

References for *Life and Ministry Meeting Workbook*

MARCH 4-10

TREASURES FROM GOD'S WORD | ROMANS 12-14

"What It Means to Show Christian Love"

(Romans 12:10) In brotherly love have tender affection for one another. In showing honor to one another, take the lead.

it-1 55

Affection

Brotherly love (Gr., *phi-la-del-phi'a*, literally, "affection for a brother") should exist among all members of the Christian congregation. (Ro 12:10; Heb 13:1; see also 1Pe 3:8.) Thus, the relationships within the congregation should be as close, strong, and warm as in a natural family. Even though the members of the congregation already show brotherly love, they are urged to do it in fuller measure.—1Th 4:9, 10.

The Greek word *phi-lo'stor-gos*, meaning "having tender affection," is used of a person who is close to another in warm intimacy. One of the roots of this compound term, *ster'go*, is frequently used to denote a natural affection, as between family members. The apostle Paul encouraged Christians to cultivate this quality. (Ro 12:10) Paul also indicated that the last days would be characterized by people "having no natural affection" (Gr., *a'stor-goi*) and that such persons are deserving of death.—2Ti 3:3; Ro 1:31, 32.

(Romans 12:17-19) Return evil for evil to no one. Take into consideration what is fine from the viewpoint of all men. ¹⁸ If possible, as far as it depends on you, be peaceable with all men. ¹⁹ Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: "'Vengeance is mine; I will repay,' says Jehovah."

w09 10/15 8 ¶3

"Be Peaceable With All Men"

³ *Read Romans 12:17.* Paul explained that when faced with hostility, we should not retaliate in kind. Heeding his counsel is particularly important in homes that are religiously divided. The Christian mate resists the temptation to repay an unkind word or act with another unkindness. No good comes from 'returning evil for evil.' On the contrary, such an attitude can only aggravate the situation.

w07 7/1 24-25 ¶12-13

"Return Evil for Evil to No One"

¹² Paul's next admonition on how to treat believers and unbelievers is: "Return evil for evil to no one." That statement is a logical consequence of what he said earlier, namely: "Abhor what is wicked." After all, how could a person say that he truly abhors what is wicked, or evil, if he were to use evil as a means to repay others? Doing so would be the opposite of having love "without hypocrisy." Then Paul says: "Provide fine things in the sight of all men." (Romans 12:9, 17) How do we apply those words?

¹³ Earlier, in his letter to the Corinthians, Paul wrote about the persecution that the apostles faced. He said: "We have become a theatrical spectacle to the world, and to angels, and to men. . . . When being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat." (1 Corinthians 4:9-13) Similarly, true Christians today are being watched by the people of this world. When those around us observe the fine things we do even while we are being treated unjustly, they may be inclined to look more favorably upon our Christian message.—1 Peter 2:12.

(Romans 12:20, 21) But "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will

heap fiery coals on his head.” ²¹ Do not let yourself be conquered by the evil, but keep conquering the evil with the good.

w12 11/15 29 ¶13

Forgive One Another Freely

¹³ There may be times when you feel that you can help someone who has wronged you to appreciate Christian standards. The apostle Paul wrote: “‘If your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head.’ Do not let yourself be conquered by the evil, but keep conquering the evil with the good.” (Rom. 12:20, 21) By your graciousness in the face of provocation, you may soften even the hardest of attitudes and bring out the good in people. By showing understanding, empathy—even compassion—for the offender, you might be able to help him learn Biblical truths. Whatever the case, a mild response gives the individual an opportunity to reflect on your fine conduct.—1 Pet. 2:12; 3:16.

Digging for Spiritual Gems

(Romans 12:1) Therefore, I appeal to you by the compassions of God, brothers, to present your bodies as a living sacrifice, holy and acceptable to God, a sacred service with your power of reason.

lvs 76-77 ¶5-6

How to Choose Our Entertainment

⁵ Everything we do in life is connected to our worship of Jehovah. Paul explained this when he said: “Present your bodies as a living sacrifice, holy and acceptable to God.” (Romans 12:1) Jesus said: “You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.” (Mark 12:30) We always want to give Jehovah our best. In ancient Israel, when people sacrificed an animal to Jehovah, they were expected to give a healthy animal. If the sacrifice had something wrong with it, God did not

accept it. (Leviticus 22:18-20) In a similar way, our worship could become unacceptable to Jehovah. How?

⁶ Jehovah tells us: “You must be holy, because I am holy.” (1 Peter 1:14-16; 2 Peter 3:11) Jehovah will accept our worship only if it is holy, or clean. (Deuteronomy 15:21) Our worship cannot be clean if we do things Jehovah hates, such as things that are immoral, violent, or connected with demonism. (Romans 6:12-14; 8:13) But it would also displease Jehovah if we allowed ourselves to be entertained by such things. This could make our worship unclean and unacceptable to Jehovah and could seriously damage our relationship with him.

(Romans 13:1) Let every person be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God.

w08 6/15 31 ¶4

Highlights From the Letter to the Romans

13:1—In what way are the superior authorities “placed in their relative positions by God”? Secular authorities “stand placed in their relative positions by God” in that they rule by God’s permission, and in some cases their rulership was foreseen by God. This is made evident by what the Bible foretold about a number of rulers.

Bible Reading

(Romans 13:1-14) Let every person be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God. ² Therefore, whoever opposes the authority has taken a stand against the arrangement of God; those who have taken a stand against it will bring judgment against themselves. ³ For those rulers are an object of fear, not to the good deed,

but to the bad. Do you want to be free of fear of the authority? Keep doing good, and you will have praise from it; ⁴ for it is God's minister to you for your good. But if you are doing what is bad, be in fear, for it is not without purpose that it bears the sword. It is God's minister, an avenger to express wrath against the one practicing what is bad. ⁵ There is therefore compelling reason for you to be in subjection, not only on account of that wrath but also on account of your conscience. ⁶ That is why you are also paying taxes; for they are God's public servants constantly serving this very purpose. ⁷ Render to all their dues: to the one who calls for the tax, the tax; to the one who calls for the tribute, the tribute; to the one who calls for fear, such fear; to the one who calls for honor, such honor. ⁸ Do not owe anything to anyone except to love one another; for whoever loves his fellow man has fulfilled the law. ⁹ For the law code, "You must not commit adultery, you must not murder, you must not steal, you must not covet," and whatever other commandment there is, is summed up in this saying: "You must love your neighbor as yourself." ¹⁰ Love does not work evil to one's neighbor; therefore, love is the law's fulfillment. ¹¹ And do this because you know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers. ¹² The night is well along; the day has drawn near. Let us therefore throw off the works belonging to darkness and let us put on the weapons of the light. ¹³ Let us walk decently as in the daytime, not in wild parties and drunkenness, not in immoral intercourse and brazen conduct, not in strife and jealousy. ¹⁴ But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh.

MARCH 11-17

TREASURES FROM GOD'S WORD | ROMANS 15-16

"Look to Jehovah for Endurance and Comfort"

(Romans 15:4) For all the things that were written beforehand were written for our instruction, so that through our endurance and through the comfort from the Scriptures we might have hope.

w17.07 14 ¶11

"Weep With Those Who Weep"

¹¹ The account about Jesus' intense grief at the time of Lazarus' death is just one of countless consoling scriptures found in God's comforting Word. And no wonder, "for all the things that were written beforehand were written for our instruction, so that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) If you are grieving, you too can find soothing comfort from such scriptures as the following:

■ *"Jehovah is close to the brokenhearted; he saves those who are crushed in spirit."—Ps. 34: 18, 19.*

■ *"When anxieties overwhelmed me, you [Jehovah] comforted and soothed me."—Ps. 94:19.*

■ *"May our Lord Jesus Christ himself and God our Father, who loved us and gave everlasting comfort and good hope by means of undeserved kindness, comfort your hearts and make you firm."—2 Thess. 2:16, 17.*

(Romans 15:5) Now may the God who supplies endurance and comfort grant you to have among yourselves the same mental attitude that Christ Jesus had,

w16.04 14 ¶15

"Let Endurance Complete Its Work"

⁵ *Turn to Jehovah for strength.* Jehovah is "the God who supplies endurance and comfort."

(Rom. 15:5) He alone fully understands not only the problems we face but also the way our environment, emotions, and even our genetic makeup affect us. He is thus the best one to equip us to endure. “He satisfies the desire of those who fear him,” the Bible says. “He hears their cry for help, and he rescues them.” (Ps. 145:19) How, though, will God answer our prayers for strength to endure?

(Romans 15:13) May the God who gives hope fill you with all joy and peace by your trusting in him, so that you may abound in hope with power of holy spirit.

w14 6/15 14 ¶11

“You Must Love Jehovah Your God”

¹¹ **Jehovah ‘gives hope that fills us with joy and peace.’** (Rom. 15:13) God-given hope enables us to endure tests of faith. Anointed ones who prove ‘faithful even to death will be given the crown of heavenly life.’ (Rev. 2:10) Integrity-keepers with an earthly hope will enjoy eternal blessings in the promised global Paradise. (Luke 23:43) What is our natural response to such prospects? Are we not filled with joy and peace, as well as love for the Giver of “every good gift and every perfect present”?—Jas. 1:17.

Digging for Spiritual Gems

(Romans 15:27) True, they have been pleased to do so, and indeed they were debtors to them; for if the nations have shared in their spiritual things, they also owe it to minister to them with their material things.

w89 12/1 24 ¶3

“A Test of the Genuineness of Your Love”

Certainly, their Gentile brothers should have been moved to respond to their plight. After all, they owed a special “debt” to the Christians in Jerusalem. Was it not from Jerusalem that the good news had spread to the Gentiles? Paul reckoned: “If the Jewish Christians shared their spiritual treasures with the Gentiles, the Gen-

tiles have a clear duty to contribute to their material needs.”—Romans 15:27, *The New English Bible*.

(Romans 16:25) Now to Him who can make you firm according to the good news I declare and the preaching of Jesus Christ, according to the revelation of the sacred secret that has been kept in silence for long-lasting times

it-1 858 ¶5

Foreknowledge, Foreordination

The Messiah, or Christ, was to be the promised Seed through whom all righteous persons of all the families of the earth would be blessed. (Ga 3:8, 14) The first mention of such “seed” came after the rebellion in Eden had already been initiated, but prior to the birth of Abel. (Ge 3:15) This was some 4,000 years before the revelation of “the sacred secret” was made by the clear identification of that Messianic “seed.” Hence, it was, indeed, “kept in silence for long-lasting times.”—Ro 16:25-27; Eph 1:8-10; 3:4-11.

Bible Reading

(Romans 15:1-16) We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. ² Let each of us please his neighbor for his good, to build him up. ³ For even the Christ did not please himself, but just as it is written: “The reproaches of those reproaching you have fallen upon me.” ⁴ For all the things that were written beforehand were written for our instruction, so that through our endurance and through the comfort from the Scriptures we might have hope. ⁵ Now may the God who supplies endurance and comfort grant you to have among yourselves the same mental attitude that Christ Jesus had, ⁶ so that unitedly you may with one voice glorify the God and Father of our Lord Jesus Christ. ⁷ So welcome one another, just as the Christ also welcomed

you, with glory to God in view. ⁸ For I tell you that Christ became a minister of those who are circumcised in behalf of God's truthfulness, so as to verify the promises He made to their forefathers, ⁹ and that the nations might glorify God for his mercy. Just as it is written: "That is why I will openly acknowledge you among the nations, and to your name I will sing praises." ¹⁰ And again he says: "Be glad, you nations, with his people." ¹¹ And again: "Praise Jehovah, all you nations, and let all the peoples praise him." ¹² And again Isaiah says: "There will be the root of Jes'se, the one arising to rule nations; on him nations will rest their hope." ¹³ May the God who gives hope fill you with all joy and peace by your trusting in him, so that you may abound in hope with power of holy spirit. ¹⁴ Now I myself am convinced about you, my brothers, that you yourselves are also full of goodness, filled with all knowledge, and that you are able to admonish one another. ¹⁵ However, I have written to you more outspokenly on some points, so as to give you another reminder, because of the undeserved kindness given to me from God ¹⁶ for me to be a public servant of Christ Jesus to the nations. I am engaging in the holy work of the good news of God, so that these nations might be an acceptable offering, sanctified with holy spirit.

MARCH 18-24

TREASURES FROM GOD'S WORD | 1 CORINTHIANS 1-3

"Are You a Physical Man or a Spiritual Man?"

(1 Corinthians 2:14) But a physical man does not accept the things of the spirit of God, for they are foolishness to him; and he cannot get to know them, because they are examined spiritually.

w18.02 19 ¶4-5

What Does It Mean to Be a Spiritual Person?

⁴ Consider first the attitude of a physical individual. The world has a predominant attitude that centers on the flesh. Paul describes it as "the spirit that is now at work in the sons of disobedience." (Eph. 2:2) This spirit influences most humans to adopt a common attitude—simply follow the crowd. They are focused on the flesh. As a result, the majority of them do what feels right in their own eyes and make no effort to live up to God's standards. A physical, or fleshly-minded, person is often excessively concerned about prestige and material pursuits or about defending what he feels are his rights.

⁵ What else might identify a physical person? People who engage in any of "the works of the flesh" fall into that category. (Gal. 5:19-21) Paul's first letter to the Corinthian congregation identifies a number of other characteristics of those who have a fleshly attitude. These include: promoting divisions, taking sides, fostering dissensions, taking one another to court, showing a lack of appreciation for headship, and being self-indulgent in food and drink. When confronted with temptation, the fleshly-minded person weakens and gives in. (Prov. 7:21, 22) Jude spoke of those who would deteriorate even to the point of "not having spirituality." —Jude 18, 19.

(1 Corinthians 2:15, 16) However, the spiritual man examines all things, but he himself is not examined by any man. ¹⁶ For "who has come to know the mind of Jehovah, so that he may instruct him?" But we do have the mind of Christ.

w18.02 19 ¶6

What Does It Mean to Be a Spiritual Person?

⁶ What, then, does it mean to be a "spiritual man"? A spiritual person is inclined toward God, the opposite of the physical person. Spiritually-minded individuals strive to "become imitators

of God.” (Eph. 5:1) This means that they make an effort to have Jehovah’s thinking on matters and to look at things from his point of view. God is very real to them. In contrast with fleshly-minded individuals, they try to bring all their ways into harmony with Jehovah’s standards. (Ps. 119:33; 143:10) Rather than focus on fleshly works, the spiritually-minded person endeavors to show “the fruitage of the spirit.” (Gal. 5:22, 23) To clarify the expression “spiritually-minded” further, think of this comparison: An individual who is skillful in commercial affairs is said to be business-minded. Similarly, someone who keenly values spiritual or religious interests is called spiritually-minded.

w18.02 22 ¶15

What Does It Mean to Be a Spiritual Person?

¹⁵ How can we personally imitate Christ? The Bible at 1 Corinthians 2:16 speaks of having “the mind of Christ.” And Romans 15:5 refers to having “the same mental attitude that Christ Jesus had.” Therefore, to be like Christ, we need to know his pattern of thinking and the full range of his personality. Then we need to follow in his footsteps. Jesus’ mind is focused on his relationship with God. So being like Jesus makes us more like Jehovah. For these reasons, it becomes clear how important it is to learn to think as Jesus does.

Digging for Spiritual Gems

(1 Corinthians 1:20) Where is the wise man? Where is the scribe? Where is the debater of this system of things? Has not God made the wisdom of the world foolish?

it-2 1193 ¶1

Wisdom

So the world in its wisdom rejected God’s provision through Christ as foolishness; its rulers, though they may have been able and judicious administrators, even “impaled the glorious Lord.” (1Co 1:18; 2:7, 8) But God, in turn, was now proving the wisdom of the worldly wise

to be foolishness, putting their wise men to shame by using what they considered “a foolish thing of God,” as well as persons they deemed ‘foolish, weak, and ignoble,’ to accomplish His invincible purpose. (1Co 1:19-28) Paul reminded the Corinthian Christians that “the wisdom of this system of things [and] that of the rulers of this system of things” would come to nothing; hence such wisdom was not part of the apostle’s spiritual message. (1Co 2:6, 13) He warned Christians in Colossae against being ensnared by “the philosophy [*phi-lo-so-phi’as*, literally, love of wisdom] and empty deception according to the tradition of men.”—Col 2:8; compare vss 20-23.

(1 Corinthians 2:3-5) And I came to you in weakness and in fear and with much trembling; ⁴ and my speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, ⁵ so that your faith might be, not in men’s wisdom, but in God’s power.

w08 7/15 27 ¶6

Highlights From the Letters to the Corinthians

2:3-5. While witnessing in Corinth, a center of Greek philosophy and learning, Paul may have been concerned about whether he would be able to persuade his listeners. However, he did not allow any weakness or fear he might have had to interfere with the carrying out of his God-given ministry. Likewise, we should not permit unusual circumstances to hold us back from declaring the good news of God’s Kingdom. We can confidently look to Jehovah for help as did Paul.

Bible Reading

(1 Corinthians 1:1-17) Paul, called to be an apostle of Christ Jesus by God’s will, and Sos’the-nes our brother, ² to the congregation of God that is in Corinth, to you who have been sanctified in union with Christ Jesus, called to be holy ones, together with

all those everywhere who are calling on the name of our Lord Jesus Christ, their Lord and ours: ³ May you have undeserved kindness and peace from God our Father and the Lord Jesus Christ. ⁴ I always thank my God for you in view of the undeserved kindness of God given to you in Christ Jesus; ⁵ because in everything you have been enriched in him, in full ability to speak and in full knowledge, ⁶ just as the witness about the Christ has been made firm among you, ⁷ so that you do not lack in any gift at all, while you are eagerly waiting for the revelation of our Lord Jesus Christ. ⁸ He will also make you firm to the end so that you may be open to no accusation in the day of our Lord Jesus Christ. ⁹ God is faithful, by whom you were called into fellowship with his Son, Jesus Christ our Lord. ¹⁰ Now I urge you, brothers, through the name of our Lord Jesus Christ, that you should all speak in agreement and that there should be no divisions among you, but that you may be completely united in the same mind and in the same line of thought. ¹¹ For some from the house of Chlo'e have informed me regarding you, my brothers, that there are dissensions among you. ¹² What I mean is this, that each one of you says: "I belong to Paul," "But I to A-pol'los," "But I to Ce'phas," "But I to Christ." ¹³ Is the Christ divided? Paul was not executed on the stake for you, was he? Or were you baptized in the name of Paul? ¹⁴ I thank God that I baptized none of you except Cris'pus and Ga'ius, ¹⁵ so that no one may say that you were baptized in my name. ¹⁶ Yes, I also baptized the household of Steph'a-nas. As for the rest, I do not know whether I baptized anyone else. ¹⁷ For Christ sent me, not to baptize, but to declare the good news; and not with wisdom of speech, so that the torture stake of the Christ should not be made useless.

MARCH 25-31

TREASURES FROM GOD'S WORD | 1 CORINTHIANS 4-6

"A Little Leaven Ferments the Whole Batch of Dough"

(1 Corinthians 5:1, 2) Actually sexual immorality is reported among you, and such immorality as is not even found among the nations—of a man living with his father's wife. ² And are you proud of it? Should you not rather mourn, so that the man who committed this deed should be taken away from your midst?

(1 Corinthians 5:5-8) you must hand such a man over to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the Lord. ⁶ Your boasting is not good. Do you not know that a little leaven ferments the whole batch of dough? ⁷ Clear away the old leaven so that you may be a new batch, inasmuch as you are free from ferment. For, indeed, Christ our Passover lamb has been sacrificed. ⁸ So, then, let us keep the festival, not with old leaven, nor with leaven of badness and wickedness, but with unleavened bread of sincerity and truth.

(1 Corinthians 5:13) while God judges those outside? "Remove the wicked person from among yourselves."

**it-2 230
Leaven**

The apostle Paul employed the same symbolism when he commanded the Christian congregation in Corinth to expel an immoral man from the congregation, stating: "Do you not know that a little leaven ferments the whole lump? Clear away the old leaven, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our passover has been sacrificed." He then clearly showed what he meant by "leaven": "Consequently let us keep

the festival, not with old leaven, neither with leaven of badness and wickedness, but with unfermented cakes of sincerity and truth.” (1Co 5:6-8) Paul here was drawing on the pictorial meaning of the Jewish Festival of Unfermented Cakes, which immediately followed the Passover celebration. Just as a bit of sourdough soon causes the whole lump, or batch, of bread to be leavened, so the congregation as a body would become unclean in Jehovah’s eyes if they did not clear out this corrupting influence of the immoral man. They must act to get the “leaven” out of their midst, just as the Israelites could have no leaven in their houses during the festival.

it-2 869-870

Satan

What is meant by ‘handing a person over to Satan for destruction of the flesh’?

In instructing the congregation at Corinth as to the action to take toward a member of the congregation who had wickedly been committing incest with the wife of his father, the apostle Paul wrote: “Hand such a man over to Satan for the destruction of the flesh.” (1Co 5:5) This was a command to expel the man from the congregation, cutting off all fellowship with him. (1Co 5:13) Turning him over to Satan would put him out of the congregation and into the world over which Satan is the god and ruler. Like “a little leaven” in “the whole lump” of dough, this man was “the flesh,” or fleshly element inside the congregation; and by removing this incestuous man, the spiritually minded congregation would destroy “the flesh” from the midst of it. (1Co 5: 6, 7) Similarly, Paul handed Hymenaeus and Alexander over to Satan, because they had thrust aside faith and a good conscience and had experienced shipwreck concerning their faith.—1Ti 1:20.

(1 Corinthians 5:9-11) In my letter I wrote you to stop keeping company with sexually immoral people, ¹⁰ not meaning entirely with

the sexually immoral people of this world or the greedy people or extortioners or idolaters. Otherwise, you would actually have to get out of the world. ¹¹ But now I am writing you to stop keeping company with anyone called a brother who is sexually immoral or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man.

lvs 241, endnote

Disfellowshipping

When someone who has seriously sinned does not repent and refuses to follow Jehovah’s standards, he can no longer be a member of the congregation. He needs to be disfellowshipped. When someone is disfellowshipped, we have no more dealings with that person and we stop talking to him. (1 Corinthians 5:11; 2 John 9-11) The disfellowshipping arrangement protects Jehovah’s name and the congregation. (1 Corinthians 5:6) Disfellowshipping is also discipline that can help someone to repent so that he can return to Jehovah.—Luke 15:17.

► Chapter 3, paragraph 19

Digging for Spiritual Gems

(1 Corinthians 4:9) For it seems to me that God has put us the apostles last on exhibition as men condemned to death, because we have become a theatrical spectacle to the world, and to angels and to men.

w09 5/15 24 ¶16

The Angels—“Spirits for Public Service”

¹⁶ Christians under trial are ‘a theatrical spectacle to angels.’ (1 Cor. 4:9) With great satisfaction, the angels observe our acts of faithfulness and even rejoice over the repentance of a sinner. (Luke 15:10) The godly conduct of Christian women is noted by the angels. The Bible shows that “the woman ought to have a sign of authority upon her head because of the angels.” (1 Cor. 11:3, 10) Yes, angels are

pleased to see Christian women and all other earthly servants of God comply with theocratic order and headship. Such obedience is a fitting reminder for these heavenly sons of God.

(1 Corinthians 6:3) Do you not know that we will judge angels? Then why not matters of this life?

it-2 211

Law

Law to Angels. Angels, higher than man, are subject to the law and commandments of God. (Heb 1:7, 14; Ps 104:4) Jehovah even commanded and restricted his adversary Satan. (Job 1:12; 2:6) Michael the archangel recognized and respected Jehovah's position as Supreme Judge when he said, in dispute with the Devil: "May Jehovah rebuke you." (Jude 9; compare Zec 3:2.) The glorified Jesus Christ has all the angels placed under his authority by Jehovah God. (Heb 1:6; 1Pe 3:22; Mt 13:41; 25:31; Php 2:9-11) Thus, by Jesus' command, an angelic messenger was sent to John. (Re 1:1) Yet, at 1 Corinthians 6:3 the apostle Paul speaks of the spiritual brothers of Christ as designated to judge angels, evidently because they are to share in some way in executing judgment upon wicked spirits.

Bible Reading

(1 Corinthians 6:1-14) Does any one of you who has a dispute with another dare to go to court before unrighteous men, and not before the holy ones? ² Or do you not know that the holy ones will judge the world? And if the world is to be judged by you, are you not competent to try very trivial matters? ³ Do you not know that we will judge angels? Then why not matters of this life? ⁴ If, then, you do have matters of this life to be tried, is it the men looked down on in the congregation whom you assign as judges? ⁵ I am speaking

to move you to shame. Is there not one wise man among you who is able to judge between his brothers? ⁶ Instead, brother goes to court against brother, and before unbelievers at that! ⁷ Really, it is already a defeat for you when you have lawsuits with one another. Why not rather let yourselves be wronged? Why do you not rather let yourselves be defrauded? ⁸ Instead, you wrong and defraud, and your brothers at that! ⁹ Or do you not know that unrighteous people will not inherit God's Kingdom? Do not be misled. Those who are sexually immoral, idolaters, adulterers, men who submit to homosexual acts, men who practice homosexuality, ¹⁰ thieves, greedy people, drunkards, revilers, and extortioners will not inherit God's Kingdom. ¹¹ And yet that is what some of you were. But you have been washed clean; you have been sanctified; you have been declared righteous in the name of the Lord Jesus Christ and with the spirit of our God. ¹² All things are lawful for me, but not all things are advantageous. All things are lawful for me, but I will not let myself be controlled by anything. ¹³ Food is for the stomach and the stomach is for food, but God will bring both of them to nothing. The body is not for sexual immorality but for the Lord, and the Lord is for the body. ¹⁴ But God raised up the Lord and will also raise us up out of death through his power.