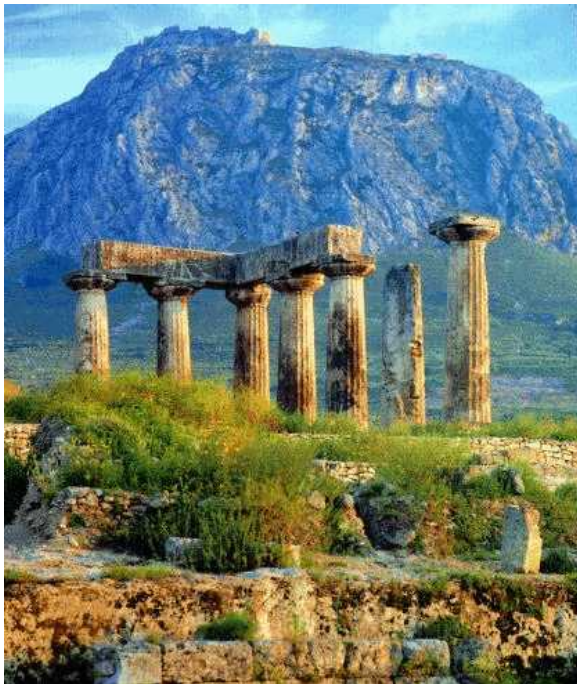


APOLOGIA

... always be ready to give a defense [Greek, *apologia*]
to everyone who asks you a reason for the hope that is in you ... 1 PETER 3:15

CORINTHIANS FOR JEHOVAH'S WITNESSES & OTHER DOUBTERS, RATIONALISTS, & SEEKERS AFTER CERTAINTY



No 1 in the series BIBLE STUDY for JEHOVAH'S WITNESSES

By DAVID ASPINALL

CORINTHIANS FOR JEHOVAH'S WITNESSES 2

Bible Study for Jehovah's Witnesses: 1 CORINTHIANS

1:1 What is Paul concerned to establish **first**? (4:1-21, esp. vv. 9,15-17)

All doctrinal teaching must ultimately rest upon the **credibility** of the teacher, and so Paul's pattern is to establish his apostolic credentials at the beginning of his epistles (KEY: **Authority**; cf. Rom. 1:1; 2 Cor. 1:1; Gal. 1:1; Col. 1:1; 1 Tim. 1:1; 2 Tim. 1:1; Tit. 1:1) Exceptional are the personal note to Philemon and the letters to the Philippian and Thessalonian churches, where local needs apparently demanded no assertion of his apostolic authority. Yet unlike Watchtower leaders, Paul does NOT assert that his authority derives from his "anointing". Rather, see how Paul views the nature of HIS authority in 9:1 – *Am I not an apostle? Have I not seen our Lord?*

1:2 What is the **standing** of the Christians in Corinth?

Their "sainthood" depended upon neither Papal decree nor peculiar holiness of walk, but solely upon their **calling**. The Greek verb (*hegiasmenois*) asserts that their "saintliness" is accomplished already, they *having been sanctified*. This holiness, then, is not in their **own** persons, but in *Christ Jesus*.

What is the essential UNITY of all Christians "in every place"?

Joel plainly states that only those who *call on the name of Jehovah* will be saved (2:32, NWT). This is the Watchtower's flimsy justification for inserting *Jehovah* into Acts 2:21 and Romans 10:13, which adding to scripture is defensible neither from Greek manuscript evidence nor contextually. In both texts the *Lord* is plainly Jesus Christ (see notes on Acts 2, Romans 10). Here in 1 Corinthians, even NWT translators cannot evade the clear context: it is *the name of our LORD, Jesus Christ, their LORD and ours*, whom *all* [Christians] everywhere call upon.

1:3-5 To what do the Corinthians owe such peace, enrichment, speaking ability and knowledge as they have already?

1:6-7 *Did the witness about the Christ (NWT) leave the Corinthians with less "light" than modern-day "Jehovah's Witnesses"?*

Compare Acts 9:15; 26:14-18 (NWT).

1:8-9 *What was the hope of the Corinthians, and how sure (firm, NWT) was this hope? (cf. v.7; Rom.5:2; 8:29,30; 1 John 3:1-3; Heb. 2:10)*

1:10-16 *Was the disunity in Corinth an evidence they were not in the true religion? (compare vv. 2,7,26-30; 3:1-4)*

KEY: **Unity** The divisions evident in Corinth were a sign of spiritual immaturity, not taking seriously the truths they should have cherished and fed upon. Therefore such divisions (and other problems) were evidence of spiritual sloth among the Corinthians themselves; neglect **OF**, not neglect **BY**, their spiritual shepherds (cf. 2:6; 3:1-4; 4:1-4; Gal. 5:19-21). The problem has not changed: Christians are still disunited, but the cause is rather ignorance of God's teachers, not those teachers' ignorance.

1:17-25 *What was the focus of Paul's "foolish" gospel, the good news which is both the power and the wisdom of God? (esp. vv. 18,23,24; cf. v.30)*

Compare Paul's acid comments about the *enemies of the cross of Christ* (Phil. 3:18-19) who *have their minds upon things on the earth* (NWT), in contrast with Christians, whose *citizenship exists in the heavens* (Phil. 3:20, NWT; cf. Eph. 2:5,6).

1:26-31 *Did the first Christians boast in earthly things?*

Though Christ promised his followers they would inherit the earth, he **didn't** want them to invest their hearts in *treasures upon earth*, but rather *treasures in heaven* (Matthew 5:5; 6:19-21).

2:1-2 *With what does Paul associate the sacred secret of God (NWT)?*

Not only is the *testimony* (margin, *mystery*) of God (NAS) bound up with Jesus Christ, but the *proclaiming* is of the **crucified** Christ, not a "Christ" ruling since 1914. The Watchtower's *Finished Mystery*, however, as the Society boasted at the time (1917), was fundamentally the same as today, Christ returning invisibly (but in 1874), and appointing a "faithful and discreet slave" (Charles T. Russell, not the 144,000).

2:3-5 *Paul's authority as a preacher of the gospel rested on what?*

2:6-10 *How only can God's hidden wisdom (v.7) become known to men?*

All the **reasoning** of the ancient world's greatest minds, including Socrates, Plato and Aristotle -- sons of that very Greece where the Corinthians dwelt -- did not enable it to find the true God (cf. 1:21; 1 Tim. 6:20,21; Col. 2:8,9). Rather, it is only by an *accurate knowledge of the sacred secret of God, namely Christ*, that men may find *carefully concealed ... all the treasures of wisdom and of knowledge* (Col. 2:2,3, NWT). Such wisdom, from the very *depths of God* (v.10, NAS), can only be searched out and revealed by the Spirit.

2:11 *Does God's Spirit possess the attribute of consciousness? (cf. v.13)*

This verse, at a single stroke, destroys the Watchtower's theology [doctrine of God] and anthropology [doctrine of man]. For if *the spirit of man that is in him* (NWT) **knows** anything, it can hardly be impersonal force. So too *the spirit of God knows the things of God* (NWT), *searches into all things, even the deep things of God* (v.10, NWT) and is therefore omniscient [all-knowing] and therefore **is** God.

2:12-16 *Why is it folly to preach Christian dogma (e.g. the Trinity) to an unsaved man?*

Nay, let us speak more boldly: it may even be folly to present the *depths of God* (2:10) to many Christians! (cf. 3:1-3; Heb. 5:12-6:1,2)

3:1-4 *Do jealousy and strife (v.3), or even sectarianism (v.4),*

necessarily disqualify one's claim to be in Christ? (see 1:10-16)

Though Paul calls the Corinthians *fleshly men* (vv. 1,3) he still considers them *brothers* (v.1; cf. *beloved children*, 4:14). They are not, as the cults would have it, imitation Christians, but **immature** Christians, *babes in Christ* (v.1).

3:5-9 *Considering Paul's illustration of the **field**, when should we expect full maturity (and harmony) among Christians?*

Compare Matthew 13:24-30,36-43, esp. v.41; 1 Cor. 13:9-12; Eph. 4:11-16 provides an analogy, the growth of the **body**.

3:10-15 *If a Christian fails to build his life upon the foundation of Christ (v.11), what loss will he face?* (note even the extreme case of 5:5)

Though it often happens that a *babe in Christ* (v.1) refuses to grow up, he cannot lose his God-given relationship among the *beloved brethren* (15:58) who are, by adoption, God's sons (Rom. 8:14-17). "Babes" may end up, according to the futility of their labours, unrewarded, but they cannot be unborn (vv.8,15).

3:16-17 *What other comparison brings home the majesty of the Christian's calling?* (cf. vv. 9-12)

Our works either adorn or disfigure God's temple -- in this life. But nothing that is not built upon Christ will survive the purging fire of Christ's judgment (vv. 13,15; cf. Rev. 22:1-2,10-27, esp. v.27).

3:18-23 *With what does Paul classify the "**reasonings** of the wise"?* (v.20)

Compare C.T. Russell's starting point ("... let us examine the character of the writings claimed as inspired, to see whether their teachings correspond with the character we have *reasonably* imputed to God ..." Charles Taze Russell *The Divine Plan of the Ages* (1886) p.41, emphasis added).

4:1-5 *When does Paul expect to be vindicated as Christ's **faithful***

(trustworthy, NAS) Steward?

It is worthy of note that Paul does **not** consider himself, nor his companions Sosthenes (1:1), Apollos (3:5), Cephas [Peter] (3:22) or Timothy (4:17), as components of some "faithful steward **class**", but as **individual** servants of Christ ... stewards of the mysteries of God (v.1). Though some among the Corinthians sought to evaluate Paul's credentials as a steward (v.3), the apostle does not press upon them the need to accept his authority BEFORE the Lord's coming in judgment (v. 5; contrast the claims of the Watchtower "faithful and discreet slave" -- see notes on Matt.24:45). Apparently Paul doesn't care if the Corinthians **ever** accept his authority, so long as the Lord (not *Jehovah*, NWT) finds him faithful (v.4).

4:6-13 *Contrast the circumstances of the apostolic "governing body" with the Watchtower counterfeit* (esp. vv. 11, 12).

Besides the external conditions of their respective situations, note the contrast of attitude in the face of opposition, even persecution: *when being reviled, we bless ... when being defamed, we entreat* (vv. 12,13, NWT). May we expect a revised NWT? To wit, *when being challenged, we revile ... when being entreated, we defame*. A worthy goal for ex-JWs: *when we are slandered, we try to conciliate* (v. 13, NAS).

4:14-20 *Though the body of Christ was divided in Corinth, what hope of unity remained for Paul's "beloved children"?* (esp. v. 17; cf. 7:17; 11:2,16; 14:33)

4:21-5:2 *Does the failure of the Corinthians to **mourn** over this scandalous immorality indicate that they had not the Holy Spirit?*

Though Christians may grieve the Holy Spirit (Eph. 4:30; cf. Isa. 63:10) yet Christ has begged the Father *that He* [the Helper] *may be with you forever* and promised *He abides with you, and will be in you* (John 14:16,17; cf. 1 Cor. 3:16).

5:3-5 *What is Paul's view of the nature of man?* (cf. 6:16-20; 7:34)

5:6-13 Did "disfellowshipping" in the first century imply total termination of communication?

Compare 2 Thess. 3:6-15, esp. vv. 6,14,15.

6:1-8 What is implied by v.3 as to our individual responsibility?

6:9-11 Despite their lax and "tolerant" attitudes toward intolerable blots on the name of Christ, what is Paul still able to say about the Corinthians' religious and legal standing before God? (cf. 15:58)

The Watchtower often quotes vv. 9 and 10 as if Paul were threatening believers. Yet plainly it is the blurring of the moral line between church and world which had potential to deceive the Corinthians. Paul reminds them (v.11) that *true* conversion results in moral transformation, as their own lives could testify. Nevertheless, despite moral lassitude, lawsuits among brethren, strife, jealousy, divisions, arrogant defiance of apostolic authority (4:18) and carnal tendencies (3:1-3, KJV), these "babes in Christ" **have been** declared righteous in the name of our Lord Jesus Christ (v. 11, NWT).

6:12-16 How does Paul choose to shepherd the Corinthians -- by laying down **law**, or by teaching truth from **principle** and **example**? (cf. 7:6,25,26,35,40; 8:9,13; 9:6,7,11,12,15,18,19,27)

6:17-20 By the analogy of human marriage (v.16) how does Paul make vivid the secret of the Christian's holiness? (cf. 3:16-17)

Compare Paul's more extended discussion of this parallel, Eph. 5:22-33.

7:1-9 Is singleness for the purpose of "constant attendance upon the Lord without distraction" (v.35,NWT) a viable option for **all** Christians? (esp. v.7; cf. vv. 17,39-40)

Paul seems to be reflecting on Matt. 19:10-12 -- see vv. 10,12,25.

7:10-24 Should the Christian **ever** initiate the breakup of a marriage, even with an unbeliever? (cf. vv. 39-40)

See how Paul emphatically denies that the conversion of **either** mate lessens the responsibility of the Christian to adhere to his or her marital commitment (esp. vv. 12,13). The termination of the marriage is an option open only to the unbeliever.

7:25-35 Does Paul anywhere link the single person's freedom to serve the Lord with liberty to **preach**? (esp. vv. 32,34)

The single person's concern *about the things of the Lord* is linked to **holiness in body and spirit** (v.34), not any specific **activity**. Unfortunately J.F. Rutherford found this New Testament emphasis unpalatable, and incompatible with his militant sales emphasis: note how he heaps abuse on the remnant of Russell's following, who stressed "character building".-----

7:36-38 Here is one example of advice that is obscured by its local reference, or simply by the passage of time and paucity of background information. Such biblical dark spots need not trouble the Christian; obscure passages **do not demand an interpreter** – the Bible speaks clearly on matters pertaining to salvation!

See note on Acts 8:30,31. for a contrast of opinions on this passage, see -----

7:39-40 On what question does Paul base His advice on remarriage?

8:1-3 What problem was unbalanced emphasis upon "knowledge" causing in Corinth? (13:8-13)

Sobering indeed! *Knowledge makes arrogant* (NAS). All cults resurrect the Gnostic mindset -- pride in a **higher knowledge** not possessed by lesser mortals, and completely at variance with the compassion of Christ, who claimed to **know** even more than Jehovah's Witnesses (though not about *everything*; cf. John 2:24,25; 6:64; Matt. 24:36; Acts 1:7)

8:4-6 *If v.6a logically demands that Jesus Christ cannot be God, what conclusion must follow equally logically from 6b?*

8:7-13 *According to Paul's priorities, should "knowledge" separate Christians?*

Even the Christian with superior spiritual insight (actual, versus assumed) is *sinning against the brethren* (v.12) by his contemptuous, unfeeling attitude toward those he views as ignorant (or immature). Lack of knowledge, then, will not ruin the immature. But lack of love might (v.12). Christ died not only for the immature, but even for the *ungodly ... sinners ... enemies* (v.11; Romans 5:6,8,10)

9:1-2 *What attitude does Paul display toward those who challenge his apostolic credentials?*

KEY: **Authority** Paul doesn't seem to feel the need to disfellowship those who disagree with him. Rather than impugn their motives, he sets out his defence (v.3, Gk. *apologia*).

9:3-15 *Rather than give occasion to his critics to accuse him of profiting financially from the gospel, what is Paul willing to forego?*

The apostle's opponents went so far as to claim that Paul exploited his converts for profit. Rather than engage in profitless debate over his motives, Paul refuted the accusation by his exemplary labours, both in teaching and in self-support -- Acts 18:3,4,11; 20:17-20,31-35; 2 Cor. 11:7-12,23,27. Paul *laboured even more* than all the apostles, that he might not be classed among the *peddlers of the word of God as many men are* (1 Cor. 15:10; 2 Cor. 2:17, NWT).

9:16-18 *Who is under compulsion to preach the gospel? (4:1,2,15)*

9:19-23 *What is the chief qualification (humanly speaking) of a preacher of the gospel?*

Define **empathy**

9:24-27 *What anti-Christian tendency does Paul's advice on self-control combat? (10:31; cf. 6:19,20)*

The divine demand is unchanging: *You shall love the Lord your God with all your heart, and with all your soul, and with all your mind* (Matt. 22:37; Deut. 6:5). Religion that attempts to barter for other terms is paganism.

10:1-4 *To what ever-present temptation do the Corinthians seem to have succumbed? (cf. vv. 16-17,21,31; 11:20,23-29)*

The church, like Israel of old, can easily persuade itself that God is satisfied with ritual observance -- a form of bartering with God (see 9:24-27; cf. Isaiah 1; esp. vv. 10-17). But if we are God's **servants**, we owe nothing less than total obedience (Luke 17:5-10). And if we are God's **sons** then it is our destiny to image our Father faithfully at all times (Gen. 1:26,27; 5:1,3).

10:5-11 *Did sacramental "baptism" and "eucharist" save Israel from the consequences of their idolatry and immorality?*

Nor were they saved from the consequences of their covetous appetites and carping, grumbling, unthankful attitude: The national "baptism" at the Red Sea, and the supernatural "table" which nourished Israel through its entire wilderness journey, should have increased and fed faith; but, as today, natural sacrament is useless without the supernatural transformation of the heart (Jer. 31:31-34).

10:12-22 *How may trusting in "sacramental grace" actually "provoke the Lord to jealousy"?*

See Malachi 1:6-14; Micah 6:6-8.

10:23-30 *Were the Corinthians under restriction as to eating non-kosher meats?*

10:31-33 *Was God glorified or offended by such liberty of conscience?*

Compare Romans 14, esp. vv. 13-17.

11:1-2 *What is Paul's view of church **tradition**? (cf. v.16; 7:17; 14:33-37)*

See 2 Thess. 2:15; 3:6. It is not tradition that Jesus objects to, but **the** tradition of the Pharisees and scribes. (Matt. 15:1-14, esp. v.6; Mark 7:1-23).

11:3 *What is the distinction between **essential** and **positional** equality?*

11:4-16 *Some Corinthians were challenging church tradition. Does the principle of headship imply woman is essentially inferior to man?*

In contrast with the Christian freedom Paul grants in the area of foods (10:23-33), here the apostle lays down principles of universal application, since they have roots in the order of creation (vv. 7-9,14). Woman's submission to male authority no more makes her inferior to man than the angels' service of the saints make them inferior to man (vv. 7-12; Heb. 1:13,14; 2:5-7,9).

11:17-19 *Though Paul deplores the disunity in Corinth, does he think it disqualifies their Christian profession? (cf. 1:10-16; 6:1-8)*

Notice the effective softening of his pointed counsel by the simple, yet sincere, manner of his address: *Brethren* (1:10; 2:1; 3:1,6; 5:11; 6:6-8; 7:12,24; 10:1).

11:20-28 *Does the Corinthian abuse of the Lord's table indicate it was an infrequent event? (esp. v.26)*

11:29-34 *What is the **judgment** facing a Christian who fails to discern the Lord's body?*

Paul draws a marked contrast between the judgment even such guilty brethren (cf. vv. 27,33) and the **condemnation** of the world. Though

God's judgment of the sinning Christian may indeed be drastic, yet it is essentially redemptive and exemplary (cf. v.30 and 5:5; see also the contrast of corrective and punitive judgments in Israel's case, Jer. 10:24,25; 30:11).

12:1-3 *What is the basic message of the Holy Spirit?*

See Rom. 10:9; John 15:26; 16:13-15; 7:39.

12:4-6 *Though the Trinity is not explicitly taught in the New Testament, what pattern of thought is unselfconsciously automatic with Paul? (cf. v.3)*

See 2 Cor. 3:3,14-18; 13:14; Eph. 4:4-6; Phil. 2:1,11

12:7-11 *According to whose **will** are the spiritual gifts distributed among believers? (cf. vv. 6,18)*

Note the absurd *it wills* (v.11) in NWT. Compare

12:12-14 *Is the body one or many?*

12:15-27 *Must all members of the church have (or develop) like gifts?*

Foot, hand, ear, eye -- all have an essential function to play in the outworking of Christ's work in "the body." It is worth remarking that even the **mouth** gets no exalted status! (James 3:1-12)

12:28-31 *Since the Spirit has distributed gifts among believers **just as He wills** (v.11, cf. v.18), what would those be guilty of who despised or neglected the gifts in men God provides? (meditate on the significance of chapter 13 in this context)*

See Romans 9:19,20; Eph. 4:7,8,11-16,30.

13:1-2 *All the talk -- and knowledge -- in the universe will not **witness** nearly as effectively as which gift of the Spirit? (note vv. 9,12)*

The divine kind of love (*agape*, Gk.) loves its enemies, blesses those who give back curses, and does good toward and prays for those who hate and persecute in return (Matt. 5:44). Those who love after this example are **true** children of the Father (Matt. 5:45). All other types of "love" even Satan's servants are able to summon (vv. 46,47).

13:3 *Even a life -- and death -- of sacrifice is futile, if not generated by the love of God. Who only have the capacity for such **agape**? (clue v.12)*

It is those who have *the hope of the glory of God*, which *hope does not disappoint*, who have the **love of God** poured out within their hearts through the Holy Spirit (Rom. 5:2,5).

13:4-7 *How do Jehovah's Witnesses measure up to this divine standard of love?*

If you are to be perfect, as your heavenly Father is perfect be the measure, JW's (and all of us) are without hope (Matt. 5:43-48). However, Christians make no claim to be "doing his will", but rather rest on the grace of God (see *Live Forever*, p.)

13:8-13 *How will those fair who put faith in their preaching exploits, or rely on "accurate knowledge" to please God? (8:1-3)*

14:1-6 *What was the primary function of the speaking "gift" which Paul encourages the Corinthians to seek? (vv. 4,5,12,17,22; 12:7)*

14:7-11 *Would you say that The Watchtower has uttered "speech that is clear" for the past 4 generations? (v.9)*

Compare James 3:8-12. The Watchtower's "tricky tongue" has left a legacy of disappointed hopes and squandered lives (see Zeph. 3:13, NWT). Like Jeremiah's rival Hananiah, Watchtower leaders have *made*

this people trust in a lie (Jer. 28:15). Hananiah perished for his outright revolt against Jehovah (vv. 16,17, NWT).

14:12-19 *Four times the NWT translators have added to Jehovah's word in this single passage. Why such desperate deception? (see v.32, compare NAS)*

Determined to evade the clear inference that Paul conceived his **spirit**, just as much as his **mind**, to be **conscious** and **personal**, The Watchtower leaders have brought upon themselves the worst judgment conceivable -- the curses written in Revelation! (Rev. 22:18,19) Not least of these curses is the eternal punishment of the Lake of Fire, reserved for liars who pervert God's Word (Rev. 21:8; 22:15; cf. Prov. 30:5,6).

14:20-25 *What kind of message will cause the unbelievers to cry "God is really among you!"?*

Will false prophecy and doctrinal flipflops, any more than unintelligible tongues, convince the world Jesus Christ and Jehovah are among JW's? Will they not say that you are mad? (v.23, NWT)

14:26-31 *What impression do these verses give of the structure of church meetings in the first century?*

14:32-40 *How often have we heard WT use v.33 to justify their insistence upon "one true religion"! But what is the CONTEXTUAL application of Paul's exhortation to peace and orderliness?*

God is not a God of **confusion** (NAS) is not (in this context) a call to doctrinal unity. God's **true** prophet, Paul insists, manifests his divine "anointing" by self-control -- that is, his message is subject to both the Holy Spirit **and** to his own Spirit-controlled mind or spirit (Gal. 5:23). Have the "anointed" manifested such self- (or Spirit) control in their public utterances?

15:1-5 *What five elements add up to the "good news ... through which you are also being saved"?*

The **death, burial** and **resurrection** of Christ -- prophesied in the **Old Testament** and authenticated also by **eye-witness** testimony -- comprise the **gospel** of the apostles. Thus the true gospel is **FACT**, not human speculation or interpretation (cf. Acts 2:22-36; 3:13-26; 4:20,33; 5:27-32; 10:36-43; 17:16-18).

15:6-11 *What qualifies Paul to preach the gospel?* (9:1; cf. Acts 10:39-42)

15:12-14 *How serious is a false view of the resurrection?*

15:15-19 *What **false witness** were some of the Corinthians guilty of concerning Christ's resurrection?*

The Greeks found the physical resurrection an unpalatable concept ()

15:20-22 *How many shall be raised from the dead?* (cf. Acts 24:15)

Compare WT _____

15:23-28 *When shall Christians be resurrected?*

During his presence (v.23, NWT) renders *en parousia*. See note on Matt. 24:27.

15:29-34 *Who, according to context, would be numbered among "bad associations ... without knowledge of God"?*

Denial of the physical reality of Christ's incarnation -- and resurrection -
- became the foremost heresy of the post-apostolic period. See I.H.
Marshall _____ Also Ignatius

15:35-41 *What kind of objection would ridiculers of the bodily resurrection resort to?*

You unreasonable person! (v.36, NWT) hardly seems adequate to

express Paul's scorn of this mocking attitude: *You fool!* (NAS) seems more to the point, inasmuch as the psalmist David equates disbelief with foolishness (Ps. 14:1; 53:1).

15:42-44 *Is the "spiritual body" resurrected, or re-created?*

The four contrasts (*it it*) stress the continuity of the **original** man with his glorified self. God does not **clone** you (from memory) -- He GLORIFIES you (cf. vv. 45-54; Rom. 8:11,29,30)

15:45-50 *Does the statement that the "last Adam became a life-giving spirit" (v.45, NWT) demand that Christ gave up his human body?*

15:51-55 *Who are the ALL that MUST be changed? When?*

Language ceases to be meaningful when the *last trumpet* is blown 7 decades (and counting) before the *great trumpet!* (compare Matt. 24:29-31 with Rev. 11:15-19; see *Revelation: Its Grand Climax*

15:56-58 *What is the Christian's **victory** -- deliverance through Armageddon, or salvation from sin and death?*

16:1-9 *What financial obligation did Paul feel, and urge his Christian brethren to feel also?*

Paul never lost his patriotism; he desired to **witness** to his fleshly brethren -- Israel -- in more than just words. Hence Paul urged "his" churches (those founded or nurtured by him) to become, as it were, his "offering" among the Gentiles. -- see Acts 24:17; Rom. 15:25-31; 2 Cor. 8 and 9.

16:10-12 *Were such prominent brethren as Timothy and Apollos on assignment from Paul, or even the "governing body"?*

16:13-18 *To whom should Christians be submissive (v. 16, NWT) ?*

16:19-24 *Which LORD are the Corinthians to love, to find grace with, and to be found finally IN? (8:6;cf. John 13:13)*

Even NWT has been unable to blunt the testimony of these verses to the **personal** attachment of early Christians to the person of the LORD Jesus Christ. No doubt WT leaders would love to have inserted a *Jehovah* or two into the context to render the passage more ambiguous; but (as in Rom. 14:7-12; cf. Phil. 2:5-11) to tamper with the text here would be to risk: the equation of Jesus with the *NAME above every name*. Rather than risk that, NWT translators have preferred to let the Lord Jesus stand **alone** in the affections of both Paul and the Corinthians! At least on this occasion they've avoided the **curse!** (v. 22; see note on 14:12-19).