grammatical feature in Titus 2:13 compels distributing "God" and "Savior Jesus Christ" between two different persons?
- How is the same question to be answered in 2 Peter 1:1?
- If the Watchtower answer is merely that Jehovah saves through Jesus, does that explain the syntactic connection "God and Savior Jesus Christ," or only the saving function?

7. Hebrews 1:6 and Psalm 97: homage, worship, and a Jehovah text

ASSESSMENT
A+ / particularly strong because Watchtower itself concedes the decisive intertextuality.

> Admittedly, in Psalm 97 … the "bowing down" refers to Jehovah God, and nevertheless this text is applied to Christ Jesus.
>
> Source: Der Wachtturm, 15 February 1971, p. 128

> If the rendering "worship" is preferred, this "worship" must be regarded as indirect worship.
>
> Source: Der Wachtturm, 15 February 1971, p. 128

Source documentation: Der Wachtturm, 15 February 1971, pp. 127–128, "Fragen von Lesern" concerning Hebrews 1:6.

Why the argument should not depend on the dictionary

Depending on context, προσκυνέω can designate worship, homage, or prostration. It is therefore unnecessary and vulnerable to challenge to claim that the word always means divine worship. The stronger finding is intertextual: Psalm 97 directs heavenly beings' bowing down to Jehovah; Hebrews 1 applies the same text to the Son.

> **KEY OBSERVATION**
>
> The Watchtower solution "indirect worship" is a theological qualification. Hebrews 1:6 itself does not add the expression "indirect."

- Why may an Old Testament Jehovah text calling heavenly beings to submit before Jehovah be applied directly to the Son?
- Where does Hebrews 1:6 say that the worship/homage offered to Christ is passed on to Jehovah only indirectly?
- Why does the angel in Revelation 19:10 and 22:9 refuse homage with "Worship God," while the angels in Hebrews 1:6 offer the required reverence to the Son?

8. Hebrews 1:10–12 and Psalm 102: the Son as Creator-Lord

> **ASSESSMENT**
>
> A+ / a new addition for the conversation guide. In the same chapter, a second Jehovah text is applied to the Son.

Hebrews 1:10–12 addresses the Son with the words: "You, Lord, founded the earth in the beginning, and the heavens are works of your hands … but you remain the same …" The quoted text comes from Psalm 102, where the statement is addressed to Jehovah.

Why this text is particularly important

- Not merely a function ("through him") is named; the Son is directly addressed as "You, Lord."
- The earth's foundations and the heavens are called "works of your hands."
- The context of Hebrews 1 simultaneously distinguishes the Son from the angels.
- Together with Psalm 97 in Hebrews 1:6, a double transfer of Jehovah texts to the Son arises within the same chapter.

Old Testament passage	Original referent	Application in Hebrews 1
Psalm 97	Jehovah	To the Son in Hebrews 1:6
Psalm 102	Jehovah	To the Son in Hebrews 1:10–12

- Why does Hebrews 1 address the Son himself with the words of Psalm 102 if he is merely the created instrument of the actual Creator?
- Does "Jehovah creates through Jesus" suffice to explain "You, Lord … the heavens are works of your hands"?

9. Jesus as the archangel Michael and the structure of Hebrews 1

ASSESSMENT

A / a valuable connecting line, especially after Hebrews 1:6–12.

> Nevertheless, after his resurrection Jesus continues to be designated as the archangel Michael.
>
> Source: Der Wachtturm, 1 March 1970, p. 158, "Fragen von Lesern"

Source documentation: Der Wachtturm, 1 March 1970, p. 158.

Watchtower literature explains that "angel" can be an office designation in a general sense and that, after his exaltation, Jesus occupies a higher level than those ordinarily called angels. This is the systematic answer to Hebrews 1.

The cumulative pressure

Hebrews 1, however, asks rhetorically to which angel God ever spoke certain words concerning sonship and the throne. In the same chapter, the angels are to offer reverence to the Son, two Jehovah texts are applied to the Son, and works of creation are attributed to him. The question is therefore not merely "Can the word angel somehow be applied to Jesus?" but "Is the chapter's natural category to understand the Son as the highest member of the same created angelic class?"

- If Jesus is Michael, does he ontologically belong to the class of created angelic beings?
- Why then does Hebrews 1 repeatedly contrast the Son with "the angels" and place him as the recipient of their homage?
- What positive textual passage expressly identifies Jesus with Michael, rather than merely placing two similar functions side by side?

10. Revelation 5:13–14: "every creature" and the Lamb

ASSESSMENT

A / strong as the conclusion of a cumulative argument.

The vision describes "every creature" in heaven, on earth, under the earth, and on the sea. This entire creation directs praise, honor, glory, and power to the one seated on the throne and to the Lamb. Literarily, the Lamb thus stands on the receiving side of the doxology, while "every creature" stands on the offering side.

Side of the scene	Who?	Function
Creature's side	Every creature	Offers praise/honor/glory/power.

Side of the scene	Who?	Function
Receiving side	The one seated on the throne and the Lamb	Jointly receive the doxology.

NUANCE

The text is not a formal logical proof about sets: an individual member of a class can be mentioned separately in language. The text becomes strong cumulatively with John 1:3, Colossians 1:16, and Hebrews 1.

- If the Lamb is itself a creature, why is it not represented in this scene on the side of "every creature," but together with God as the recipient of what every creature offers?
- How many divine elements of doxology and dominion may a creature receive before the category "mere creature" requires explanation?

11. "The First and the Last"

ASSESSMENT

B− / a good text, but the Jehovah's Witness counterinterpretation should be known beforehand.

Isaiah 44:6 and 48:12 use "the First and the Last" for Jehovah. Revelation 1:17–18 uses the same title for the one who was dead and lives again, that is, Jesus. The Watchtower interpretation restricts the title in Jesus's case to a special resurrection function: first and last in a specific sense.

The point to challenge

The decisive question is not whether a title can have different contextual nuances. It is whether the text itself supplies the special technical definition "first and last directly raised by Jehovah," or whether the system imports this meaning into the title.

- Where does Revelation 1:17–18 define "First and Last" as a technical resurrection category?
- Why is the same exclusive Jehovah title rendered harmless in Jesus's case only by an unexpressed restriction?

12. Revelation 22:12–16: why caution is needed

ASSESSMENT

C / do not presume the speaker's identity prematurely. Use as a secondary text.

> Jehovah goes on to say: "I am the Alpha and the Omega, the First and the Last, the Beginning and the End."
>
> Source: Der Wachtturm, 15 February 1968, p. 105

Source documentation: Der Wachtturm, 15 February 1968, p. 105: Revelation 22:13 is expressly assigned to Jehovah.

Verse 16 ("I, Jesus …") does not by itself imply that Jesus has been speaking since verse 12 without a change of speaker. Revelation contains several changes of speaker. Watchtower literature assigns verse 13 to Jehovah and verse 16 to Jesus.

RECOMMENDATION

Do not claim: "Verse 16 simply proves that Jesus is Alpha and Omega in verse 13." One can still argue for a connection between the "I am coming quickly" statements, but that requires detailed discourse analysis. For a live conversation, John 1:3 and Hebrews 1 are considerably more efficient.

- Who speaks in verse 12, who in verse 13, and who in verse 16? What textual markers show the change?
- Why does "I am coming quickly" in verse 12 correspond so strikingly with Jesus's "I am coming quickly" in verse 20?

13. The shared throne in Revelation 22:1–3

ASSESSMENT

B / useful as a cumulative text concerning dominion, not as an isolated grammatical proof.

Revelation 22 speaks of the "throne of God and of the Lamb" in the singular. A singular reference relating to the servants follows. This underscores the extraordinarily close shared dominion. Nevertheless, the grammatical number alone should not be used to deduce that God and the Lamb are "mathematically one being."

- Why does a supposedly created spirit being share the one eschatological throne with God?
- How does the shared dominion fit the idea that the Lamb has only a fundamentally creaturely position?

READ CUMULATIVELY

The shared throne gains its force together with Revelation 5: shared doxology, shared dominion, and the Lamb outside the literary "every creature" group.

14. The recurring interpretive pattern of Watchtower Christology

Surveying the relevant Watchtower articles reveals a recurring system: statements speaking very highly of Christ are regularly fitted into a creaturely Christology through a source/mediator distinction, representation, or semantic restriction.

Biblical finding	Watchtower interpretive pattern	Question for examination
John 1:1: θεός	"Divine," "godlike," "a mighty one"	Why specifically creaturely?
John 1:3 / Colossians 1:16	Jesus as instrument	Where is the exception for Jesus himself?
John 20:28	"My God" as a non-almighty designation of God	What ontological category is that?
Hebrews 1:6 / Psalm 97	Indirect worship/homage	Where does "indirect" stand in the text?
Hebrews 1:10–12 / Psalm 102	Creation through the Son	Why is the Son himself addressed with Jehovah's words?

Biblical finding	Watchtower interpretive pattern	Question for examination
"First and Last"	Title restricted to resurrection	Where does the text define this special meaning?
Savior texts	Jehovah as source, Jesus as authorized representative	Does that explain Titus 2:13 syntactically?

CENTRAL META-QUESTION

Do the respective restrictions arise from the specific texts, or are they needed because the presupposed statement "Jesus is a created spirit being" must be retained at all costs?

15. Recommended conversation sequence: 30–45 minutes

BASIC PRINCIPLE

Better four texts thoroughly than twenty texts superficially. The aim is a coherent train of thought, not a fireworks display of verses.

Phase 1 — Define the position (3–5 minutes)

1. Ask about Jesus's ontological status: created or uncreated?

2. Ask whether Jesus is identified with Michael.

3. Summarize their position neutrally and ask them to confirm it: "Then Jesus fundamentally belongs to the created spiritual world."

Phase 2 — John 1:3 as the Creator/creature boundary (8–10 minutes)

- Does Jesus himself belong to what came into existence?
- Where is the exception for him in John 1:3?

Stay with this question until the logic is clear. If Revelation 3:14 is immediately brought up, ask for John 1:3 to be explained on its own first.

Phase 3 — John 1:1: person and nature (7–8 minutes)

- Does "a" stand in the Greek text?
- If θεός describes the Logos's character, why is this character supposed to be only "creaturely-divine"?

Here you can directly show the 1975 Watchtower statement, because it itself concedes the qualitative character.

Phase 4 — John 20:28 (5–7 minutes)

- Whom does Thomas address?
- What does "my God" mean in a monotheistic context?

The historical Watchtower issue helps you because it expressly admits that Thomas addresses Jesus.

Phase 5 — Hebrews 1 as a stress test (10–12 minutes)

4. Hebrews 1:5: Son and angels are rhetorically distinguished.

5. Hebrews 1:6 + Psalm 97: a Jehovah text is applied to the Son.

6. Hebrews 1:10–12 + Psalm 102: a second Jehovah text is applied to the Son; the works of creation are attributed to him.

7. Only now return to Jesus = Michael: is "highest angel" really the chapter's natural category?

Phase 6 — Revelation 5 as the conclusion (5 minutes)

- Why does "every creature" stand on the offering side, while the Lamb together with the one seated on the throne stands on the receiving side?

If time is short

> **TIME OPTIONS**
> 15 minutes: John 1:3 → John 20:28 → Hebrews 1:6 25 minutes: John 1:3 → John 1:1 → John 20:28 → Hebrews 1:6, 10–12 45 minutes: complete sequence + Revelation 5 + Michael + Titus 2:13

16. Avoiding frequent argumentative errors

John 1:1

Watchtower literature does not hold a simple rule "no article = a god." What matters is that the German indefinite article is a translation decision. A nominal predicate can have qualitative meaning; the form θεῖος would not be strictly necessary for this.

Savior titles

Do not argue solely from two Savior designations. Watchtower literature distinguishes between God as salvation's source and Jesus as mediator. Titus 2:13 and 2 Peter 1:1 additionally raise the question of the connection between "God" and "Savior."

The correct reference

The intended reference is 2 Peter 1:1.

Revelation 22:12–16

Do not assert the speaker's identity categorically. A change of speaker is textually possible and belongs to the historical Watchtower interpretation.

Hebrews 1

Observe the chapter's context. Two Jehovah texts are applied to the Son. This is particularly important for the Michael doctrine.

The overall argument

No single verse is supposed to prove the whole doctrine of the Trinity. Rather, the presupposed category "created spirit being" must simultaneously explain John 1:3, John 1:1, John 20:28, Hebrews 1, and Revelation 5. Where do the additionally required restrictions come from?

17. Source index: Watchtower issues and references

The following list contains the most important historical references identified for the conversation. The guide's formulations are brief quotations or summaries paraphrasing the article closely.

Date	Page(s)	Topic / usefulness
15 December 1962	755ff.	Jesus as "God's creation," "creature," "first-created"; John 20:28 discussed extensively.
1 May 1964	274–275	Only Savior: Watchtower anticipates the argument and explains Jesus as an authorized Savior.
15 May 1966	301	Explicitly: "Christ [is] God's first creation."
15 February 1968	105	Revelation 22:13 ("Alpha and Omega …") is expressly assigned to Jehovah.
1 March 1970	158	After the resurrection, Jesus "continues to be designated as the archangel Michael."
15 February 1971	127–128	Hebrews 1:6; προσκυνέω; "indirect worship"; Psalm 97 refers to Jehovah and is applied to Christ.
15 June 1975	364–367	John 1:1, qualitative character of θεός; Jesus as God's "instrument" in creation.
15 February 1976	126	John 1:1: translation committee decided to add the indefinite article "a"; the translation decision is discussed.
Other years	1962–1975 and others	Additional findings concerning Christ, creation, designations of God, dominion, and worship.

Brief primary-source quotations

> Christ [is] God's first creation.
>
> Source: Der Wachtturm, 15 May 1966, p. 301

> He was the first-created of God's creation.
>
> Source: Der Wachtturm, 15 December 1962, p. 755

> The Word was thus God's instrument for bringing forth the works of creation.
>
> Source: Der Wachtturm, 15 June 1975, p. 366

> … describes the character of the Word and does not identify his person.
>
> Source: Der Wachtturm, 15 June 1975, p. 365, Westcott quotation

> Nevertheless, after his resurrection Jesus continues to be designated as the archangel Michael.
>
> Source: Der Wachtturm, 1 March 1970, p. 158

> … in Psalm 97 … the "bowing down" refers to Jehovah God, and nevertheless this text is applied to Christ Jesus.
>
> Source: Der Wachtturm, 15 February 1971, p. 128

> Jehovah can therefore also raise up others and have them act as saviors.
>
> Source: Der Wachtturm, 1 May 1964, p. 275

> Jehovah goes on to say: "I am the Alpha and the Omega, the First and the Last, the Beginning and the End."
>
> Source: Der Wachtturm, 15 February 1968, p. 105

Note on the state of the sources

The source overview concentrates on Christological texts in Watchtower literature. It is not a complete evaluation of every year. The named key passages were identified in the specified issues and checked for content.

One-sentence reminder for the conversation

REMINDER

If Jesus is a created spirit being, this one category must simultaneously explain why everything that came to be comes into existence through him, why Thomas calls him "my God," why Jehovah texts in Hebrews 1 are applied to him, and why "every creature" in Revelation 5 offers the doxology jointly to God and the Lamb.