

PLEASE NOTE - The references below are taken from the 86-19 Index. Many verses have additional references that have not been included due to time & space. We are encouraged to do additional personal research.

(1 Corinthians 10:1, 2) 10 Now I want you to know, brothers, that our forefathers were all under the cloud and all passed through the sea and all got baptized into Moses by means of the cloud and of the sea,

*** w01 6/15 p. 14 par. 7 Do Not Become Forgetful Hearers ***

In part, Paul writes: "I do not want you to be ignorant, brothers, that our forefathers were all under the cloud and all passed through the sea and all got baptized into Moses by means of the cloud and of the sea." (1 Corinthians 10:1-4) The people of Israel in Moses' day had seen great manifestations of God's power, including God's miraculous pillar of cloud that led them by day and that helped them to escape through the Red Sea. (Exodus 13:21; 14:21, 22) Yes, those Israelites received undeniable evidence of Jehovah's love for them.

(1 Corinthians 10:6) 6 Now these things became examples for us, in order for us not to desire injurious things, as they desired them.

*** w10 11/15 p. 27 par. 17 Jehovah Is Our Sovereign Lord! ***

(Read 1 Corinthians 10:6-10.) The Israelites could have resisted temptation, but they desired "injurious things" when Jehovah miraculously provided a month's supply of quail for them. Even though the people had been without meat for some time, God had given them enough manna to eat. Yet, they gave way to the temptation of yielding to unrestrained greed when gathering the quail.—Num. 11:19, 20, 31-35.

(1 Corinthians 10:16) 16 The cup of blessing that we bless, is it not a sharing in the blood of the Christ? The loaf that we break, is it not a sharing in the body of the Christ?

*** w06 2/15 pp. 23-24 pars. 10-12 Gathering Things in Heaven and Things on Earth ***

10 Concerning the wine that anointed Christians partake of at the Memorial, Paul wrote: "The cup of blessing which we bless, is it not a sharing in the blood of the Christ?" (1 Corinthians 10:16) In what way do those partaking of the wine 'share in the blood of the Christ'? They certainly do not share in providing the ransom sacrifice, since they themselves need redemption. Through their faith in the redeeming power of Christ's blood, their sins are forgiven and they are declared righteous for life in heaven. (Romans 5:8, 9; Titus 3:4-7) It is by means of Christ's shed blood that the 144,000 joint heirs of Christ are "sanctified," set apart, cleansed from sin to be "holy ones." (Hebrews 10:29; Daniel 7:18, 27; Ephesians 2:19) Yes, it is with his shed blood that Christ "bought persons for God out of every tribe and tongue and people and nation, and . . . made them to be a kingdom and priests to our God, and they are to rule as kings over the earth."—Revelation 5:9, 10.

11 When Jesus inaugurated the Memorial of his death, he handed the cup of wine to his faithful apostles and said: "Drink out of it, all of you; for this means my 'blood of the covenant,' which is to be poured out in behalf of many for forgiveness of sins." (Matthew 26:27, 28) Just as the blood of bulls and goats validated the Law covenant between God and the nation of Israel, Jesus' blood made valid the new covenant that Jehovah would make with spiritual Israel, beginning at Pentecost 33 C.E. (Exodus 24:5-8; Luke 22:20; Hebrews 9:14, 15) By drinking the wine that symbolizes the "blood of the covenant," the anointed indicate that they have been taken into

the new covenant and are receiving the benefits of it.

12 The anointed are also reminded of something else. Jesus told his faithful disciples: “The cup I am drinking you will drink, and with the baptism with which I am being baptized you will be baptized.” (Mark 10:38, 39) The apostle Paul later spoke of Christians’ being “baptized into [Christ’s] death.” (Romans 6:3) The anointed live a life of sacrifice. Their death is sacrificial in that they renounce any hope of everlasting life on earth. The baptism of these anointed Christians into Christ’s death is completed when after dying faithful they are resurrected as spirit creatures to “rule together as kings” with Christ in heaven.—2 Timothy 2:10-12; Romans 6:5; 1 Corinthians 15:42-44, 50.

(1 Corinthians 11:3) 3 But I want you to know that the head of every man is the Christ; in turn, the head of a woman is the man; in turn, the head of the Christ is God.

*** it-1 p. 1051 Head ***

Head of the Christian Congregation. In the Christian congregation Jesus Christ is the Head of the congregation, which is his “body,” of 144,000 members. (Eph 1:22, 23; Col 1:18; Re 14:1) Having immortality, he is the ever-living liaison member of the body of spirit-begotten Christians on earth at any given time, supplying all necessary things for them to grow spiritually and function to God’s glory. (1Co 12:27; Eph 4:15, 16; Col 2:18, 19) As the material temple had a “headstone” (Zec 4:7), so Jesus is the headstone of a spiritual temple (Ac 4:8-11; 1Pe 2:7) and the head of all government and authority under God, who is the Head over all. (Col 2:10; 1Co 11:3) The Bible likens Christ’s position as head of the congregation to that of a husband toward his wife, to impress upon human married couples the direction, love, and care the husband must exercise and the subjection that the wife must manifest within the marital union.—Eph 5:22-33.

*** w15 11/15 pp. 22-23 par. 6 Do You “Love Your Neighbor as Yourself”? ***

6 Because of the headship principle that exists throughout God’s arrangement of things, love is especially important. Paul explained: “I want you to know that the head of every man is the Christ; in turn, the head of a woman is the man; in turn, the head of the Christ is God.” (1 Cor. 11:3) But headship is not to be exercised in a domineering way. For example, Jehovah exercises his headship over Christ in a kind, unselfish way, and Jesus responds to it. He appreciates God’s loving headship, for he declared: “I love the Father.” (John 14:31) It is unlikely that Jesus would have felt that way had Jehovah been harsh or dictatorial in his dealings with his beloved Son.

(1 Corinthians 12:4-6) 4 Now there are different gifts, but there is the same spirit; 5 and there are different ministries, and yet there is the same Lord; 6 and there are different activities, and yet it is the same God who performs them all in everyone.

*** ti p. 23 What About Trinity “Proof Texts”? ***

THE New Catholic Encyclopedia offers three such “proof texts” but also admits: “The doctrine of the Holy Trinity is not taught in the O[ld] T[estament]. In the N[ew] T[estament] the oldest evidence is in the Pauline epistles, especially 2 Cor 13.13 [verse 14 in some Bibles], and 1 Cor 12.4-6.

*** ti p. 23 What About Trinity “Proof Texts”? ***

First Corinthians 12:4-6 says: “There are many different gifts, but it is always the same Spirit; there are many different ways of serving, but it is always the same Lord. There are many different forms of activity, but in everybody it is the same God who is at work in them all.”

*** ti p. 23 What About Trinity “Proof Texts”? ***

Do those verses say that God, Christ, and the holy spirit constitute a Trinitarian Godhead, that the three are equal in substance, power, and

eternity? No, they do not, no more than listing three people, such as Tom, Dick, and Harry, means that they are three in one.

This type of reference, admits McClintock and Strong's Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, "proves only that there are the three subjects named, . . . but it does not prove, by itself, that all the three belong necessarily to the divine nature, and possess equal divine honor."

*** w11 12/15 pp. 24-25 Guided by God's Spirit in the First Century and Today ***

"Varieties of Operations"

12 Do accounts of Jehovah's blessing on the first-century congregation of anointed ones provide significant encouragement to God's dedicated servants today? Without a doubt! Bear in mind Paul's inspired words to the congregation in Corinth concerning the miraculous gifts of the spirit in his day: "Now there are varieties of gifts, but there is the same spirit; and there are varieties of ministries, and yet there is the same Lord; and there are varieties of operations, and yet it is the same God who performs all the operations in all persons." (1 Cor. 12:4-6, 11) Yes, holy spirit can operate in different ways on different servants of God for a purpose. Indeed, the holy spirit is available both to Christ's "little flock" and to his "other sheep." (Luke 12:32; John 10:16) Yet, it does not always operate in the same way on each member of the congregation.

13 Elders, for instance, are appointed by holy spirit. (Acts 20:28) But not all spirit-anointed ones serve as overseers in the congregation. What are we to conclude from this? Simply that God's spirit operates in different ways on members of the congregation.

14 The spirit that instills in anointed ones "a spirit of adoption," or a sense of sonship, is the same spirit by which Jehovah raised his only-begotten Son from the dead to immortal life in heaven.

(Read Romans 8:11, 15.) It is the same spirit by which Jehovah brought the entire universe into existence. (Gen. 1:1-3) By that same holy spirit, Jehovah qualified Bezalel for special work on the tabernacle, empowered Samson to perform deeds requiring outstanding strength, and enabled Peter to walk on water. Let us, therefore, not confuse having God's spirit with being anointed with God's spirit, the latter being just one special operation of the spirit. Spirit anointing depends on God's choice.

15 God's holy active force has been operating in various ways upon his faithful servants for as long as he has had faithful servants, yes, for thousands of years before spirit anointing began. At Pentecost 33 C.E., that new operation began, but it will not continue forever. Baptism with spirit will cease, but holy spirit will continue to operate on God's people so that they may do his will for all eternity.

(1 Corinthians 13:4-7) 4 Love is patient and kind. Love is not jealous. It does not brag, does not get puffed up, 5 does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. 6 It does not rejoice over unrighteousness, but rejoices with the truth. 7 It bears all things, believes all things, hopes all things, endures all things.

*** w14 6/15 p. 20 par. 15 "You Must Love Your Neighbor as Yourself" ***

15 "Love is patient and kind." Just as God has shown patience and kindness in dealing with imperfect humans, we need to be patient and kind when others make mistakes and are thoughtless, or even rude. "Love is not jealous," so true love will not allow us to covet another person's possessions or privileges in the congregation. Moreover, if we have love, we will not brag or get puffed up with pride. After all, "haughty eyes and an arrogant heart—the lamp that guides the wicked is sin."—Prov. 21:4.

*** w16 January p. 27 “We Want to Go With You”

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Love “Does Not Behave Indecently”

When describing Christian love, the apostle Paul wrote: “Love is patient and kind. Love is not jealous. It does not brag, does not get puffed up, does not behave indecently, does not look for its own interests.” (1 Cor. 13:4, 5) The original-language term translated “behave indecently” means to conduct oneself in such a way as to be rude, to lack good manners, or to act improperly. Christian love, on the other hand, takes into consideration the feelings of others.

We can show Christian love by the way we treat those taking the lead in the congregation. At times, well-known representatives of the Christian congregation—perhaps circuit overseers, Bethelites, members of the Branch Committee, members of the Governing Body as well as their helpers—may attend a convention or theocratic event that we also attend. Naturally, we want to show such brothers and their wives due respect. None of us would want to imitate the attitude of Diotrefes. He refused to welcome the visiting brothers with respect. (3 John 9, 10) But could we, even unintentionally, show a lack of good manners by going to the opposite extreme? How might we do that?

While we appreciate having an opportunity to meet and talk with visiting brothers and their wives, we would show a lack of respect if we treated such ones as celebrities. For example, would it show good manners to take candid photos of such ones—without permission—while they are eating and engaging in other activities? Would we ask them to autograph our books and Bibles? Would we push in front of others and aggressively demand that our photo be taken with them? Surely, none of these actions display true Christian love. Rather, they could show that we have missed the purpose of the visit and the hard work that such faithful ones do in our behalf. What effect could such behavior have on those

attending one of our assemblies for the first time?

What will help us to be balanced? First, remember that praise and glory should go to Jehovah. (Rev. 4:11) Second, realize that there is a big difference between respect and adulation. These brothers and their dear wives want to be treated, not as celebrities, but as our fellow brothers and sisters. (Matt. 23:8) Third, apply the Golden Rule: “All things, therefore, that you want men to do to you, you also must do to them.” (Matt. 7:12) If we keep these factors in mind, we will be able to show the type of love that “does not behave indecently.”

*** w14 6/15 p. 21 par. 18 “You Must Love Your Neighbor as Yourself” ***

18 Consider Paul’s further definition of love. He said that love “bears all things.” If someone offends us but asks for forgiveness, love moves us to forgive him. Love “believes all things” in God’s Word and makes us grateful for the spiritual food we receive. Love “hopes all things” recorded in the Bible and prompts us to give others reasons for our hope. (1 Pet. 3:15) We also pray and hope for the best outcome in trying circumstances. Love “endures all things,” whether these are sins committed against us, persecution, or other trials.