

The **WATCHTOWER**

NOVEMBER 1, 1966

Semimonthly

BUILDING ON A RIGHT
FOUNDATION WITH
FIRE-RESISTANT MATERIALS

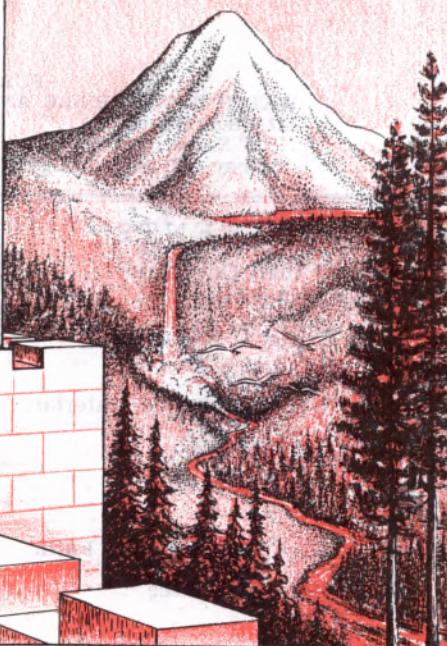
THE NEED OF NONINFLAMMABLE
MATERIALS

IS THERE MORE THAN ONE WAY OF
BEING A CHRISTIAN?

WHAT PRICE GOVERNMENT?

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Announcing
**JEHOVAH'S
KINGDOM**



"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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117 Adams Street Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

CONTENTS

Is There More than One Way of Being a Christian?	643
Building on a Right Foundation with Fire-Resistant Materials	649
The Need of Noninflammable Materials	655
What Price Government?	663
Qualifying to Be a Preacher of the "Good News"	668
Organized to Fight Hard for the Faith	671
Missionaries Who Give Free	671

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Announcing
JEHOVAH'S
KINGDOM

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Number 21

ONE of America's leading liberal Protestant theologians was nearing the age of eighty. As he would look back on his long active life, one milestone in particular stood out. As a young German army chaplain trudging among the dead and dying at the Battle of Champagne during World War I, the words of Nietzsche came to his mind—"God is dead." "I changed from an idealist to a tragic realist" as a result, he later said.¹

It was not at all surprising, then, that T. J. J. Altizer of the "God is dead" group, in a discussion with the old theologian one evening, told him: "You have opened the confrontation with the real world. You fathered us, we are your children." But apparently those words were no small jolt to the old theologian, for he had felt that the "God is dead" group had gone too far. In fact, in his discussion with Altizer that evening he became so excited that his wife took it upon herself to insist that they go home, they agreeing to continue the discussion the next day. But the discussion was never resumed, for that night Paul Tillich suffered the heart attack from which he died.—*Life* magazine, November 5, 1965.

Is there **MORE
THAN ONE WAY
OF
Being a Christian?**

Sad? No doubt, but what is far sadder is the fact that this leading theologian—who was the first non-Jewish professor to be dismissed by the Nazis—should have indulged in such philosophical speculations under the guise of the Christian religion as to cause some of his seminary students to come to the conclusion that "God is dead." Yes, and even more to be lamented is the fact that Paul Tillich, T. J. J. Altizer and a host of other Protestant theologians have played so loosely with the term "Christian" that for many it has come to mean any number of different things!

How can we know what it means to be a Christian? Are there many ways of being one? How can we tell? There is a way to tell, and that is by going to the only source that gives us the complete record of Jesus Christ. All those professing to be Christians do more or less recognize Jesus Christ as their pattern or they would not take the name "Christian." If he is one

meriting to be followed, then we must, logically, adjust our thinking to his.

CHRIST REVEALED A PERSONAL GOD

No one can read the Christian Greek Scriptures, free from preconceptions, without recognizing that, to Jesus Christ, God was a Person, a very real Person. Jesus tells of his coming forth from God his Father; that he was going to return to his Father; that his Father resides in the heavens; that his Father sees and hears and that he answers prayers; that he forgives; that he loves his Son; that he has affection for Jesus' followers; that certain angels always behold the face of his Father who is in heaven.* Moreover, he said: "My Father has kept working until now, and I keep working." (John 5:17) In fact, some 180 times in the Christian Greek Scriptures we find Jesus attributing personality to God by terming him "Father."

That Jesus considered God to have personality just as much as himself is to be seen from his references to his Father's being one witness and he himself another and to his Father's sending him. It takes personality to send and bear witness. That is what Jesus meant when he said: "I am one that bears witness about myself, and the Father who sent me bears witness about me." (John 8:18; 5:32) Further, we repeatedly read of God's voice being heard from heaven.—Matt. 3:17; 17:5; John 12:28.

More than that, God's being a Person is clearly indicated by the commandments Jesus quoted for us to 'love God with all our heart, mind, soul and strength and to love our neighbor as ourselves.' It is also made clear from Jesus' words that we are to fear God because he can destroy both body and soul in Gehenna. And God's personality is also indicated by Jesus' stress

upon God's name.—Mark 12:29-31; Matt. 10:28; 6:9; John 17:6, 11, 12, 26.

In view of all this testimony, how at variance with it all are the speculations of Paul Tillich that God is Depth or the Ground of being, the inexhaustible ground of history. According to him,

"That is what the word means, and it is that to which the words *Kingdom of God* and *Divine Providence* point. And if these words do not have much meaning for you, translate them, and speak of the depth of history, of the ground and aim of our social life, and of what you take seriously without reservation in your moral and political activities. Perhaps you should call this depth *hope*, simply hope . . . If you know that God means depth, you know much about him. You cannot then call yourself an atheist . . . He who knows about depth knows about God."

What folly these modern theologians are capable of in their efforts to deny the personality of God can be seen from what the "Honest to God" Bishop Robinson has to say about God. According to him, Christians can no longer say that God is "out there," out in space or beyond the realms of space, for all this has been explored by means of radio telescopes and these have not discovered God!³ This kind of shallow reasoning is to be expected from a Communistic atheistic Russian astronaut, but certainly not from one who professes to be a Christian bishop! Surely the Divine Spirit, the great Creator of the universe, can no more be apprehended by the powerful radio telescopes than He could be by the eyes of a Russian astronaut!

Clearly, then, when it comes to the personality of God, there is not more than one way for a Christian to view it. The God of the Bible is a Person, the Great Spirit, the Creator, the Supreme Being.

MIRACLES OR MYTHS?

Many modern professedly Christian theologians also dispute the miracles recorded

* John 8:42; 14:28; Matt. 6:6-15; John 3:35; 16:27; Matt. 18:10.

in the Bible, yet the Bible might be said to be full of them. From creation and the Garden of Eden on to the last recorded events in the lives of the apostles Paul and John, the Bible tells of miracles. Moses asked for and received miraculous credentials. As he said, 'Otherwise, O Jehovah, they won't believe what I tell them about your having appeared to me and commissioned me to lead my people out of Egypt!' (Ex. 4:1-9, 28-31) So also the greater Moses, Jesus Christ, was able to prove his divine commission by the performance of many miracles. In fact, there are upward of a hundred references to miracles in the Gospels and some fifty miracles are specifically described.

We have not only the accounts of the miracles themselves but also a record of the witness that these gave, thereby serving their divine purpose. Thus we read of the people who witnessed them concluding that here was a great prophet, here was THE prophet, here was the very Son of God.—John 6:14; 2 Pet. 1:16-18.

More than that, Jesus himself repeatedly referred to his miraculous works, as when he reminded his apostles of having fed thousands miraculously on two occasions (Matt. 16:9, 10) and as when he sent word to John the Baptist: "The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up."—Matt. 11:5.

Not only that, but time and again Jesus pointed to his miracles as a reason for others to put faith in him: "I have the witness greater than that of John, for the very works that my Father assigned me to accomplish, the works themselves that I am doing, bear witness about me that the Father dispatched me." (John had performed no miracles, but Jesus was performing many of them.) "Believe me that I am in union with the Father and the Fa-

ther is in union with me; otherwise, believe on account of the works themselves." "If I had not done among them the works that no one else did, they would have no sin; but now they have both seen and hated me as well as my Father." What could be clearer, more unambiguous, more plain and unequivocal than Jesus' own testimony to his having performed miracles and their effect upon others, all to prove his divine commission?—John 5:36; 14:11; 15:24.

Yet in spite of all this testimony, what do we find? Rank disbelief in the miracles recorded in the Scriptures by those who profess to teach the Scriptures. Typical is the contemporary Protestant German theologian Rudolph Bultmann whose theories are becoming ever more popular. According to him, the record of Jesus Christ as given to us in the Gospels needs to be "demythologized," freed of its myths. What are these myths? All that is written about God and Satan exercising direct influence or power in the affairs of the earth. All that is written about Jesus' having come to earth, having had a prehuman existence, having been born of a virgin, having performed miracles, having died sacrificially and having been raised from the dead and having ascended into heaven is to be gotten rid of as just so many myths. Not that the record is all a patch of falsehood, he says; it is just that the words telling about these things do not mean what they seem to say or mean! Bultmann would have us believe that "all this is the language of mythology, and the origin of the various themes can easily be traced in the contemporary mythology of Jewish Apocalyptic and in the redemption myths of Gnosticism. To this extent the *kerygma** is incredible to modern man, for he is convinced that the

* Webster: "The original Christian gospel preached by the apostles."

mythical view of the world is obsolete.”⁴

But, then, how can we account for the phenomenal rise of Christianity? Why did not Gnosticism or Judaism create such an impact and produce such eloquent missionaries as the apostles Peter and Paul? Why did not their leaders inspire the devotion that Jesus Christ did? Surely such theories are not only lacking in faith but unreasonable, and it is patently dishonest to label them as Christian. Why, all these modern theologians would attribute a higher degree of morality to Mohammed than to Christ and his apostles, for Mohammed explicitly disclaimed the power to perform any miracles!⁵ There are not many Christian ways to view the miracles of Christ but only one, and that is to give them full credence!

CHRISTIAN MORALITY RELATIVE?

Not content with robbing Biblical Christianity of its vital, indispensable elements, such as the personality of its God and its miracles, many of these modern theologians would also rob the Christian religion of its high standards and principles. Thus “Honest to God” Bishop Robinson, when on a witness stand, testified that he saw nothing objectionable or scandalous in a book that portrayed adultery in a favorable light; and more than that, he is a member of England’s Homosexual Law Reform Society, which would make homosexuality legal between consenting adults.⁶ According to him, whether certain sexual acts are wrong or not all depends upon whether ‘love’ is involved.

But here again, the Christian Greek Scriptures do not allow for more than one way of being a Christian. With Jesus morality was not relative. Certain acts were right or wrong *per se*, in themselves. Thus he categorically condemned divorcing a wife for any reason other than adultery. Far from granting a wide latitude for

sexual pleasure, Jesus set an extremely high standard, as can be seen from his words spoken in the Sermon on the Mount: “Everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart.”—Matt. 5:28, 31, 32; 19:3-9.

If Jesus so condemned promiscuousness between the sexes, how much more must he have been opposed to promiscuousness within the sexes! That homosexuals are promiscuous is apparent from their ever seeking new partners. Whoever heard of two homosexuals celebrating their fiftieth anniversary of being ‘married’? In fact, their promiscuousness is posing no small social problem, as can be seen from a report that appeared in a leading medical weekly: “Homosexuality is proving a new and major source of VD, especially in cities.”⁷

No question about it, judging from the Scriptures as well as the fruits of homosexuality, among which must also be listed lack of mental and emotional strength and stability, such practices are not compatible with Christianity. The apostle Paul, not the modern theologians, had the right way, the Christian way, of looking at homosexuality: “Likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense, which was due for their error.”—Rom. 1:27.

THE CHRISTIAN COMMISSION

‘Is there more than one way of being a Christian?’ is a question that might also appropriately be asked regarding the Christian’s commission. Perhaps nowhere is this commission more succinctly stated than at Matthew 28:19, 20, where are found Jesus’ words: “Go therefore and make disciples of people of all the nations,

baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you."

But the German theologian Schleierbach of some 150 years ago, who appears to have blazed the trail for the modern liberal theologians, got into difficulty with the Prussian government because of his "liberal political activity."⁸ And today we find clergymen involved in politics world wide and espousing ever so many secular causes.* The late Albert Schweitzer was a Protestant clergyman, who, having lost his faith in the supernatural elements of the life of Christ, left his pastorate, studied medicine and then went to Africa to minister to the physical, the medical needs of Africans.

Many missionaries are following his example by devoting themselves to the physical rather than to the spiritual needs of the people. These are being praised for being concerned about the "real needs of the people."⁹ Regarding this trend a missionary quarterly states: "The evangelistic missionary is often forced into a teaching or advisory role or some similar task where it is difficult for him to undertake direct evangelistic work."¹⁰

But is that what Jesus had in mind when he commissioned his early disciples to teach others, to do what he had taught them to do? True, Jesus at times ministered to the physical needs of the people but these were wholly incidental to the spiritual benefits he offered and were done by supernatural means and primarily to prove his divine commission. His primary role was that of Teacher; that is why we find him so named some forty times in the Bible, whereas only once is he addressed as "Physician." He also referred to himself as such on one other occasion, but it was as a physician that healed spiritual,

not physical, ills.—Luke 4:23; Matt. 9:9-13; 23:8.

His early disciples understood it all that way. The record of their activities shows that the emphasis was ever on the "foolishness of what is preached" by which people might be saved. And all preached; there was no clergy-laity distinction.—1 Cor. 1:21; Acts 8:4; Rom. 10:9-15.

WHY SO MANY VIEWPOINTS?

From the foregoing it is clear that there are not many ways of being a Christian but there is only one way. A Christian believes in a personal God, he has faith in the miracles recorded in His Word, he lets himself be governed by the principles set forth in that Word and he recognizes the commission to go and make disciples of others. Then, what accounts for these differing viewpoints and many more that fly in the face of the plain statements of God's Word by men who claim to be "Christian" ministers, theologians?

The Scriptures, reason and the facts give us logical answers. For example, we have the words of the apostle Paul that "faith is not a possession of all people." What could be more plain than that? And since, as he says at another place, "we [Christians] are walking by faith, not by sight," it is to be expected that those without faith would be unable to understand, appreciate and accept the Bible as the inspired Word of God.—2 Thess. 3:2; 2 Cor. 5:7.

Moreover, God's Word tells us that, "if, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." Yes, what else can we expect,

* See *Awake!* August 8 and 22, 1966.

since Satan is "misleading the entire inhabited earth," "transforming himself into an angel of light" so as to deceive many? —2 Cor. 4:3, 4; Rev. 12:9; 2 Cor. 11:14.

Another reason for the position taken by these "liberal" theologians appears to be a concern to please, to be well thought of by those who are saturated with worldly wisdom, and so they make all manner of concessions. They take the position that "contemporary man," or the "intelligent man," cannot and does not believe in a personal God nor in miracles. But in this they sadly err. Thus a current book reports that "a large number of books have appeared in recent years in which scientists of very varied types have given reasoned expression to their conviction of the truth of Christianity and have argued not merely that Christianity and science are compatible but also that it is only in the light of Christian doctrine that the scientific exploit and achievement can be seen to make sense."¹¹

Another reason that might be added as to why these modern theologians would have it that there are other ways of being a Christian aside from the way the Christian Greek Scriptures plainly indicate is that they prefer the wisdom of this world, such as philosophy and psychology. Why, it is even said that Paul Tillich chose philosophy as his field and the Evangelical Lutheran ministry as the gateway to it.¹²

For this they find no precedent in the Scriptures. The apostle Paul did not come with man's wisdom but with God's wisdom, so that his hearer's faith would rest on God's Word and not on man. Well did he show that "not many wise in a fleshly way were called, . . . but God chose the foolish things of the world, that he might put the wise men to shame."—1 Cor. 1:26, 27; 2:1-16.

Another reason why there are such varying views as to what is a Christian is

that many do not understand why God has permitted evil or wickedness and so they are taken in by the arguments of atheists and others that God does not exist, or that he could not be a person or that at least he is not deserving of our worship for either he is not almighty or he is not just and loving or else he would put an end to wickedness. However, the Bible shows that God has good reasons for permitting evil and wickedness and that in his due time he will put an end to them.*

And most serious of all, there is the question of honesty. Why do men who are atheists in fact keep speaking in religious terms? Some of them even admit their dishonesty, as one professor of theology did: "I would ask to be defrocked if that could be done in a quiet, inoffensive way, but it can't . . . If somebody wants to fight about a name, then I guess I would have to admit that I'm just not a Christian."¹² Certainly to call oneself a "Christian atheist" is palpably dishonest.

The Scriptures and reason make the matter plain. They show that true Christians will have faith in a personal God and in his performing or causing to be performed miracles by his servants upon earth; they will recognize the high principles set forth by Jesus Christ and fulfill the commission to preach and to teach. There is no other way that accords with God's Word for one to be a Christian.

* See *Awake!* October 8, 1966.

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- 2 *The Shaking of the Foundations*—Paul Tillich (1949), pp. 63, 65.
- 3 *Honest to God*—J. A. T. Robinson (1963), pp. 13, 14.
- 4 *New Testament Theology and Mythology*—Bultmann.
- 5 *The Koran*, Sura 17, verse 59, Ali version.
- 6 *The New Yorker*, November 20, 1965.
- 7 *Medical World News*, June 9, 1961.
- 8 *Encyclopedia Americana* (1956), Vol. 24, p. 378.
- 9 *The Christian Century*, December 8, 1965.
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BUILDING ON A RIGHT FOUNDATION

WITH FIRE-RESISTANT MATERIALS

"Each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one's is."—1 Cor. 3:13.

HERE is a great safeguarding and salvaging of costly buildings by making them fireproof. This is largely done by making them of fire-resistant materials. If a local fire were started in a fireproof building, it would be hard for it to spread and finally envelop the whole building in flames and reduce it to ashes. If a general conflagration were started in the surrounding community, the fireproof building would remain, somewhat tarnished in outward appearance and smelling of the singeing fire, but standing structurally, just the same. The fire-resistant materials put into the building would thus prove their worth, and the extra cost of labor and money would have justified itself.

Thus it would pay for a builder to conform to the National Building Code, which classifies a fireproof building as "one in which the structural members are of non-

combustible construction having a fire resistance of four hours for exterior walls, columns and wall-supporting girders and trusses; and a three hour fire resistance rating for floors and walls. All exterior and interior weight-bearing walls are of masonry and reinforced concrete." (*The Encyclopedia Americana*, 1956 edition, Volume II, page 246, under "Fire Protection") Very plainly the construction materials of a superstructure on any foundation play a vital part.

³ One of the grandest, costliest buildings in human history was destroyed by fire. This was the temple built by King Herod the Great on the same site where King Solomon of Jerusalem had built his magnificent temple, which likewise had been the victim of fire. Regarding the destruction of Herod's temple nineteen hundred years ago, a *Cyclopaedia** tells us:

⁴ "During the final struggle of the Jews against the Romans, A.D. 70, the Temple was the last scene of the tug of war. The Romans rushed from the Tower of Antonia into the sacred precincts, the halls of which were set on fire by the Jews themselves. It was against the will of [the Roman general] Titus that a Roman soldier threw a firebrand into the northern outbuildings of the Temple, which caused the conflagration of the whole structure, although Titus himself endeavored to ex-

* See *Cyclopaedia of Biblical, Theological and Ecclesiastical Literature*, by M'Clintock and Strong, Volume 10, page 252, paragraph 1. Also, see *Wars of the Jews*, vi, 4, by Flavius Josephus.

3, 4. What element destroyed Herod's temple at Jerusalem, and how did this occur?

1. How do fire-resistant materials put into a building, at extra cost, prove their worth?

2. How does the classification of a fireproof building by the National Building Code emphasize the vital part played by construction materials?

tinguish the fire. . . . [The Jewish historian Flavius] Josephus remarks, 'One cannot but wonder at the accuracy of this period thereto relating; for the same month and day [the tenth day of the fifth lunar month called Ab] were now observed, as I said before, wherein the holy house was burned formerly by the Babylonians. Now the number of years that passed from its first foundation, which was laid by King Solomon, till this its destruction, which happened in the second year of the reign of [Emperor] Vespasian, are collected to be one thousand one hundred and thirty, besides seven months and fifteen days; and from the second building of it, which was done by Haggai in the second year of Cyrus the [Persian] king, till its destruction under Vespasian there were six hundred and thirty-nine years and forty-five days.'

⁵ As regards the destruction of Solomon's temple at Jerusalem by the conquering king of Babylon in 607 B.C.E., the Bible historian tells us: "And he proceeded to burn the house of the true God and pull down the wall of Jerusalem; and all its dwelling towers they burned with fire and also all its desirable articles, so as to cause ruin."—2 Chron. 36:19; Jer. 52:12-14.

⁶ No statue or image of the God worshiped at those temples of Jerusalem perished in the flames, because the God who was there worshiped forbade any idol image to be made by His worshipers. (Ex. 20:1-6) Furthermore, the worship of the God who was adored at those temples survived the destruction of those material temples and has survived till today and is, in fact, flourishing. This God needs no material temple in which to be worshiped

5. How was King Solomon's temple destroyed, and by whom?

6. (a) Why did no statue of Jehovah perish with the destruction of those temples of Jerusalem? (b) In behalf of Jehovah's worship, what building is now being constructed, and according to what Building Code?

here on earth. Still, in behalf of his worship, he is constructing the grandest temple of all time. (Isa. 66:1; 1 Ki. 8:27-30; Acts 17:24-28) This temple will stand eternally, for it is being made of fire-resistant materials. It will pass unscathed through the fire of the world's coming day of trouble, and it will shine with even greater glory and beauty for the experience. In its design and in the materials of its construction, this temple is being conformed to no Building Code and fire-protection regulations of any earthly nation. It is being conformed to the Building Code of the Supreme Designer, the Creator of heaven and earth. It is being built with the materials that he specifies and can supply.

⁷ God the Creator has been at the building of this temple longer than the time spent on putting up any other building ever constructed. Regarding Herod's temple, the Jews said to Jesus Christ nineteen centuries ago: "This temple was built in forty-six years." (John 2:20) The main building of Roman Catholicism, Saint Peter's Basilica in Vatican City, was founded by Emperor Constantine the Great in the fourth century and it was still under construction in the days of the Protestant reformer Martin Luther, in the sixteenth century. But God has been constructing his eternal temple of worship from the days of the apostles of Jesus Christ in the first century till now, and only now, more than nineteen centuries later, is it near completion.

FELLOW BUILDERS

⁸ In the construction of his fire-resistant temple, God has been pleased to use fellow builders here on earth. Are you a

7. How does the time of construction of Jehovah's eternal temple compare with that of Herod's temple and that of Saint Peter's Basilica?

8. (a) In the temple construction work, whom is God pleased to use? (b) How does Paul argue that point and also warn against sectarianism in the congregation?

fellow builder with God in this temple construction? The Christian apostle Paul was one; so was an eloquent Christian disciple with whom he was acquainted, Apollos, a converted Jew of Alexandria, Egypt. Concerning their working together with God, the apostle Paul wrote to the Christian congregation in ancient Corinth, Greece, and warned them against becoming sectarian followers of any religious man, saying: ‘When one says: ‘I belong to Paul,’ but another says: ‘I to Apollos,’ are you not simply men? What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one. I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow. Now he that plants and he that waters are one, but each person will receive his own reward according to his own labor. For we are God’s fellow workers. You people are God’s field under cultivation, God’s building.’—1 Cor. 3:4-9.

⁹ Planting comes before watering; and the apostle Paul, being likened to the planter, was doing the initial or opening work. He was doing the pioneering in behalf of Christianity. This was true with reference to the Christian congregation there in Corinth. Paul arrived there as a missionary and began preaching Jesus as the Jewish Messiah in the synagogue. Later it became necessary for Paul to transfer the believing Jews to a meeting place in a house next to the synagogue. Paul baptized Crispus, the presiding minister of the synagogue, and his family, also a believer named Gaius, and also the household of Stephanas.

¹⁰ After his teaching Christianity there for a year and a half, conditions arose

that made it advisable for Paul to go to Jerusalem. On his way there he stopped at Ephesus in Asia Minor, leaving his traveling companions Aquila and Priscilla there. (Acts 18:1-22; 1 Cor. 1:13-16) Later Apollos, partially instructed in Christianity, came to Ephesus and preached in the synagogue. Aquila and Priscilla got acquainted with him and explained Christianity more fully. As Apollos now wanted to go to Achaia (Greece), the Christian brothers in Ephesus sent along with him letters of recommendation. Thus Apollos got in contact with the congregation in Corinth and did a helpful work among them. Figuratively speaking, he watered the seed that the apostle Paul had planted. (Acts 18:24 to 19:1) Who, though, produced the growth? It was God.

¹¹ What was the seed that Paul planted in Corinth? It was Christians, disciples of Jesus Christ. The case was like that of Jesus’ parable of the wheat and the weeds (tares). Jesus said: “The field is the world [of mankind]; as for the fine seed, these are the sons of the kingdom.” (Matt. 13:38) Paul was preaching and was planting, not just the seeds of Christian truth, but Christians, disciples of the Lord Jesus Christ. He was ‘making disciples,’ as Jesus told his followers to do. (Matt. 28:19, 20) As Paul was a fellow worker of God, it was correct for Paul to say to the congregation of believing, baptized Corinthians: “You people are God’s field under cultivation.” (1 Cor. 3:9) It was really God who made the members of that congregation grow as Christians. It was really God who brought them to life as disciples of Jesus Christ his Son. Paul was merely a fellow worker, whom God had used to bring the life-giving good news about Christ to them, which good news Paul had got from God. So that field of growing

9. How was Paul a planter, for instance, with reference to the Corinth congregation?

10. How did Apollos come to water what Paul had planted at Corinth?

11. (a) By his work at Corinth, what was Paul really planting? (b) Who caused the growth, and to whom did the field of growing products belong?

Christians did not really belong to Paul. It belonged to God as the true and rightful Owner. So unless God imparted his blessing and spirit, all the work that Paul or Apollos did would be without results.

¹² Hence the credit for Christian growth or existence was not to be given either to Paul or to Apollos. Also, the members of the Christian congregation in Corinth were not obligated to become followers of either Paul or Apollos, who were mere "ministers," servants, by means of whom the Corinthians believed. Rather, they were to be followers, disciples of God, the Owner and the One with the power to make Christians come into existence and grow to maturity. How narrow-minded it was, therefore, to set up religious sects and follow prominent men! God is so much bigger than a mere man and than all men put together. Even those men whom he uses as ministers belong to God, and so in the final analysis everything belongs to God.

¹³ We do not belong to any minister, and we are entitled not to have just one minister from God. We should be enjoying the ministry of all his ministers. "Hence," as Paul says, "let no one be boasting in men; for all things belong to you, whether Paul or Apollos or Cephas [Peter] or the world [of mankind] or life or death or things now here or things to come, all things belong to you; in turn you belong to Christ; Christ, in turn, belongs to God." (1 Cor. 3:21-23) So let us follow God, recognizing his ownership of us and of all who are his special ministers in our behalf.

"GOD'S BUILDING"

¹⁴ God's work with regard to Christians

12, 13. (a) How do these facts affect the matter of setting up religious sects? (b) How many ministers are we entitled to have, and, as disciples, whom should we follow?

14. (a) Besides a farmer, to what else is God likened in his work with Christians? (b) Hence, what also are workers with God, and, besides being offspring of Adam, what else can we be today?

may be compared not only to farming but also to building. God is a Builder, an Erector of a building; and if we are "God's fellow workers," then we must be builders also. This is the inescapable fact that the apostle Paul reminds us of by saying: "We are God's fellow workers. You people are . . . God's building." (1 Cor. 3:9) Do we grasp that thought? "People" are God's building. It is a staggering thought for a person to realize that, aside from being a descendant of God's first human creation Adam, he is built by God, he is part of God's building of a particular kind. All men are offspring of God's first human creation, but how many today are "God's building"?

¹⁵ In this building work, God is pleased to use human "fellow workers." What part of the work does a human fellow worker do? Not all fellow workers have the same part or same type of work to perform in the building activity. Some may have a more prominent or important part, according to the undeserved kindness of God granted to them. The apostle Paul saw and appreciated his own special assignment of work. He tried to shoulder the responsibility of it, not sidestepping the extra calls, the continual calls, that it made upon him. So, describing his own special work, particularly in connection with the Corinth congregation, Paul wrote:

¹⁶ "According to the undeserved kindness of God that was given to me, as a wise director of works I laid a foundation, but someone else is building on it. But let each one keep watching how he is building on it. For no man can lay any other foundation than what is laid, which is Jesus Christ."—1 Cor. 3:10, 11.

15, 16. (a) In his building operation, whom on earth is God pleased to use? (b) Do all have the same assignment of work, and how did Paul illuminate this fact in 1 Corinthians 3:10, 11?

¹⁷ Having been made an "apostle of Jesus Christ through God's will," Paul had a part in God's building program like that of a "director of works" or master builder or chief artificer. As such, Paul would be interested in the building from the bottom up, for, as a wise director of works, he knew how important the foundation of a building is. Christian apostles had to do with the foundation work of the congregation, for, in Revelation 21:9-14, the congregation under Christ is likened to a city, New Jerusalem, and the foundations of this symbolic heavenly city are said to be apostles, "the twelve apostles of the Lamb." (1 Cor. 1:1, 2) It was very fitting that Paul always tried to be in on the groundwork of the Christian building program. He made it his special effort to do pioneering in new, unworked territory. Thus he could say:

¹⁸ "I will not venture to tell one thing if it is not of those things which Christ worked through me for the nations to be obedient, by my word and deed, with the power of signs and portents, with the power of holy spirit; so that from Jerusalem and in a circuit as far as Illyricum [part of what is today Yugoslavia] I have thoroughly preached the good news about the Christ. In this way, indeed, I made it my aim not to declare the good news where Christ had already been named, in order that I might not be building on another man's foundation; but, just as it is written: 'Those to whom no announcement has been made about him will see, and those who have not heard will understand.' Therefore also I was many times hindered from getting to you [Romans]. But now that I no longer have untouched territory in these regions, and for some

17. In what part of the building was Paul, as an apostle of Jesus Christ, especially interested, and how does Revelation 21:9-14 show the fitness of this?

18. With regard to his working territory with the good news, what did Paul write to the Romans?

years having had a longing to get to you whenever I am on my way to Spain, I hope, above all, when I am on the journey there, to get a look at you and to be escorted part way there by you after I have first in some measure been satisfied with your company."—Rom. 15:18-24.

¹⁹ In this way Paul had, not only the hard work, but also the pleasure of getting things started and then seeing them grow. He knew that a builder could get things started off in a wrong direction, or on an improper footing. He appreciated so much the importance of a right and good foundation for things. In this regard he had the spirit of God and of Christ. God, the great Builder of all things, emphasized the importance of a foundation when he said to the God-fearing Job: "Where did you happen to be when I founded the earth? Tell me, if you do know understanding. Who set its measurements, in case you know, or who stretched out upon it the measuring line? Into what have its socket pedestals been sunk down, or who laid its cornerstone?" (Job 38:4-6) Jesus Christ illustrated the importance of a firm foundation when he said: "He is like a man building a house, who dug and went down deep and laid a foundation upon the rock-mass. Consequently, when a flood arose, the river dashed against that house, but was not strong enough to shake it, because of its being well built."—Luke 6:47, 48.

THE FOUNDATION

²⁰ A person could not be a fellow worker of God and at the same time disregard the specifications of God, who is the Main Builder and to whom the building is to belong. With regard to the base on which the building rests, God approves of only

19. In his appreciation of the vital part of a building, how did Paul show he had the spirit of God and of Christ?

20. (a) To be a fellow worker of God, to whose specifications must one give regard? (b) Why could a fellow worker of God not lay a foundation other than the one that Paul laid?

one foundation for it. The apostle Paul knew what that foundation was. When he founded the Corinth congregation, this was the foundation that he laid in order to work in harmony with God and have God's approval upon his work. Every other fellow worker of God had to recognize that foundation that Paul had laid and then build upon it rather than try to lay some other foundation and transfer the superstructure to that other foundation. That was why Paul warned: "No man can lay any other foundation than what is laid, which is Jesus Christ." (1 Cor. 3:11) This was the rock-mass to which the Lord Jesus referred when he said to the apostle Peter: "On this rock-mass I will build my congregation, and the gates of Ha'des will not overpower it."—Matt. 16:18.

²¹ Pioneering Paul said with regard to the Corinth congregation: "I laid a foundation." (1 Cor. 3:10) Now, in what way did Paul lay Jesus Christ as the foundation? Well, when Paul first came to Corinth to preach, he did not preach Simon Peter or Cephas, nor the eloquent Apollos, nor even himself; nor did he baptize anybody there in his own name. In a challenge he could say to them: "No one may say that you were baptized in my name." (1 Cor. 1:15) Shortly after having left Corinth, Paul was reported as being in Ephesus and there baptizing in Jesus' name. (Acts 19:1-7) So he baptized in the same name in Corinth.

²² The apostle Paul laid Jesus Christ as a foundation in that he taught that Jesus Christ is the basis for our salvation from sin and death. The record of Paul's pioneer work in Corinth says plainly: "He would give a talk in the synagogue every sabbath and would persuade Jews and

Greeks. When, now, both Silas and Timothy came down from Macedonia, Paul began to be intensely occupied with the word, witnessing to the Jews to prove that Jesus is the Christ." (Acts 18:1-5) Even in that land of pagan Grecian philosophy Paul did not try to blend Jesus Christ with intellectual pagans or worldly-wise philosophy, but he preached Jesus Christ impaled on a torture stake as a human sacrifice to God. Paul says:

²³ "Christ dispatched me, not to go baptizing, but to go declaring the good news, not with wisdom of speech, that the torture stake of the Christ should not be made useless. For both the Jews ask for signs and the Greeks look for wisdom; but we preach Christ impaled, to the Jews a cause for stumbling but to the [non-Jewish] nations foolishness; however, to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men. But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God, also righteousness and sanctification and release by ransom; that it may be just as it is written: 'He that boasts, let him boast in Jehovah.'"—1 Cor. 1:17, 22-25, 30, 31; Jer. 9:24.

²⁴ When Paul came to Corinth to preach the good news, he was not overawed by the worldly wisdom of the pagan Greeks. He did not try to display great intellectualness in a worldly way in order to compete with Greek philosophy and to show that he was smarter than pagan philosophers and thus to win followers. He did not try to tickle the ears of men who were seeking worldly wisdom, human theories and philosophies. He came there to lay Jesus Christ as a foundation for a Christian con-

21. As regards baptism in water, how did Paul lay Jesus Christ as the foundation?

22, 23. (a) When working with the Jews in Corinth, how did Paul lay Jesus Christ as the foundation? (b) Because of his being the Foundation, Jesus Christ was made by God to be what to his disciples?

24. When coming into the stronghold of pagan philosophy such as Corinth was, whom did Paul persist in preaching, and why?

gregation. "And so," says he, in 1 Corinthians 2:1-5, "I, when I came to you, brothers, did not come with an extravagance of speech or of wisdom declaring the sacred secret of God to you. For I decided not to know anything among you except Jesus Christ, and him impaled. And I came to you in weakness and in fear and with much trembling; and my speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, that your faith might be, not in men's wisdom, but in God's power."

²⁵ Thus, like Paul the apostle, a pioneering Christian today may be trembling and feeling quite weak on coming into a stronghold of worldly philosophic wisdom. Yet he can make a demonstration of God's spirit and power and establish the faith of others in God.

²⁵. In a situation like that of Paul in Corinth, how may a pioneering Christian feel, but what can he do?

²⁶ Little wonder that it was necessary for the Lord to encourage Paul in Corinth, just as we read: "By night the Lord said to Paul through a vision: 'Have no fear, but keep on speaking and do not keep silent, because I am with you and no man will assault you so as to do you injury; for I have many people in this city.' So he stayed set there a year and six months, teaching among them the word of God." (Acts 18:9-11) God's Word was not put to rout by worldly-wise pagan philosophy. The congregation that Paul founded in Corinth was still there and flourishing years later when Paul wrote his first and second letters to the Corinthian Christians. It had been founded on a right foundation. It could stand firm.

26. (a) How did the Lord encourage Paul in Corinth, and so what did he do? (b) Why was the Corinth congregation found still standing years after that?

The Need of NONINFLAMMABLE MATERIALS

THE only foundation allowed for "God's building" is his Son Jesus Christ. The true Christian congregation, not Christendom, was founded on that foundation nineteen centuries ago, on the day of Pentecost, Sivan 6, of the year 33 C.E. at Jerusalem. Serving as 'God's fellow worker,' the apostle Peter courageously announced God's foundation for God's building and concluded his keynote speech to the Jews there assembled, saying:

1. When was the Christian congregation founded, and on what foundation, and how did Peter's keynote speech show that fact?

"Therefore let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled."

² Then, when conscience-stricken Jews asked what they should do according to God's provision, Peter still held true to God's one foundation by counseling them: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive

2. To what foundation did Peter's counsel to the conscience-stricken Jews point, and where do members of God's building stand in this space age?

the free gift of the holy spirit." (Acts 2: 1-38) That foundation there laid has withstood the raging storms of the centuries. Today, in this materialistic, modernistic, science-worshiping, nuclear, space age, the members of God's building stand unmoved on that same imperishable foundation.

³ Building on Jesus Christ as the Foundation means more than building on him as the ransom sacrifice for our sins. It is true that his human sacrifice lies at the basis of our salvation to eternal life. We must accept in their strict meaning Jesus' words: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28) We must accept in their exact sense the apostle Paul's words: "Our Savior, God, whose will is that all sorts of men should be saved and come to an accurate knowledge of truth. For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." (1 Tim. 2:3-6) But we must accept him as more than our Ransomer.

⁴ We must put faith and hope in him as the resurrected Jesus Christ, exalted to glory in the heavens. This was how Peter preached him to the Jews on the day of Pentecost. He presented him as the resurrected Jesus, whom God had exalted to his own right hand and made to be the King-Priest foreshadowed by the ancient Melchizedek king of Salem and priest of the Most High God.

⁵ Thus Jesus ascended to heaven, in fulfillment of Psalm 110:1 as written by King David. Hence Peter, after telling of Jesus' being exalted to God's right hand, refers to Psalm 110:1 and says: "Actually David did not ascend to the heavens, but

3, 4. (a) What sacrifice must we accept as lying at the basis of our salvation, and why? (b) In building, is it sufficient to build on him only as the ransom sacrifice, and what did Peter's Pentecost speech show? 5. Peter's application of Psalm 110:1 calls for what application of Psalm 110:4, and so we must accept Jesus in what capacity?

he himself says, 'Jehovah said to my Lord: "Sit at my right hand, until I place your enemies as a stool for your feet."'" It is therefore to the exalted Lord Jesus Christ at God's right hand in heaven that verse four of Psalm 110 is addressed, in these words: "Jehovah has sworn (and he will feel no regret): 'You are a priest to time indefinite according to the manner of Melchizedek!'" This fact is repeatedly confirmed later on in the inspired scriptures addressed to the Christianized Hebrews. (Acts 2:32-35; Heb. 1:1-4, 13; 5:5-10; 6: 19 to 7:22; 10:12, 13) As Christians we must accept Jesus in that official position.

⁶ However, since the apostle Peter made his Pentecostal speech, circumstances have changed radically with regard to God and his Christ. Just ten days before Peter's speech Jesus had ascended to heaven to sit down at God's right hand, and only 638 years of the Gentile Times of 2,520 years' length had passed. But now those Gentile Times have ended. Autumn of 1914 marked their end. Jesus' time of waiting at God's right hand has ended. At that time God brought him forth as his enthroned, crowned King, fully authorized to start ruling in the midst of his enemies. God then sent the rod of his installed King Jesus Christ out of the heavenly Zion, with the command to go subduing in the midst of his enemies. Since then he has reigned. He was rejected by men, by the Gentile nations who have preferred their League of Nations and its successor, the United Nations; but we must now accept him as God's reigning King! If we put faith in him as the "precious corner of a sure foundation" laid in heavenly Zion, we shall never go panicky over world conditions or come to disappointment.

—Isa. 28:16; 1 Pet. 2:6-8.

6. (a) By now how have conditions with regard to God and his Christ changed since those described in Peter's speech? (b) How have the Gentile nations treated Christ, but how must we now accept him?

⁷ Christendom, with her hundreds of millions of Catholic, Orthodox and Protestant members, has seemingly made much of the sacrificed Christ. She displays crucifixes everywhere, showing Christ nailed to a cross. She has her church steeples topped with crosses to symbolize the instrument on which Christ was put to death. She celebrates her religious masses daily, her annual Good Friday, her weekly or monthly Lord's supper. She pays formal respect to him as a ransom sacrifice, but she stumbles over him as reigning King at God's right hand. Christendom, up to more than half her population, worships before the ruler of Vatican City as the reigning "Vicar of Christ." At the same time, up to the whole of her population (961,112,000), Christendom rejects the reigning heavenly Christ and chooses to have no king but Caesar, the political factors of this earth with their United Nations, even Vatican City advocating this organization.

⁸ Today, in this time of modernistic thinking, men are attempting to strip Jesus Christ even of his status as the Son of God and of his value as the ransom sacrifice for saving mankind. This new attack on Jesus Christ comes from an unexpected quarter, from ordained Protestant clergymen who are on the faculties of theological seminaries and departments of religion and yet are endeavoring to introduce a "theology without God" and a religious philosophy that "God is dead." Says an article published in the 1966 *Edition Britannica Book of the Year*, page 671:

⁹ "What do the proponents of this radi-

cal theology suggest as a substitute for the idea of God, and why do they (or should they) still claim the name 'theologian'? It may seem paradoxical, but the repudiation of traditional theism has been accompanied by a deepened loyalty to the figure of Jesus. He is, in another of [the German pastor] Bonhoeffer's phrases, 'the man for others,' who, by his utter dedication to the welfare of his fellowmen even unto death, made possible for them—and made possible for us today—a life of courage and hope. To be a Christian does not mean to recite the creed or to participate in the ritual of the Church but to be a man for others, too, and to consecrate one's life to their service, thus both finding and manifesting the freedom of the authentic humanity disclosed in the life and death of Jesus Christ."

¹⁰ Such a mere Godless, humanitarian Christ is not the one whom the apostle Paul laid as a foundation in his day. The question of who and what Jesus Christ is presents no mystery to honest Bible students today. Who the Christ was to be was long a "sacred secret of God," but the apostle Paul goes on to say with regard to the revealed Christ: "Carefully concealed in him are all the treasures of wisdom and of knowledge. This I am saying that no man may delude you with persuasive arguments. . . . Therefore, as you have accepted Christ Jesus the Lord, go on walking in union with him, rooted and being built up in him and being stabilized in the faith, just as you were taught, overflowing with faith in thanksgiving. Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ; because it is in him

7. How has Christendom formally recognized Christ as a ransom sacrifice, but how does she treat him in his present-day capacity?

8. How are men trying to devalue Jesus Christ today, and from what unexpected quarter does this attack come against him?

9. How has this rejection of traditional belief in God been accompanied by a seemingly "deepened loyalty to the figure of Christ," so that what does being a Christian mean?

10. Is that the Christ whom Paul laid as a foundation in his day, and, in that regard, how did Paul present Christ in Colossians 2:2-10?

that all the fullness of the divine quality dwells bodily. And so you are possessed of a fullness by means of him, who is the head of all government and authority.”—Col. 2:2-10.

¹¹ This is the Biblical Christ whom Jehovah’s witnesses of today recognize as the Foundation that Jehovah God has provided. This is the only Foundation upon whom Jehovah’s witnesses as “God’s fellow workers” can build and do build. Any seeker after God who comes in contact with Jehovah’s witnesses today and undertakes a study of the Holy Bible with them can be perfectly sure of one thing: that he will not be led away from Christ into the religious philosophies of Christendom but that he will faithfully be built up spiritually on the only Biblical foundation there is, and that is Jesus Christ the Son of Jehovah God.

HOW ARE WE BUILDING?

¹² We are now absolutely sure of being on the right foundation. How, though, are we to be built up upon this Foundation? The apostle Paul sounds a note of warning in this regard, saying to “God’s fellow workers”: “Now if anyone builds on the foundation gold, silver, precious stones, wood materials, hay, stubble, each one’s work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one’s is.”—1 Cor. 3:12, 13.

¹³ This is why Paul said earlier: “Let each one keep watching how he is building on it.” (1 Cor. 3:10) But what is it that a fellow worker of God is building on

the one foundation, Jesus Christ? Is it a doctrinal structure, a building made up of Bible teachings? And may some of these doctrines be compared to gold, silver, precious stones, wood materials, hay, stubble, according to their religious worth or importance? And is this a doctrinal structure that a person is building up within himself by his personal Bible study and by getting an understanding of Bible teaching and then exercising faith in it? And is it our doctrinal building that is to be tested by fire as to the durableness of its materials? Is it one’s personal self-instruction in knowledge, understanding and faith about which the apostle Paul is talking?

¹⁴ Look again! Read Paul’s words again! He is not talking about building a doctrinal structure and developing a well-worked-out religious creed or set of beliefs. No, but he is talking about building people. He says: “You people are . . . God’s building.” (1 Cor. 3:9) This building was foreshadowed by the temples that the Jews built for the worship of God at Jerusalem. In logically following up this thought, the apostle Paul proceeds to say:

¹⁵ “Do you not know that you people are God’s temple, and that the spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are.”—1 Cor. 3:16, 17.

¹⁶ This temple of living persons, this spiritual temple, is being built up with Jesus Christ as the essential, main foundation. “You,” says Paul, in Ephesians 2:20-22, “have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for

11. This is the Biblical Christ recognized as the Foundation by what Christians today, and so of what may a person who undertakes a Bible study with them be sure?

12. Though we are on the right Foundation, what fire warning does Paul give us in 1 Corinthians 3:12, 13? 13. As to one’s watching how he is building on the right Foundation, what questions arise as to what is built up?

14, 15. What does Paul’s language show he is talking about building, and how does the context prove this?

16. So this is a temple of what, and built upon what, and built for what purpose?

Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit."

¹⁷ So, as "God's fellow workers," we are not creating people who did not exist before, but we are making certain persons out of people who already exist as humans. With God's help, what sort of persons are we making out of people? We are making disciples of Christ out of them; we are making Christians in the true sense; we are building up Christian personalities in others. This is what we should be doing, if we are building on the precious Foundation that Jehovah God has laid in the heavenly Zion, namely, Jesus Christ. We desire to produce the real Christians; otherwise, our work at building will be wasted.

¹⁸ In his parable of the wheat and the weeds (or tares) Jesus pictured that there would be many imitation Christians. Outwardly, at the start of growth, the real thing and the imitation would look quite alike so that the one could easily be mistaken for the other. That is why, when the farm laborers wanted to pull out what looked to them like weeds at an early stage of growth, the farm owner said: "No; that by no chance, while collecting the weeds, you uproot the wheat with them. Let both grow together until the harvest; and in the harvest season I will tell the reapers, First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse." (Matt. 13:29, 30) Jesus explained that, "as for the fine seed, these are the sons of the kingdom; but the weeds are the sons of the wicked one." (Matt. 13:38) Consequently, as Paul warned, we have to watch how we are building on the Foundation Jesus Christ. If we are building

17. As "God's fellow workers," are we creating, or just how are we building on the Foundation?

18. How did Jesus, in his parable of the wheat and weeds, illustrate the need for carefulness, and so how could we be working with the planter of the weeds?

imitation Christians, symbolic weeds, then we are working with the planter of the weeds, Satan the Devil.

¹⁹ Will the sort of Christians we build withstand the day of fire? Or will all our work go up in smoke? It all depends upon what we build into the Christians that we are making. We must build with fire-resistant, noninflammable materials, as it were. In our building work we can use materials that compare with gold, silver, precious stones, wood, hay, stubble. Of course, if we build with materials corresponding with woodstock, hay, stubble, we could normally expect our building to be destroyed in the fire. Gold, silver, precious stones are noninflammable. They would be expected to stand up under the fire test.

²⁰ For sixteen centuries Christendom has claimed Christ as her Foundation and has produced thousands of millions of professed Christians, and today she has over 961 million of them left. In earlier centuries she has forced them into her religious organization at the point of the sword. She has baptized them into the church system as infants a few days old. She has adopted the religious philosophies and practices of pagans in order to ease their way over into the church system. She has let her religious flock remain a part of this political, commercial, social, militaristic world while at the same time giving them good standing in the church system. What sort of Christians has she produced?

²¹ If the answer is not already manifest in the case of individual churchgoers of Christendom, it will shortly be manifest in the oncoming fiery day just preceding the world's Armageddon. Then Christen-

19. As to what we build, what question arises, and what choice of materials can we make to determine the outcome?

20. By what methods has Christendom been making professed Christians over sixteen centuries, and what question comes up?

21. When will the answer to the question be fully furnished, and what will happen to Christendom and her flock?

dom as a whole will stand exposed as not Christian. Then Christendom will be laid bare as being a part, in fact, the dominant part of Babylon the Great, the world empire of false, Babylonish religion. It will be revealed that she has built Christians in name only, using combustible ways and means like wood, hay, stubble. The climax of the spiritual harvesttime will come, and the symbolic weeds will be completely separated from the true Christians and will be burned, literally destroyed, as pictured in the parable of the wheat and the weeds. (Matt. 13:36-42) Then all Babylon the Great, including unchristian Christendom, will be brought to everlasting ruin.—Rev. 18:1 to 19:3.

GOLD, SILVER, PRECIOUS STONES

²² Well, then, have we been building disciples of Christ with symbolic gold, silver and precious stones? Yes, if we have been inculcating, engraving in these converts the laws, commandments and principles of God's written Word. Yes, if we have been instilling in them the chaste, peaceable "wisdom from above." (Jas. 3:17) In Psalm 19:7-11 we read: "The law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise. The orders from Jehovah are upright, causing the heart to rejoice; the commandment of Jehovah is clean, making the eyes shine. The fear of Jehovah is pure, standing forever. The judicial decisions of Jehovah are true; they have proved altogether righteous. They are more to be desired than gold, yes, than much refined gold; and sweeter than honey and the flowing honey of the comb. Also, your own servant has been warned

22. If building with noninflammable materials, how have we been building with gold, silver, precious stones, and how does Psalm 19 indicate this?

by them; in the keeping of them there is a large reward."

²³ Furthermore, as regards the quality of faith, conviction, confidence in God and Christ, the apostle Peter writes: "For a little while at present, if it must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ."

—1 Pet. 1:6, 7.

²⁴ To the Laodicean congregation the glorified Jesus Christ mentioned gold and said: "You are miserable and pitiable and poor and blind and naked, I advise you to buy from me gold refined by fire that you may become rich."—Rev. 3:14-18.

²⁵ As respects the lasting preciousness of wisdom, discernment, understanding and thinking ability, the wise man of old was inspired to write: "If you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God. For Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment. And for the upright ones he will treasure up practical wisdom."

(Prov. 2:4-7) "Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver as gain and having it as produce than gold itself. It is more precious than corals, and all other delights of yours cannot be made equal to it."—Prov. 3:13-15.

23. How does the apostle Peter compare the quality of faith that must be built in one?

24. How did Jesus indicate to the Laodicean congregation that there is spiritual gold to be acquired?

25. How do the Proverbs speak of the gold, silver and precious things that can be used as noninflammable materials?



²⁶ To make sure of the permanence of the building work and to have divine approval upon it, we must build with these things that the inspired Bible compares with gold, silver, corals and precious stones. It means that the persons whom we are striving to make disciples of Christ we must educate, train, discipline in the godly qualities of heavenly wisdom, spiritual discernment, appreciation of integrity, devotion to Bible principles, respect for the laws, commandments, orders, reminders and judicial decisions of Jehovah God, faith in his written Word, sticking to the theocratic organization of God's people, love of God's "sheep" that are in the care of the Fine Shepherd Jesus Christ, unbreakable attachment to God's Messianic kingdom and a fearless willingness to bear witness to it. We are "God's fellow workers," and so we need to build up in the disciples of Christ the new personality that is like that of Jesus Christ. Ephesians 4:20-24 tells us:

²⁷ "You did not learn the Christ to be so, provided, indeed, that you heard him and were taught by means of him, just as truth is in Jesus, that you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty."

²⁸ Similar are these instructions in Colossians 3:9-12, 14: "Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality, which through

26. What, then, does building with the noninflammable materials mean as regards the disciples whom we are making?

27. What does Ephesians 4:20-24 have to say about this "new personality"?

28. What must we do with the old personality, and what action must follow this up?

accurate knowledge is being made new according to the image of the One who created it, where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all. Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union."

²⁹ Building materials such as these, which are incorporated into a Christian personality, are noninflammable materials. They will prove enduring and resistant to the fire of any day of examination and testing of the genuineness of one's Christianity. This is the type of Christian that will come through any fiery period still Christian, whereas a mere professor of Christianity would be reduced to ashes and be exposed as an imitation, a counterfeit. This is the Christian, the disciple of Christ, that we are trying to produce in obedience to Jesus' command: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things."—Matt. 28:19, 20.

³⁰ What sort of work is our building work? What sort is it proving to be today when the exposure of falsities, the modernistic thinking, the insanity of nationalism and the disregard for God's laws are putting to the proof the genuineness and endurance of everyone's Christianity? What sort will our building work prove to

29. What quality will such materials prove to have in the day of fiery test, and what kind of disciples are we trying to build in obedience to Matthew 28:19, 20?

30. (a) As we near the day for destruction of Babylon the Great, what questions arise as to our building work? (b) What do we not desire to suffer then, but what do we desire to receive?

be in the day near at hand when Jehovah God destroys Babylon the Great and, with it, every imitation Christian? We do not care to suffer fire loss and have all the product of our Christian building work disappear. We prefer to receive a reward for work of the right sort done with enduring, fire-resistant, noninflammable materials. Says 1 Corinthians 3:14, 15: "If anyone's work that he has built on it remains, he will receive a reward; if anyone's work is burned up, he will suffer loss, but he himself will be saved; yet, if so, it will be as through fire."

"SAVED . . . AS THROUGH FIRE"

³¹ The apostle Paul did not want to suffer any fire loss. That is why, in the case of the Corinth congregation, he wrote his two letters to the Corinthians. He said to them that he desired to "present you as a chaste virgin to the Christ." (2 Cor. 11:2) That is why Paul wrote to the persecuted Christians in Thessalonica and said: "You became imitators of us and of the Lord, seeing that you accepted the word under much tribulation with joy of holy spirit, so that you came to be an example to all the believers in Macedonia and in Achaia. For what is our hope or joy or crown of exultation—why, is it not in fact you?—before our Lord Jesus at his presence? You certainly are our glory and joy." (1 Thess. 1:6, 7; 2:19, 20) What a reward for Paul to present them as a product of his work!

³² Will a builder who has built on Christ as the Foundation with inflammable materials himself pass through the fire and at last be saved? Possibly not! He himself may be destroyed in the fire! However, if

he is saved to life eternal, then it will be because he has come through the fire that destroyed his own building work on others. To gain such a salvation after proving to be such a poor builder, he will have to incorporate in himself building materials, Christian qualities, that will make him at last fire-resistant. He will have to be snatched from the destructive fire by the loving, timely intervention of his Christian brothers.

³³ As one modern translation of 1 Corinthians 3:15 (*Mo*) presents the case: "If a man's work is burnt up, he will be a loser—and though he will be saved himself, he will be snatched from the very flames." If he chooses to remain on the one true Foundation, Jesus Christ, his brothers as "God's fellow workers" will have to do some rebuilding in him, building into him the noninflammable, fire-resistant Christian qualities. Hence Jude 22, 23 tells us:

³⁴ "Also, continue showing mercy to some that have doubts; save them by snatching them out of the fire. But continue showing mercy to others, doing so with fear, while you hate even the inner garment that has been stained by the flesh."

³⁵ None of us who professes to be a Christian can escape coming into the fire of the decisive test. Every lover of true Christianity will desire to come through that fire, with tested Christian qualities, to the glory of God the Great Builder, whose fellow workers we are. For anyone carelessly to rely on escaping eternal destruction by at last being barely saved with merely suffering the loss of the product of one's activity is too dangerous a course. What real lover of life in God's service wants to be saved from annihila-

31. As a builder, why did Paul write his two letters to the Corinth congregation, and what reward did he want to have, according to his first letter to the Thessalonians?

32, 33. (a) What can be said about a builder who suffers fire loss, as to whether he himself will be saved? (b) To snatch him out of the fire, what will his brothers, "God's fellow workers," have to do?

34. How does Jude 22, 23 speak of a similar act of rescue?

35. (a) What course is too dangerous to rely upon for gaining salvation? (b) Can anyone escape coming into the fire test, and how do true lovers of Christianity desire to come through the fire?

tion by being snatched out of the fire? Sincere, wise fellow workers of God do not care to prove themselves poor builders and suffer fire loss. They appreciate the joyful reward that God holds out to all his faithful fellow workers. This is what they desire and what they are working for!

³⁶ Let us, then, appreciate all the Chris-

36. As regards personal benefit, what building work should we appreciate, and what action should we take toward it, in what way, with what result?

IN ORDER to get rulership or power in government, men have been ready to stoop very low. World history is filled with the names of rulers who have used bribery, lies, intrigue and murder to gain power. Men have murdered their wives, and wives their husbands; sons, daughters, mothers and close relatives have been imprisoned, enslaved, poisoned, beheaded and slaughtered in a lust for governmental power. Some have been willing to betray their country to an enemy nation—a terrible price to pay.

The Bible tells us that there have been seven great world powers that have succeeded one another in ruling over humankind in the world's political field, namely, Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and finally the Anglo-American Empire system. The world's system of political government is pictured in the Bible as a "wild beast" having "seven heads." How did this "wild beast" and the "seven heads" thereof get their authority in government and what price did the

tian building work that God's constructive theocratic organization is doing on each one of us. At the same time let us do God's approved work in cooperation with that organization, as we continue building on the one right foundation, Jesus Christ, doing so with the noninflammable, fire-resistant materials of spiritual gold, silver and precious stones. This will result in our own everlasting life and that of others on whom we do building work.

What Price Government? ?

beast and its component governments have to pay for this authority?

WHAT THE THRONE IS

The Bible speaks of the "throne" or "seat" of the "wild beast." (Rev. 13:1, 2; AV) Would this mean the capital city of the world power that happened to rule at any period of history? We know that during the rule of the seven world powers the capital city representing the dominant world power has changed with the change of political control. From the seventeenth century up until World War II, England dominated as the world power and in the

latter part of this period was joined by the United States; but during that time the British Empire was the stronger member, its capital being London, England. After World War II the United States became the stronger one of the dual world power, its capital being located in Washington, D.C. Would this be what could be called now the seat or "throne of the wild beast," since it is the stronger one of the present Seventh World Power?

A throne stands for the seat of rulership or of kingdom. The throne would be the office or dignity of the government as a sovereign. Its location would have reference to the basis of its authority or that on which rests the grant of the power and authority to act in a sovereign way.

For example, the first prophecy uttered, at Genesis 3:15, gave the promise of a seed to crush the serpent's head. This promise was directed toward Abraham when God told him that his seed would take possession of the gate of his enemies, indicating that the seed would rule. The seed would bear the scepter of rulership and was to be known as Shiloh, meaning "the one whose it is." These promises reveal that the seed to come would have his rulership by authority from Jehovah God.

—Gen. 22:17; 49:10.

David, who as king foreshadowed Jesus Christ the King of the kingdom of God, was said to sit upon "Jehovah's throne." (1 Chron. 29:23) Jehovah was therefore the Source and Foundation of David's power and authority as ruler. Of Jesus, it was prophetically said in the Psalms: "God is your throne to time indefinite, even forever; the scepter of your kingship is a scepter of uprightness." The apostle Paul actually applied this text to Jesus where he said: "But with reference to the Son: 'God is your throne forever, and the scepter of your kingdom is the scepter of uprightness.'" (Ps. 45:6; Heb. 1:8) From

these things we see that Jesus' throne, which means his office or authority as sovereign, has its source in Jehovah. Jehovah is the Originator and Giver of his throne. Christ's kingdom would therefore carry out the purposes of Jehovah and bring honor to him.

Certainly the basis for the throne of the "wild beast" is not in Jehovah God's promise of the Messiah, the Seed of his heavenly woman. It is not a throne "by the grace of God." Revelation says: "The dragon gave the beast its power and its throne and great authority." (Rev. 13:2) The "throne of the wild beast" was given by the Dragon, Satan the Devil. The "throne" functions within the allowance of activity and time that Jehovah God granted to Satan the Devil to carry out his enmity against the Seed of the woman and to bruise the heel of the Messianic Seed. (Gen. 3:15) God did not give the Dragon or the beast its authority. He did, however, permit the Dragon, Satan the Devil, to exist because of the issue that was raised in the universe regarding the rightfulness and righteousness of Jehovah God's sovereignty, God allowing a time for all creatures in the universe to be able to take a stand on the issue.

THE PRICE PAID

But what price did the "wild beast" pay for this grant of authority from the Dragon? We can be sure that it was not a free grant to the "wild beast." The "wild beast" must have had to give the Dragon something in repayment. What? We can see what the Dragon required of the "wild beast" when we see what the Devil required of Jesus Christ when trying to tempt him with the gift of the kingdoms of earth. "The Devil said to him: 'I will give you all this authority and the glory of them, because it has been delivered to me, and to whomever I wish I give it. You,

therefore, if you do an act of worship before me, it will all be yours.' "—Luke 4: 5-7.

So the "throne" of the "wild beast" rests upon the worship that the "wild beast" gives to the Dragon. There is its location, its resting-place. From this standpoint we can see that the location of the "throne" of the symbolic "wild beast" has never changed. It has not been a literal location, such as a capital city. It has always been based or made to stand upon the worship and subjection the "beast" pays to Satan the Dragon.

With this Scriptural explanation it is easy to see why all the governments of the world have been against God and his people and why oppression, wars and destruction have always been their stock in trade. Such no doubt prompted the man-made proverb: "Truth forever on the scaffold, wrong forever on the throne" (see also Job 21:7, 17); also, it is easy to understand with this point of view why the false religions of Babylon the Great have always dominated the kingdoms of earth and why those who followed the true religion have been hated and persecuted.—Rev. 17:5, 18.

The only earthly government that ever had its power and authority from God was the government of Israel, which was merely typical of the government of the kingdom of God, which will rule from the heavens under the rulership of Jesus Christ. Being only typical and not the kingdom of the real Seed, it was overreached by the false religion of Babylon the Great and became false to Jehovah God, because of which he allowed it to be overturned in 607 B.C.E. Since that time the Gentile governments dominated the field exclusively during the period of the Gentile Times until 1914 C.E., when the kingdom of the heavens was established in the hands of Jesus Christ.—Ezek. 21:27; Dan. 4:23.

What a price the governments constituting the beast have paid to the Dragon! What a detestable thing to do! It constitutes a traitorous act toward the real Sovereign of the universe, Jehovah God, and it dedicates world powers to the service of the one who is the embodiment of all wickedness and opposition to God.

It is understandable why God's anger would burn against the "wild beast," and it is to be expected that one of the seven plagues* of Revelation would be poured out against it. It is the fifth plague, concerning which we read: "And the fifth [angel] poured out his bowl upon the throne of the wild beast. And its kingdom became darkened, and they began to gnaw their tongues for their pain, but they blasphemed the God of heaven for their pains and for their ulcers, and they did not repent of their works."—Rev. 16:10, 11.

A KINGDOM OF DARKNESS

The fifth plague would therefore be the public exposure of the fact that the "throne of the wild beast" was rulership from the Dragon, Satan the Devil, and was gained at *his* price; and that, consequently, the kingdom over which the beastly political system of this world ruled from such a throne was a kingdom of darkness. Satan the Dragon was, as Jesus termed him, the "ruler of this world." (John 16: 11) Satan the Dragon was the "god of this system of things," which system worshiped him. (2 Cor. 4:4) The approach to the worship of Satan by these governments has been through the false religion of Babylon the Great. Great Babylon's priests and clergymen have given demonic instruction and guidance just as they did to the kings of ancient Babylon. They have always been against the kingdom of

* For a consideration of the other six plagues, see the book "*Babylon the Great Has Fallen!*" *God's Kingdom Rules!* by the Watch Tower Bible and Tract Society, Brooklyn, New York, and *The Watchtower*, preceding and succeeding issues.

the Seed, which directs worship to God, and against those who seek and support this kingdom.

God condemned the demons to destruction and degraded and debased them. They are in chains of darkness, chains which will not be broken, meaning that they are scheduled for eternal destruction. (2 Pet. 2:4; Jude 6) Likewise, God condemned this worldly political system to the darkness of eternal destruction. (Rev. 19:20) Its failure to have any light from him for the solution of the world's problems resulted in much pain to men, especially the politicians, statesmen, world rulers and their commercial and religious allies. The plague afflicted them. Added to this reason for pain was the fact that, after God's Messianic kingdom was born in the heavens in 1914, "war broke out in heaven" and the Dragon, Satan the Devil, and his demon angels were cast out and down to our earth's vicinity. Correctly a loud voice from heaven then said: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."

—Rev. 12:5-12.

Christians know that they are not to overthrow the "beast," the powers of this world. They do not worship the "wild beast" or the Dragon, to whom the governments of this world have rendered worship as payment for the authority they have. But Christians are not fighting against men of flesh and blood. Christians even respect the office that these governmental authorities hold for the reason that they are permitted by Jehovah, and God has told Christians to be in subjection to them as long as his time allowance stands for them to exist. (Rom. 13:1, 2) Christians know that men are not the ones primarily responsible for the distresses brought by governments, but that it is Satan and the demons. Their fight is not

with the kings of the "wild beast," but they "put on the complete suit of armor from God" and fight "against the world rulers of this darkness, against the wicked spirit forces in the heavenly places." The kingdom of this "wild beast," which includes the governments of Christendom, is full of the "unfruitful works that belong to the darkness." (Eph. 6:11, 12; 5:8-11) Jehovah God favors that worldly kingdom with no light.

While Christians take no action to interfere with the governments of this world, they do, however, announce the fifth plague that God is pouring out, for it is their commission from God to do so. On top of the pain from the difficulties the political leaders are having, well, to have Jehovah's witnesses expose this world as being Satan the Devil's—how it increases the pain!

THE FIFTH PLAGUE ANNOUNCED

In its issue of March 1, 1925, *The Watch Tower* published the leading article entitled "The Birth of The Nation," which was the first announcement that there had been war in heaven after the Gentile Times ended in 1914 and that the Devil and his angels had been cast down to our earth. This was further called attention to later in the article "The King in Action" in the issue of September 15, 1925. This ousting of the Devil and his angels from heaven had its effect upon the "wild beast" and its kingdom here on earth. All this was forcefully presented in the book entitled "Deliverance," which was released on Friday, May 28, 1926, at the international convention in London, England, after the conventioners adopted a resolution entitled "A Testimony to the Rulers of the World." The sixth proposition of this resolution stated that 'by reason of the blinding influence of Satan the minds of the rulers

and the ruled are turned away from the true God."

The following Sunday night, May 30, this resolution was also presented to the many thousands that packed out the Royal Albert Hall of London. Its seven propositions were then publicly supported by the address given by President J. F. Rutherford on the subject "Why World Powers Are Tottering—The Remedy." In this public address Rutherford reviewed the seven successive world powers pictured by the seven heads of the "wild beast," culminating in the English-speaking world power of today. Talking from the viewpoint then held that the throne or seat of the beast was where the capital of the then-dominant political power was located, Rutherford said:

"Because she is the greatest of all world powers, because she together with her allies [America] claims to be 'Christendom' and to be ruling by divine right and authority, there rests upon the British Empire a grave responsibility which cannot be evaded. Because the British World Power is the very center and bulwark of the world's civilization, and which the Lord symbolized as a 'Beast,' and because London is the seat of government, and these governing factors claim to rule by divine right, here is the very 'seat of the beast.'"

The League of Nations, though promoted and backed by Christendom, was forthrightly declared to be of the great Dragon, Satan the Devil:

"But who is really responsible for the League of Nations compact? Is it formed and does it exist by divine right and authority? I answer, No. The Devil is its father, the British Empire is its mother, and the other nations which support it are its wet nurses. . . .

"The Devil caused the governing factors of Christendom so-called to enter into this compact against Jehovah and his anointed King."—*The Watch Tower*, as of July 15, 1926, pages 211-217. Also *The Golden Age*, as of September 8, 1926, pages 780-791.

This speech and the resolution that it supported were given worldwide publicity by the millions of copies. World rulers did not follow the advice of this speech and resolution to acknowledge Jehovah as God, but, as Revelation 16:11 had foretold, "they blasphemed the God of heaven for their pains and for their ulcers, and they did not repent of their works." The League of Nations died in the midst of World War II, increasing their pains. The United Nations has been formed by Christendom and pagandom to succeed the League; but what was said of the League's real authorship remains true also of today's United Nations.

PAIN AND RELIEF

It is understandable why announcement of this plague brings such pain to those who support and share in the "throne" of the "wild beast," the political rulership that rests upon the bargain made with Satan the Dragon, their god. What a shameful thing it is to be exposed as worshiping the Devil, the source of all evil and wickedness against God and the cause of all the corruption, degradation, strife, murders and wars upon this earth! But the world rulers continue to gnaw their tongues for pain today, not because of the darkness and degradation into which they have led themselves by this worship of Satan but because of their pains in being exposed and because of the failure of their schemes. They are ulcerous also, for they are religiously diseased, unclean, because they support and share in the "throne" of the "wild beast," the political rulership that rests upon the worship of the Dragon, their god. Despite all their pains, the Bible says "they did not repent of their works." They show themselves deliberate and deserving of the plague of God's judicial anger. They fear but do not heed the announcement that Jehovah's witnesses

make. They are too busy with their schemes, and they let the religionists of Babylon the Great influence them to remain in the worldly darkness in which they grope.

The darkness in which these world governments grope and the ulcerous condition of those who support them presage their destruction. God sees all this from his throne in the heavens. He has the plagues poured out against those who hate him. But this does not mean that God does not love the individual who may not have known the facts and may have ignorantly supported the "wild beast" in its fight against God at the instance of the Dragon,

Satan the Devil. The announcement of the fifth plague gives opportunity for people to get a proper viewpoint of the true state of affairs, look into the Bible and see the contrast between the "wild beast" and the kingdom of Christ, which brings due worship to the Creator. He has a loving, unselfish interest in his creation. The light of Kingdom truth brings a hope some persons have thought was impossible—that of everlasting life under conditions of justice for all. Do not despair, neither trust in imperfect men who come to disappointment, but look to the secure and certain Fountainhead of all government and the Source of life.—Ps. 146:3-5.

QUALIFYING TO BE A *Preacher of the "Good News"*

AT THE recent "God's Sons of Liberty" District Assemblies much valuable counsel was given in connection with the way of life of Christian people. Since those who are truly imitators of Jesus Christ share the Bible's message with others, as Jesus did, the program featured upbuilding talks, helpful demonstrations and practical question-and-answer sessions that focused attention on this field ministry.

Many thousands of the readers of *The Watchtower* are preparing themselves to have a personal share in this work of preaching the good news of God's kingdom, because they recognize that this is the will of God. (Matt. 24:14) If you are one of such, you will be particularly interested in a question that was raised and answered on Sunday



morning at these assemblies. The questioner asked: "How much progress should a person have made in his study of Bible truth before we invite him to go with us in the field service?" The answer given was as follows:

"There is no rule on this. Individuals differ greatly. However, there are certain basic principles that we can keep in mind.

"Anyone is free to talk about the things he believes. When

his heart is touched by the things he hears from God's Word, he may be moved to share them with other people, and that is fine. For example, in Matthew 9:26 it says that, after Jesus had raised a young girl from the dead, 'the talk about this spread out into all that region.' People were naturally excited about what had happened, so they told others about it even though they were not Jesus' disciples. On an earlier occasion, after Jesus had witnessed to a Samaritan woman at the well of Sychar, she hurried off to town to tell others about him and, as a result, many of those Samaritans believed

in Jesus. Yet, according to John 4:18, she was improperly living with a man who was not her husband. Obviously, changes were needed in her life in order to prove herself a disciple of Jesus, but this did not hinder her from telling others what she had seen and heard. The same is true today.

"However, when you as one of Jehovah's witnesses invite someone to go along with you in the service and share in giving the witness, and so identify him publicly with the work of Jehovah's witnesses, it is somewhat different. Now he is going to tell people that he is calling as an associate of Jehovah's witnesses, and others are going to view him as an example of what Jehovah's witnesses are. Is he ready for that? Does he think like one of Jehovah's witnesses? Does he believe what Jehovah's witnesses teach? Does he really believe that 'all Scripture is inspired of God'? If he does, that is good, but there is more to it.—2 Tim. 3:16.

"What does he know about the teachings of the Bible? If someone asks him a question, is he going to answer it accord-

ing to the teachings of the churches of Christendom, or will he reply in harmony with the Bible? (Matt. 7:21-23) Even though he may not be experienced in explaining doctrines to others, does he at least know and believe the basic teachings of God's Word? He should; otherwise, he really is not in a position to represent himself as an associate of Jehovah's witnesses.

"There is another aspect of the matter to consider too. In order to qualify to represent oneself as a teacher of God's Word, one's own life must be in harmony with what he is teaching so that he

does not bring reproach on what he claims to represent. Open your Bible to Romans 2:21, 22 and notice what it says there: 'Do you, however, the one teaching someone else, not teach yourself? You, the one preaching "Do not steal," do you steal? You, the one saying "Do not commit adultery," do you commit adultery? You, the one expressing abhorrence of the idols, do you rob temples?' Here the apostle Paul was addressing himself to Jews who claimed to be teachers of the Law, and he showed that, for them to represent that Law properly, they had to live in harmony with it; otherwise, they had no business teaching it to others.

"The same principle applies to the anointed remnant of spiritual Israel and to those who associate with them in the preaching work. They must be persons who apply what the Bible says about honesty. (Eph. 4:25, 28) They ought to know what it says about fornication and adultery, and live in harmony with it. (Heb. 13:4; Matt. 19:9) They should not be individuals who get drunk. (1 Pet. 4:3, 4) They certainly should not be attending and

COMING IN THE NEXT ISSUE

- "Preach a Release to the Captives."
- What the Release Means to the Captives in Our Time.
- How Complete Is God's Forgiveness?
- The Doom of False Religion.

sharing in the activities of any false religious organization. (Rev. 18:4; 2 Cor. 6: 14-18) And, in order to represent themselves as followers of Jesus Christ, who are 'no part of the world,' they definitely could not be involved in its political affairs. (John 15:19) It takes time for a person to learn and come to believe and apply these things, but it would not be proper to have him go out in the field service as one of Jehovah's witnesses until he does.

"Something else to think about is this: There is more to being a Witness than living a moral life and knowing the truth and preaching it correctly. Jehovah's witnesses also regularly meet together to study the Bible; that is part of our worship. So, before we take a person out in the field service, he ought to be associated with us in our congregation meetings. Otherwise, to what is he going to invite people who want to learn more? If he does not attend the meetings, he will not be encouraging others to do so. But the Bible does. It urges us not to neglect the house of our God.—Neh. 10:39; Heb. 10:24, 25.

"If someone who does not attend the congregation meetings makes out a field service report, really, what does it mean? He may do it because he feels that it pleases the one who took him along in the service. But are we sure he does it because he feels that he is with the organization and wants to be part of it? Are we sure he is doing it because he wants to have a regular share in Jehovah's service? Certainly if he is going to turn in a field service report as one of Jehovah's witnesses and be included in the congregation's report, he should be associated with Jehovah's witnesses by attending some meetings (if he physically and circumstantially can) and want to be one of them, in addition to living a clean, moral life and knowing basic truths."

APRIL AND DECEMBER GOALS

After hearing that discussion, another brother inquired: "In view of this, then, might our attitude toward new peaks in the number of publishers in April and December each year be different than in the past?" The speaker replied:

"Really, there is nothing new in what I have just said. You will find it in the booklet *Preaching and Teaching in Peace and Unity*, on page 16. Likewise, on page 22, after pointing out that, as a result of our ministry, it is reasonable to hope that there will be expansion, it refers to those that start out in April and December as 'new ones associating with the congregation.' It is not talking about persons who are not associated with us and urging that we get them out into the service.

"So in April and December we are not trying to start out in service a lot of people who are not ready for it. But it is a good thing, from time to time, as in April and December, to stop and reappraise our work and to see if any are ready to start out in the service, and, if they are, we want to help them. So we put forth an extra effort along this line during certain months, and it is a good stimulus to all of us to keep in mind that we are preparing those with whom we study to become active praisers of Jehovah. (2 Tim. 2:1, 2) It is not that we do not start out new ones during other months; we do. But we have set aside certain times during the year to concentrate on this aspect of our work. And what a happy time it is when a new one joins us in actively serving Jehovah!"

What about you? Are you a preacher of the Kingdom good news? If it is your desire to be an imitator of Jesus Christ, who preached and declared the good news of the Kingdom, then by all means put forth an earnest effort to equip yourself to share in that work now, while there is still time to do so.—Luke 8:1; 21:34-36.

Organized to Fight Hard for the Faith

HOW thankful we should be to Jehovah God that his modern witnesses are properly organized to fight hard for the true faith! Organizationally they are well equipped to heed the words of Jude: "Beloved ones, . . . I . . . exhort you to put up a hard fight for the faith that was once for all time delivered to the holy ones."—Jude 3.*

Today we have mature brothers, appointed by the "faithful and discreet slave" and serving under its direction, that see to it that the organization is kept clean. (Matt. 24:45-47) The district servants, the circuit servants and, in particular, the congregation committees, made up of mature brothers, put up a hard fight to keep the organization clean. They see to it that willfully unclean ones are cast out by disfellowshipping, while those overtaken in sin and sincerely repentant are put on probation.—1 Cor. 5:13; Gal. 6:1.

As we had called to our attention recently, God is long-suffering; he does not desire that any of his little ones should perish. (Matt. 18:14) But let us ever be on guard that we do

* For details see *The Watchtower*, July 15, October 1, 1965.

not receive the undeserved kindness of God and miss its purpose by turning it into an excuse for loose conduct. (2 Cor. 6:1; Jude 4) How easily we could fall we can appreciate when we remember that the human heart is "more treacherous than anything else."—Jer. 17:9.

How shall we put up this hard fight individually? By staying close to Jehovah's organization and his Word, in particular making good use of the precious privilege of prayer, for we cannot do it in our own strength. We must discipline our minds and hearts to dwell on lovable, chaste, upbuilding things.—Prov. 4:23; Phil. 4:6-8.

Keeping busy in Christian activities is one of the best ways for us to stay free from the corrupting influences of Satan's tools. Not only do such activities serve protectively, keeping us from doing what is bad, but they also provide us with many joys, such as the joy of learning new truths, the joy of association and the joys of sowing seed, watering it and then seeing it grow to maturity! Truly, blessed are all they that share in the organized hard fight for the faith!

MISSIONARIES WHO GIVE FREE

HOW refreshing in these days when prices are constantly rising to learn of missionaries who will give free of what they have! "You received free, give free" was the theme of the address by President N. H. Knorr to an audience of 2,023 on the occasion of the graduation of the 42nd Class of the Watchtower Bible School of Gilead in New York city, September 11, 1966.

President Knorr illustrated his point by reference to the things of creation. The clouds receive and give water free. So also the earth, the plant life and, finally, humans in a physical way take in nourishment and then give by way of growth, work and thought. In the same way the free gifts of Jehovah's witnesses everywhere made possible the special missionary training received free by the graduating students, and now it is their turn to give free.

The speaker cautioned the students that, while they were saturated with the truth, they must feed it gradually to truth-thirsty ones, not in a sweeping torrent, but like gentle

rain that promotes fruitfulness. He also counseled the student body to keep filling themselves with the truth through regular study, so they may go on speaking the pure truth to those they contact in their missionary assignments. He reminded them that "the lip of truth" is what "will be firmly established forever."—Prov. 12:19.

Though now the students would be leaving loved ones to go into faraway missionary fields, the speaker reminded them that they were already loved by many who had not yet seen them, persons in remote areas who look confidently to the missionaries for help. The president's concluding appeal to the students was, 'You have received free, now give free.' Then followed the reading of a resolution by the whole class of students, expressing appreciation for the benefits received and determination to give of themselves generously in their missionary assignments.

The Society's vice-president, F. W. Franz,

also spoke briefly at the graduation exercises. He graphically portrayed the world situation and the insistent cries from youth, even in Communist Russia, for something to believe in. He reminded the students that, by reason of their training at Gilead and their whole course of dedication, they had something to believe in, namely, a God who can be explained, his Son Christ Jesus, who is no frustrated reformer or dead Christ, but a living Christ, reigning since 1914. He stressed the need of so many to have their faith strengthened, and exhorted the graduating missionaries to go forth with confidence and respond to the widespread cry for something to believe in.

The program also included upbuilding music and singing by the student body, the showing of slides by President Knorr in which the missionary accomplishments of the Society thus far were depicted, and finally an excellent dramatic presentation by the students entitled "Let Us Conform Ourselves to God's Eternal Principles." At the gate of an Israelite city it showed three judges hearing a case involving the alleged accidental death of a fellow Israelite. God's laws had been broken. There had been false testimony, bribery, blackmail, blood-guilt. The older men listened to witnesses, sift-

ed the evidence, and brought in a judgment against the wrongdoers—death by stoning for two of them.

As those judges of Israel conscientiously administered God's righteous requirements for his congregation, so congregation committees of our day have to do. The backdrop provided by artists and the realistic costumes worn by the student actors served to make this powerful drama live. The same deep-lying and eternal principles of God apply in our day. Only by conforming our lives to Jehovah's will can we gain peace and happiness.

Not without its lighter vein, the program, all of which was presented free, included a Spanish-American market scene enacted by students, showing two newly assigned missionaries for the first time exposed to the necessity of bargaining for their shopping needs. There were also scenes from French Africa and Japan.

The program concluded with a very touching rendition of the song "Walking in Integrity" by a chorus of the students of this 42nd Class of Gilead School. After a prayer, and as the crowd dispersed, one could often hear the expression, "How upbuilding and strengthening!"

ANNOUNCEMENTS

FIELD MINISTRY

True faith is something for which one must put up a hard fight, not with a sword of steel, but with "the sword of the spirit," which is God's Word. The true fighter for Christian faith must exert himself to keep his own life in harmony with Bible principles, and he is obligated to expose falsehood and uphold God's truth. During November, Jehovah's witnesses will continue to share in this organized fight for the faith, pointing out to others what the Bible teaches, and offering to all persons the new Bible-study aid *Life Everlasting—in Freedom of the Sons of God*, with a booklet, for 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

- November 27: Building on a Right Foundation with Fire-Resistant Materials, ¶1-19. Page 649. Songs to Be Used: 15, 38.
- December 4: Building on a Right Foundation with Fire-Resistant Materials, ¶20-26, and The Need of Noninflammable Materials, ¶1-16. Page 653. Songs to Be Used: 46, 27.
- December 11: The Need of Noninflammable Materials, ¶17-36. Page 659. Songs to Be Used: 33, 18.