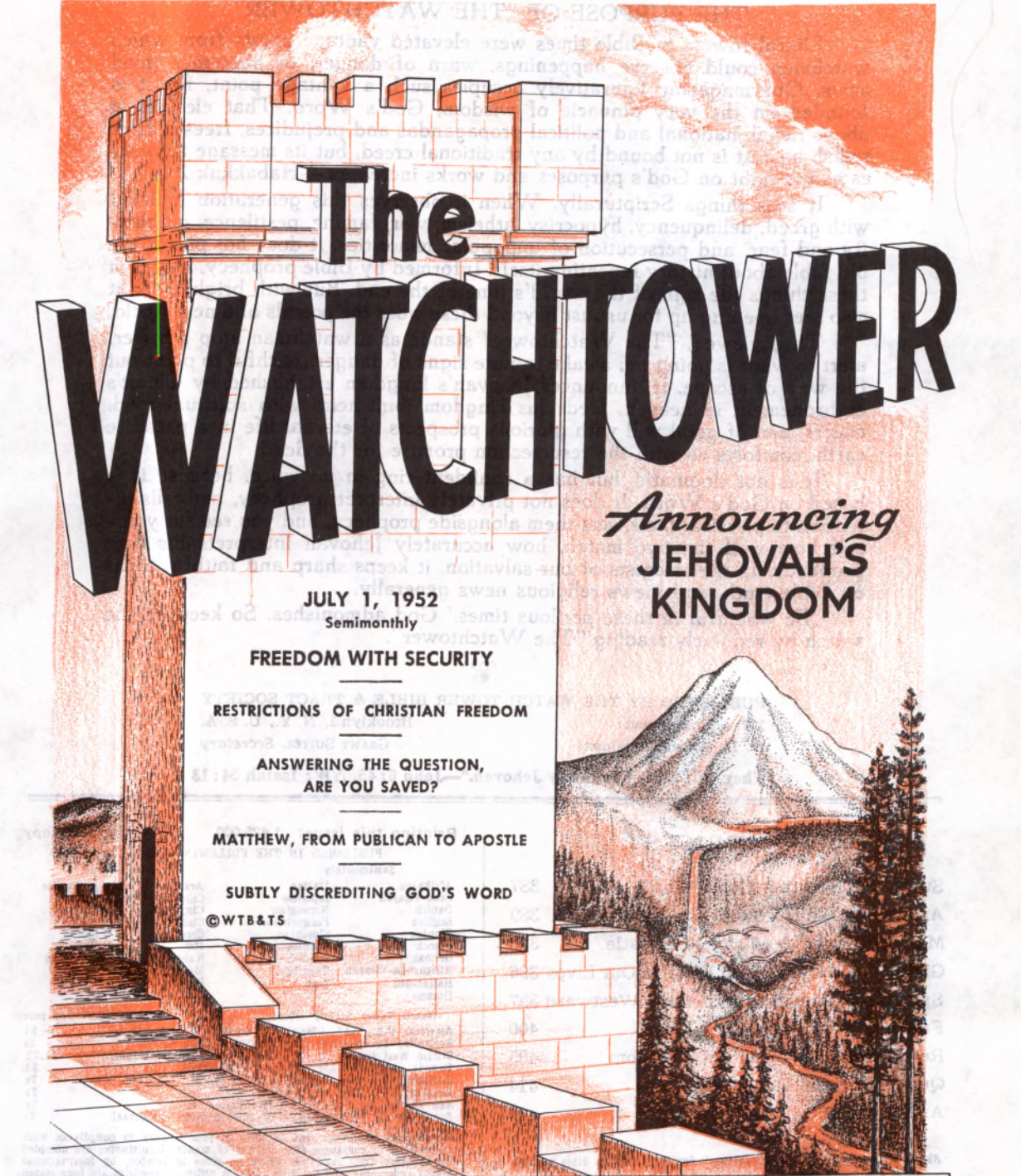




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JULY 1, 1952

Semimonthly

FREEDOM WITH SECURITY

RESTRICTIONS OF CHRISTIAN FREEDOM

**ANSWERING THE QUESTION,
ARE YOU SAVED?**

MATTHEW, FROM PUBLICAN TO APOSTLE

SUBTLY DISCREDITING GOD'S WORD

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



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"They will all be taught by Jehovah."—John 6:45, NW; Isaiah 54:13

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AS - American Standard Version	LXX - The Septuagint Version
AT - An American Translation	Mo - James Moffatt's version
Da - J. N. Darby's version	NW - New World Trans. (2nd Ed.)
Dy - Catholic Douay version	Ro - J. B. Rotherham's version
ED - The Emphatic Diaglott	RS - Revised Standard Version
Le - Isaac Leeser's version	Yg - Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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SUBTLY DISCREDITING GOD'S WORD

GOD'S Word, the Bible, has ever had enemies. In times past these enemies served the Devil's purpose by consigning Bibles, Bible translators, Bible publishers, and just ordinary Bible readers to the flames. Today faithless men serve the Devil's purpose in more subtle ways, but serve the Devil's purpose nevertheless.

A recent case in point is the article "The Truth About the Bible" which appeared in the United States picture magazine *Look*, February 26, 1952. In an endeavor to appear sensational it presents as news that Bible scholars agree that Mark 16:9-20 is no part of the original, which, among other things, states that believers "shall take up serpents; and if they drink any deadly thing, it shall not hurt them". It also points out that John 8:1-11, the account of the woman taken in adultery, is no part of John's original writing, and that 1 John 5:7, which reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," is likewise an interpolation, a spurious passage. A number of other minor passages are also listed as doubtful.

After giving such examples the statement is made that Bible scholars are agreed that there are from 20,000 to 50,000 errors in the Bible. What will the average reader conclude but that there are 50,000 such spurious passages as John 8:1-11 or Mark 16:9-20. But is such a fact? Impossible! Not only would it be literally impossi-

ble for the Bible to have 50,000 such spurious passages in it but it would be impossible for the Bible to have 50,000 spurious texts such as 1 John 5:7, which speaks about three gods' being one. Why? Because altogether there are only 31,173 verses in the *King James Version*. The Bible, however, does have 3,566,480 single letters.

Actually this article is a subtle attempt to discredit the Bible by depicting as new and sensational the commonly known facts regarding certain spurious passages once thought to be a part of the Bible. More than 150 years ago, Griesbach, on whose recension the *Emphatic Diaglott* (a Greek-English "New Testament") is based, recognized such passages as being no part of the Bible.

Indicative of a lack of scholarship in this article is the fact that the Vatican and Sinaitic manuscripts are termed *papyri*, whereas it is common knowledge that they are outstanding *vellum* manuscripts; that is, they are made of fine-grade calfskin and not from the papyrus reeds. Neither does it show much scholarship to stress that the greatest number of errors were made before A.D. 200, as some critics now claim. Why? Because the closer one gets to the time of the original writing the less likelihood that deliberate tampering with the text would go unnoticed, and therefore such errors would be merely minor slips in writing and would not affect the authenticity of what was recorded.

Pertinent here is the testimony of Dr. Hort, one of the ablest Bible scholars of all time. According to him, seven-eighths of the words of the "New Testament" are above doubt; and if differences of spelling are set aside, only one word in sixty is in doubt. And of these the number involving substantial variation is so small that they "can hardly form more than a thousandth part of the entire text".—*Textual Criticism of the New Testament* (1912), page 6.

Yes, to Bible scholars with faith in God there is nothing sensational in the large number of minor inaccuracies that may have crept into the Bible text. Those of any serious concern crept in so far down the line that they can easily be disposed of. For example, 1 John 5:7, which seems to teach the trinity, is found in no Greek manuscript earlier than the fifteenth century; and even at that time, it got into the text only because of a deception, the facts of which are recorded by history. Briefly, they show that one Stunica, a Catholic authority of the sixteenth century, complained because the Catholic Bible scholar Erasmus had left this text out of his first two editions of the "New Testament". Erasmus promised to include it if Stunica could furnish a single Greek manuscript that contained the passage. Stunica did, but it turned out later that the Greek manuscript that contained this text was here accommodated to a Latin manuscript containing 1 John 5:7, by a special rewriting. If it had not been for this deception, it is not likely that this text would ever have found its way into the *King James Version*.

Reasonable persons will accept the testimony of circumstantial evidence in this matter. For instance, in 1947 a scroll of Isaiah was discovered near the Dead sea. This manuscript, although going back about a thousand years beyond any definitely dated text of Isaiah extant at the time,

still shows no appreciable difference in all that time. A thousand years of copying and no appreciable change!

Further supporting the authenticity of the Scriptures is the testimony of archaeology. Says the noted British scholar Sir Frederic Kenyon in his book *The Bible and Archaeology*, pages 279, 280: "Though archaeology has not yet said its last word, the results already achieved confirm what faith would suggest, that the Bible can do nothing but gain from an increase of knowledge." Albright, foremost American archaeologist, testifies to the same effect, namely, that 'nothing has been discovered that could shake one's faith in the Bible in the slightest'.

And there are many other proofs of the Bible's authenticity: the harmony of some forty writers, though living at widely separated times and places; the obvious candor of the writers; the testimony of profane historians, and, above all, the fulfillment of Bible prophecy.

Yes, how could there be such harmony between the various Bible writers if 50,000 serious errors had crept into the text? How could countless archaeological discoveries corroborate the Bible record if its pages contained 50,000 serious inaccuracies? How could we note so many Bible prophecies fulfilled if some 50,000 words were not even inspired? Clearly the numerous scribal errors are of little importance.

Modern critics, who harp on the prevalence of the number of errors found in the Bible, are thereby subtly seeking to discredit God's Word; and in using this fact as an excuse for their lack of faith in the Bible are the modern counterpart of the religious leaders of Jesus' day who 'strained out gnats and gulped down camels'. (Matt. 23:24, *New World Trans.*) They discard 99.9 per cent because .1 of one per cent is in doubt!

Answering the Question,

ARE YOU SAVED?

IT WAS a bleak and chilly Saturday afternoon, late in autumn. Along the sidewalks in the business section of Brooklyn, New York, were to be seen Christian witnesses offering the *Watchtower* and *Awake!* magazines to passers-by. A stranger of earnest mien approached one of them and asked, "Brother, are you saved?" The witness endeavored to explain but was interrupted with "Are you saved, yes or no?"

Such persons generally evince intense concern over the destiny of their fellow man because they labor under the religious delusions that the soul is immortal and that eternal torment is the fate of all those not saved, whereas the Bible plainly states that the soul that sins dies, and that the wages sin pays is death. Death is the absence of life. (Ezek. 18:4; Rom. 6:23) However, not fear of eternal torment, but love of God, love of righteousness and love of life should make us concerned as to whether we are saved or not and cause us to ask the question, "What must I do to be saved?"

From the Scriptures we learn that Jehovah God alone has the answer to our question. And he has the answer not only in that he has the true and reliable information on the subject, but also in that he has the means by which we may get saved. Foreknowing the desire of honest persons to get saved from present evil conditions and to a righteous new world he purposed to provide that salvation before ever a child was born to Adam and Eve. This is clearly to be seen from the prophetic promise God made immediately



after our first parents rebelled: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

While Jehovah God thus purposed to provide

salvation because of his love and mercy, he did it primarily to show that he holds the right to sovereignty over all the universe and that his purposes can never be defeated. (Ps. 106:8; Isa. 55:11) Incidentally, that transgression of our first parents, which occasioned the utterance of that prophecy, was not so insignificant as it might seem; for it fastened Satan's rule upon mankind and led to the condemnation and death of their offspring. Yes, all the sorrow, evil and wickedness that the earth has seen since then can be traced to it.—Ps. 51:5; Rom. 5:12.

Now, by all the signs predicted in God's Word and by world events in fulfillment of them, we can see that the time has at last come for God to completely fulfill that Edenic promise by ridding the earth of the oppressive organization of the serpent, Satan, in vindication of his universal sovereignty. In ridding the earth of Satan's organization no vacuum will be left, because God has provided for a perfect government under Christ Jesus to take its place. A glorious salvation, therefore, awaits all those who now seek Almighty God's mercy and favor. And since this is so the question of what we must do to get saved has increased meaning and importance for us.

"What must I do to get saved?" was first asked of Paul and Silas, two Chris-

tian missionaries, by a certain prison-keeper in the first century of our Christian era. These missionaries had been put in prison under the care of this jailer because they had expelled a demon from a slave girl that kept following them and shouting to the people: "These men are slaves of the Most High God." At midnight Paul and Silas were singing praises to God when suddenly a great earthquake shook the jail and loosed all the prisoners from their bonds. In those days a jailer losing his prisoners was put to death, and so this jailer, fearing that all his prisoners had fled, was ready to commit suicide, when Paul cried out to him, "Do not hurt yourself, for we are all here!" Hurrying to the inner chamber where Paul and Silas were, the jailer, gratefully and on bended knee, asked what he must do to be saved.—Acts 16:16-30, NW.

Paul and Silas told the jailer, "Believe on the Lord Jesus and you will get saved." Why is it necessary to believe on the Lord Jesus to get saved? Because he is the Seed, the instrument chosen by God to vindicate His sovereignty and bring salvation to mankind. He is the Chief Agent of life. That is why we are told "there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved". His is the only name by which we can come to God. Therefore, neither the name of Mary nor Mohammed's is necessary to salvation.—John 14:6; Acts 3:15; 4:12, NW.

Missionaries sent from Christendom to "pagan" lands tell their converts to believe on the Lord Jesus and they will be saved, as though that were the sum of God's requirements. However, we may not take one text to the exclusion of others. In the case of the jailer, note what else took place: "And they spoke the word of Jehovah to him together with all those in his house. . . and, one and all, he and his were bap-

tized without delay. And he brought them into his house and set a table before them, and he rejoiced greatly with all his household now that he had believed God."—Acts 16:31-34, NW.

For us to get into the way of salvation we must, first of all, repent of our past sins, and be converted or turn from this world's course; we must do so because we have heard God's Word and because we believe his Word concerning the way of salvation through Jesus Christ. Then, on the basis of that belief, we must dedicate ourselves to Jehovah God through Christ Jesus and get baptized in water in order to confess openly our belief and dedication to God.—Acts 3:19, NW.

Having taken these steps are we saved completely beyond all possibility of losing out? Far from it! These steps have only brought us upon the way of salvation. For one thing, we must call upon the name of Jehovah, and that means more than merely calling upon him for deliverance in times of stress. It means confessing him with our lips, for "with the mouth one makes public declaration for salvation". In fact, the very purpose for which we have been brought into the way of salvation is that we might bear much fruit by declaring the excellencies of God. And we must also confess Christ Jesus before men; otherwise he will not confess us before his Father in heaven.—Matt. 10:32; John 15:8; Rom. 10:10; 1 Pet. 2:9, NW.

WHO POSSIBLY CAN BE SAVED?

That getting saved is not as simple as many in Christendom would have us believe is apparent from the account of Jesus and the rich young ruler who asked him what he must do to inherit eternal life. To his sorrow he found that even keeping all the commandments was not enough, for Jesus said to him: "There is yet one thing wanting about you: Sell all the things

you have and distribute to poor people, and you will have treasure in the heavens; and come be my follower." Upon hearing this the rich young man "became quite sorrowful, for he was very rich. Jesus looked at him and said: 'How difficult a thing it will be for those with money to make their way into the kingdom of God! It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God.'" Hearing those remarks some wondered, "Who possibly can be saved?" Jesus answered, "The things impossible with men are possible with God."—Luke 18:18-30, NW.

In this matter note the example that Jesus set for us. From his study of the Scriptures Jesus clearly saw the way that God had marked out for him. When telling his apostles about this, Peter tried to dissuade him, "Be kind to yourself, Master; you will not have this destiny at all." But Jesus rebuked him, "Get behind me, Satan! You are a stumblingblock to me, because you think, not God's thoughts, but those of men." (Matt. 16:22, 23, NW) And when impaled, not even the taunt "If you are a son of God, come down off the torture stake!" caused Jesus to turn back. His was no easy course: "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear. Although he was a Son, he learned obedience from the things he suffered."—Matt. 27:40; Heb. 5:7, 8, NW.

The same is true regarding his followers. Having taken all the preliminary steps of repentance, conversion, dedication and baptism, thereby denying ourselves, we must take up our stake, of suffering reproach and pain for righteousness' sake, and follow Christ Jesus. And we must keep following him, enduring as he did, not seeking to preserve our lives or save our earthly souls.

"For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it."—Matt. 16:24-26, NW.

Satan the Deceiver is the one who is responsible for some Christians' thinking that once they have believed on the Lord Jesus, have been baptized and have entered upon the way of salvation they are saved for all time without any possibility of losing eternal life by unfaithfulness. However, not the one putting on his weapons may boast, "but he that has endured to the finish is the one that will be saved."—1 Ki. 20:11, AT; Matt. 24:13; 2 Tim. 4:7, 8, NW.

WARNING EXAMPLES

If by having taken the first steps we are saved why would Jehovah God have caused to be recorded in his Word so many warning examples? Consider Lot's wife. God had warned Lot to flee and not even to look back, and sent his angels to escort him and his family out of doomed Sodom and Gomorrah. In vain Lot tried to persuade his sons-in-law to go with him. To them it was all a joke. So Lot, his wife and his two daughters followed the angels out of those doomed cities. Yes, Lot's wife started out on the road to getting saved from the wrath of Jehovah, but she might as well have stayed behind like the two scoffing sons-in-law, for she looked back and perished. Not only may we not turn back, but even to look back will prove fatal. "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God."—Gen. 19:12-26; Luke 9:62; 17:32; Rom. 15:4, NW.

Another warning example that God caused to be recorded driving home the point that not all those who start out on the way of salvation will reach their destination is that of the nation of Israel. About "six hundred thousand men on foot, besides the dependents", together with a great crowd of non-Israelites left Egypt,

and even passed safely through the Red sea. (Ex. 12:37, AT) Concerning them the apostle Paul states: "Now I do not want you to be ignorant, brothers, that our forefathers were all under the cloud and all passed through the sea and all got baptized into Moses by means of the cloud and of the sea; and all ate the same spiritual food and all drank the same spiritual drink. . . . Nevertheless, on most of them God did not express his approval, for they were laid low in the wilderness." Between one and two million adults left Egypt; and yet out of all that number only Joshua and Caleb, and Eleazar and probably some other Levites entered the land of Canaan.—1 Cor. 10:1-5, NW.

The apostle Paul took this warning to himself and drew it to the attention of his brothers, lest, for lack of self-control, they fall to the same temptations as those Israelites did and thereby ruin their opportunity for eternal salvation. "Therefore, the way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; but I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9:24-27, NW) Yes, even though Paul was the apostle to the Gentiles; was one of the twelve apostles of the Lamb; had the privilege of writing fourteen of the books or letters of the Christian Greek Scriptures; and was a performer of great miracles; there still was danger of his not realizing eventual and complete salvation because of the possibility of his failing to exercise self-control.—Acts 19:11; Rom. 11:13; Rev. 21:14.

The same warning holds true for us today. Having exercised faith and dedicated ourselves to the service of Jehovah God, we have, as it were, left Egypt and are on the trek to the new world. But bodily we

are still in this old world although no part of it. So the temptation to desire injurious things is ever with us. What injurious things? Idolatry or greediness, overindulgence in food, drink and other pleasures, fornication, murmuring and complaining. It was for these things that all those Israelites perished in the wilderness. "Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived. [Paul's day and ours] Consequently, let him that thinks he has a firm position beware that he does not fall."—1 Cor. 10:11, 12, NW.

However, let no one become fearful, discouraged and quit because getting saved is no easy matter, but requires all we can muster. Remember Jesus said, "The things impossible with men are possible with God." (Luke 18:27, NW) After all, "no temptation has taken you except what is common to men. But God is faithful and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." (1 Cor. 10:13, NW) So we *can* gain salvation.

Thus we have the answer to our question, "What must I do to get saved?" If we love God, righteousness and life, not only will we take in knowledge of Jehovah God and Christ Jesus, exercise faith in them by dedicating ourselves to God and symbolize that dedication by baptism, but we will continue to make public declaration of Jehovah's name and will resist temptations and endure persecution until this old world ends. Until the end of our testing we cannot take for granted our being saved; and therefore when someone asks, "Brother, are you saved?" we do not give a categorically affirmative reply, but qualify our answer, "Thus far, yes!"

Matthew, *from* PUBLICAN TO APOSTLE



WHOM did God choose to become apostles of his Son Christ Jesus? The high and mighty of this world? Not at all! On the contrary, as the apostle Paul well expressed it: "God chose the foolish things of the world, that he might put the wise men to shame, and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are." And why? "In order that no flesh might boast in the sight of God."—John 17:6; 1 Cor. 1:27-29, NW.

"The ignoble things of the world and the things looked down upon"—how well that describes the tax collectors of Jesus' day! Evidently these tax collectors (termed "publicans" in the *King James Version*) were very much like the corrupt collectors of internal revenue of the United States and other lands in modern times and therefore well deserved their reputation. McClintock & Strong's *Cyclopædia* tells us that they "were notorious for their impudent exactions everywhere; but to the Jews they were especially odious, for they were the very spot where the Roman chain galled them, the visible proof of the degraded state of their nation. As a rule, none but the lowest would accept such an unpopular office, and thus the class became worthy of the hatred with which in any case the Jews would have regarded it". No wonder that the tax collectors were repeatedly associated with harlots and sinners!—Matt. 9:10, 11; 21:31, 32, NW.

While the self-righteous religious leaders of the day had a veritable loathing for the

tax collectors, it was to just such spiritually sick persons that Jesus came, even as he told the Pharisees, who had complained about his associating with tax collectors and sinners: "Persons in health do not need a physician, but the ailing do. Go, then, and learn what this means, 'I want mercy, and not sacrifice.'"—Matt. 9:12, 13, NW.

Matthew, whose name means "gift of Jah", was one of those despised tax collectors. He seems to have had charge of the office of custom for the Sea of Galilee. Matthew, however, was different from most tax collectors of his day. He was not content with making tax collecting his career, regardless of how profitable it might have been. No, he was one of those whom Jesus termed happy because of appreciating their spiritual need and who hungered and thirsted for righteousness.—Matt. 5:3, 6, NW.

Matthew was a true sheep, and so when Jesus called "Be my follower" he at once recognized the voice of the Good Shepherd, and "thereupon he did rise up and follow him". (Matt. 9:9, NW) Yes, just as readily as the sons of Zebedee left their father's fishing business to follow Jesus so did Matthew leave his customs post. And to use another illustration, Matthew was like a pearl covered with grime. All that the self-righteous clergy saw was the grime, the contemptible tax collector. God, however, saw the pearl, the honest heart, that only needed the water of truth to cause it to

shine with a beautiful luster to the honor of its Creator.—John 7:24, NW.

After telling of his call to follow Jesus, and his response to it, Matthew tells of a feast at the home of a tax collector to which Jesus was invited, causing the Pharisees to grumble, as already noted. Modestly, Matthew fails to tell who made this feast. Luke, however, identifies him for us: "Also Levi [Matthew] spread a big reception feast for him in his house; and there was a great crowd of tax collectors and others who were with them reclining at the meal." (Luke 5:29, NW) What an effective way for all his friends and business acquaintances to have a good witness given to them by Jesus! Incidentally, in this matter Mark and Luke refer to Matthew as Levi, his name before becoming an apostle, even as Peter's name was Simon and Paul's was Saul.—John 1:42; Acts 13:9.

What a change this meant for the despised tax collector Matthew! Instead of giving his allegiance to Caesar, he was now giving it to Jehovah's king, Christ Jesus. And instead of working for cruel, ruthless, imperial Rome, as an instrument of oppression, Matthew was in the service of the kingdom of God, bringing comfort and hope of freedom to the mourning and oppressed.

Matthew seems to have played a minor role among the twelve apostles, as the Gospel accounts have very little to say regarding him. We know that he was one of the twelve that accompanied Jesus on his preaching tours and that later were sent out to preach, two by two. He was with Jesus on the night in which his Master instituted the memorial of his death, washed the feet of his disciples and gave those comforting words of admonition recorded by John.—Matthew 10; Luke 8:1; 22:28-30; John chapters 13 to 17.

Matthew also saw the resurrected Christ, and together with the other ten received

parting instructions from him. Matthew is named as being in the upper chamber shortly before the holy spirit was poured out.—Matt. 28:16-20; Acts 1:13; 2:1-4.

MATTHEW'S GOSPEL

That Matthew actually wrote the account bearing his name has never been seriously questioned. From the evidence at hand it seems that he wrote it sometime during A.D. 41-50, some years before Mark and Luke wrote their accounts. Evidently he early saw the value and need of such a record and so was used by the Lord to supply that need in advance of others.

In his account Matthew does not seek to hide his lowly profession. In fact, he not only tells us about it at the time of his call, but when listing the twelve called ones he again makes mention of that fact, referring to himself as "Matthew the tax collector", although not mentioning the profession or occupation of any of the others. Neither Mark nor Luke thought it necessary to make mention of it when they listed the twelve.—Mark 2:14; 3:18; Luke 5:27-32; 6:15.

It seems that Matthew first wrote his book in Hebrew and then translated it into Greek. Like Paul, he seemed to be anxious that his Jewish brothers should recognize Jesus as the Messiah. He establishes Jesus' legal right to the Abrahamic promise and the Davidic kingdom covenant through Jesus' foster father Joseph. He quotes from the Hebrew Scriptures more than 50 times, which is more than Mark and Luke together.

Matthew's Gospel generally makes the same approach, covers the same ground and events and takes a view in common with that taken by Mark's and Luke's Gospels. For this reason all three have been termed "synoptic" Gospels, meaning that they have a "like view"; not that they are a synopsis of Jesus' life, for they are not.

Each lists some things the others do not, and in this respect we find Matthew's account far more complete than that of the others in respect to the sermon on the mount, the instructions the twelve received as they were sent forth, Jesus' denunciation of the scribes and Pharisees, and Jesus' great prophecy concerning the sign of his second presence.—See chapters 5 through 7, 10, and 23 through 25.

Particularly does Matthew stress the theme of the Kingdom. To him Jesus was the Preacher-King. No other writer gives us so much of Jesus' public discourses, and he gives at least ten of the Kingdom illustrations not mentioned by the others. He did not concern himself with details, as did Mark, nor with chronological accuracy, as did Luke. He was carried away with the grandeur of the Kingdom theme.

Among the incidents of Jesus' life peculiar to Matthew's account are Joseph's suspicions regarding Mary, the visit of the magi, the flight into Egypt, the massacre of the infants, the return of the family from Egypt, and why they settled in Nazareth. Matthew alone tells us of the thirty pieces of silver, and the use to which that money was eventually put, he alone mentions the twelve legions of angels that Jesus could have asked for; the dream of Pilate's wife and Pilate's washing his hands are likewise mentioned only by Matthew.

As we read Matthew's account of the life of Christ we become aware of a keen appreciation of the mercy that God showed him. In this respect he was also like Paul, who was overcome with gratitude that to him, "a man less than the least of all holy ones, this undeserved kindness was given" of being a minister of God, an apostle of Christ Jesus. (Eph. 3:8; 1 Tim. 1:12,

NW) Matthew alone gives us Jesus' repeated insistence that mercy and not sacrifice is required; he alone gives the illustration of the unmerciful slave; he alone gives us Jesus' admonition to Peter to forgive seventy-seven times; and he alone recorded what some consider the most comforting of all of Jesus' words: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 9:13; 11:28-30; 12:7; 18:21-35; 23:23, NW.

Matthew, the despised tax collector, through God's undeserved kindness, became an honored apostle of Jesus Christ. Content to play a minor role among the twelve, he served his Master both by the spoken word and by the written. And he had no occasion to regret having dedicated his all to God's service, for he received many times more as he served as an apostle and had the sure hope of a glorious heavenly reward.—Matt. 19:27-29.

We may think, What a wonderful privilege Matthew had, to be associated with Christ Jesus as he walked this earth! True, but may it not be said that in at least some respects ours is a greater privilege to be living now, when Christ has returned and rules in the midst of his enemies? Today far more prophecies are being fulfilled than when Jesus and Matthew were on earth. (Matthew chapters 24, 25) If we appreciate God's mercy to us as much as did Matthew, and are as eager to make known the good news as was he, we likewise will be richly rewarded, both now and in the new world of righteousness.

I have made your name manifest to the men you gave me out of the world. They were yours, and you gave them to me, and they have observed your word. I make request concerning them; I make request, not concerning the world.—John 17:6, 9, NW.

GIVING GOD'S WORD FIRST PLACE IN OUR LIVES

“HOW can a young man keep his path pure? By heeding thy word. I find joy in thy statutes; I will not forget thy word.” (Ps. 119:9, 16, 47) To give God's Word first place in our lives we must place it above the word of everybody else, above human philosophies, man-made religious traditions and the commands of men which run contrary to God's will.* Only thus can we realize for ourselves God's purpose in giving us His Word, which is to have it affect us powerfully for good, to help us to live up to our vows of dedication.

Some have difficulty in ascertaining God's will for them in specific instances. Why? Because God's Word was not written specifically for each individual. Usually the difficulty lies in that, while God's Word marks out one course as being best, the individual wants to take another course because of some selfish reason. So he looks for some supernatural indication, as though God would indicate directly or by means of an angel what he is to do.

True, in times past God did give some of his servants special indications as to what was his will in certain cases, not for the benefit of the individual but for the sake of his people as a whole, and for the advancement of true worship in the earth. In strictly personal matters they still had to make their own decisions. Nor may we expect others to assume the responsibility by telling us what to do, so that we can blame them if the advice miscarries. No, God's Word sets down the principles and it is up to each individual to apply them to his personal matters, doing so to the best

of his ability and shouldering his own responsibility.—Gal. 6:5, NW.

However, in going to the Word of God for his will on matters we may not expect that solely by private study we shall be able to understand all that it teaches. Study as they may have, God's servants could not understand the sacred secret of heavenly glory for Christians until God revealed it through his holy spirit. His spirit throws light on his Word.—1 Cor. 2:7-14.

To be properly guided by God's Word we also need the help of his theocratic organization, for it was for its benefit primarily that God gave us his Word, and his holy spirit does not operate independently of his organization, no more than it did in the days of Jesus and his apostles. Were each one of us to determine individually what to teach and our manner and place of preaching, what confusion there would be! But we are told: “God is a God, not of disorder, but of peace.”—1 Cor. 14:33, 40, NW.

And as we plan our individual course of action in harmony with the principles laid down in his Word, and in line with God's spirit and with theocratic organization instructions, we will at all times look to God for his blessing, appreciating that only “if Jehovah wills” can we do this or that. Then, if success attends our efforts we will thank God, appreciating that all good things come from him. And if we meet up with obstacles? Then, while not permitting these to discourage us, we will study the matter to see how far Satan is responsible and to what extent the blame lies with us.—1 Thess. 2:17, 18; Jas. 1:17; 4:13-17, NW.

By giving God's Word first place in our lives we shall keep our path pure and it will lead us to eternal life in the new world.

* For further consideration of this subject see *The Watchtower*, June 15, 1951.

Spiritual Refugees IN Israel and Westward

This article concludes the report of the ministerial journey to the Middle East and Southern Europe made by the president of the Watch Tower Society, N. H. Knorr, and his secretary, M. G. Henschel

A REFUGEE, without hope, with few or no possessions, often with no one to love—a sad and deplorable fate. The modern world knows well what a major problem its physical refugees have caused. And a world tour in the service of missionary work soon convinces the traveler of the infinitely graver problem involving the world's spiritual refugees. No all-suitable refuge for the physical refugees within this world's system has been found, and this is much truer of the spiritual victims.

A few short years ago Israel was hailed world-wide as a modern "Promised Land" for the Jewish people. Now, missionaries there are approached almost daily by residents who fervently desire to go almost anywhere to get out of the land, some even preferring to emigrate back to Central Europe. Israel is a heavily policed armed camp and is surrounded by angry, armed enemy states. Men up to fifty and even childless young women are conscripted.

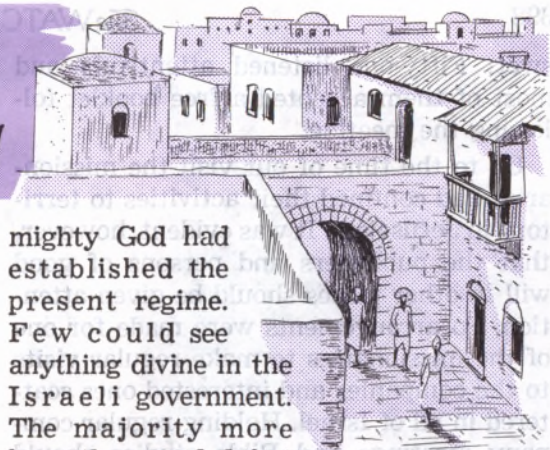
The population is a colorful assortment of peoples from East and West. Housing is a problem of terrific dimensions, yet the authorities continue to permit the immigration of thousands each month. Of course, rents are therefore exorbitant. The land cannot support such a population, necessitating a severe rationing program.

As a spiritual refuge Israel has been no more successful. We asked a number of persons whether they believed that Al-

mighty God had established the present regime. Few could see anything divine in the Israeli government. The majority more honestly conceded that military might and political maneuvering, not God, were responsible.

There are many highly educated persons in Israel, but a sore lack exists in agricultural workers and laborers. The Arabs formerly did the farming in Palestine, but now most of them are gone. Presenting the message of the Kingdom to such persons in Jerusalem is not easy. Innumerable atheists share the scene with staunchly orthodox Jews. Oftentimes they try to present arguments against the Bible and delve into much ancient history and science. The missionaries thus have no small task in searching daily through reference books, histories and encyclopedias for apt answers.

The missionaries were fortunate enough to locate an apartment in Jerusalem and in this place we met with twenty-four publishers of the Kingdom and persons of good will from Tel Aviv, Jerusalem, Haifa, and the northern villages along the Lebanese border. Some Arab brothers were among them. Others spoke Russian and Polish but German was the most useful language of all. Much diligent effort had gone into advertising a public lecture for the evening of January 24 at the Y.M.C.A. With the attitude of the majority of the people in mind, naturally we all wondered what the results would be. By 9 p.m. we had our an-



swer. Fifty-one listened attentively and most of them accepted a free booklet following the meeting.

Up to the time of our visit the missionaries had confined their activities to territory in Jerusalem. It was evident, however, that the publishers and persons of good will in other places should be given attention. So arrangements were made for one of the missionaries to make regular visits to the companies and interested ones scattered in all of Israel. Holding regular company meetings and Bible studies should assist in bringing the publishers to maturity, and thus contribute toward rapid expansion of the theocratic organization throughout Israel. Though beset with many difficulties, the message of the kingdom of God is proclaimed. In contrast with natural Israel's many woes, this offers a sound basis for true refuge now under God's great organization.

SPAIN'S RELIGIOUS DICTATORSHIP

We took leave of our brothers and sisters in Israel on Friday night, January 25, and flew to Rome via Cyprus and Athens. By 6 p.m. the following day we were at the Rome Bethel home. We related our experiences to the missionaries and branch family, and they gave us the thrilling news that the Rome assembly in December had resulted in a new peak of publishers. Our schedule would not permit lingering, and at four the following morning we were taking off for Geneva, where we landed at 6:35. That afternoon a meeting was held in the Salle de Reunions de Plainpalais, a community hall, primarily for the benefit of the French-speaking publishers of Switzerland; but some from France and Italy joined us, making an attendance of 635. Afterward we made a hurried visit to the Society's Swiss branch office in Berne, returning on January 30 in time to catch our plane for Barcelona.

Spain—what a land of enigma it has been to Western diplomats. Yet it may be described in something less than tones of great mystery. A fascist government and the Roman Catholic religion have fashioned a physical and mental dictatorship almost defying reform. Poverty and oppression are in the very atmosphere. Non-Catholic public religious worship and manifestations are not allowed by law, although it is written that a person has the freedom to practice his own belief without interference. Such written sham is subject to "interpretation" or may be ignored altogether. Under these conditions there can be no Kingdom Halls in Spain. We therefore met in several homes during our visit. The first night, a few hours after our arrival, we saw twenty-two at the home of one of the brothers. The next afternoon fifty-five came together at another place, followed by an evening meeting at still another home with fifty-five again on hand. A few attended all three meetings, but most of them were different individuals, testifying to the fact that the theocratic activity in Spain is on the increase regardless of the obstacles thrown in the way through totalitarian-religious rule. We were pleased to meet witnesses from outside Barcelona too. The spirit of the publishers is excellent and they are determined to carry on with pure worship.

Following a late arrival in Madrid we went to one home where twenty-eight were gathered in a small room four flights up. Some had come in from companies to the south. That night we went to the end of the underground line and walked through the darkness to the home where twenty-five had assembled for a period of spiritual feeding. Currently there are two graduates of Gilead in Madrid and they are doing much good in helping the publishers to maturity. The following morning we discussed service problems with the company

servants of Madrid and outside areas. Arrangements were made to help several additional pioneers get into the field and increase the praises to Jehovah's name in Spain. A brother will go to visit the publishers in various centers of theocratic activity to deliver instruction and to help them with their ministry and meetings for study.

LOVE, UNITY SPUR EXPANSION

Portugal has a bit more freedom of worship than Spain, but complete freedom is not to be found. Jehovah's witnesses are there with the good news to offer spiritual freedom, real relief, to old-world refugees. Up to now they have not been given recognition by the city government, but they have pressed on with the ministry. Mature leadership is an outstanding need. Our visit proved timely. Several of those associated with the meetings were going contrary to the principles set forth in the Scriptures and they did not wish to listen to fellow publishers who tried through the Bible to point out the right way. So those involved were called together with the aim of restoring the complete unity of the Lisbon group. Others outside Lisbon were getting on well.

Late in the afternoon of February 3 we assembled with ninety-seven publishers and persons of good will in one of the Kingdom Halls. It was packed. In view of the local conditions, strong points were made about showing unity and walking by the spirit, laying aside the works of the flesh. The unity of the body was pointed up, with the goal of mature Christian living stressed. Warm love is required of Christians. It was shown how important it is to appreciate theocratic organization and how there must be no novices appointed as servants according to the Bible. In the pages of the *Watchtower* magazine

timely spiritual food is provided for the benefit of all, and no one should object if consideration is given to new students by repeating an argument that may have been used a year before in connection with a different prophecy or parable. Repetition is good for older Christians too, and that is clearly seen in how the Bible is written—Matthew, Mark and Luke are excellent examples—all things are needed.

The following night another group of fifty-seven assembled in the little Kingdom Hall room and rejoiced in the reports of the faithful service of their brothers in other lands. Shortly after midnight we began the long flight to New York, winging our way toward a brief stop in the Azores, then on across the Atlantic.

We had learned a lot about the problems of the publishers in the field. It was very encouraging to have the appreciation of how the message of the truth was reaching out to distant villages and lands and to see results in the people of many nations coming forward to share in the theocratic ministry. The increasing unrest and violence so evident in the troubled sea of peoples of the Middle East and Iberian lands—yes, and in all the world—and the opposition to the preaching of the gospel do not hold back what Jehovah purposed. Such things only produce the refugees fleeing out of the Devil's old-world system and provide hearing ears that can be filled with comfort by the news of a true refuge. In all this we see the proofs of the arrival of the time for the execution of God's judgments against Satan the Devil and all his disunited subjects. When we see these things we rejoice and look for the near deliverance promised by the Son of the Most High God. It is not a time to hide from the troubles about us, but to stand up and speak. The good news tells the people the only way out. We rejoice to explain it to them from the Bible.—Luke 21:25-28, NW.

Freedom WITH Security



"The creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God."—Rom. 8:21, NW.

VAIN have been the efforts of men to secure real freedom for themselves and their children. Much treasure and blood have been sacrificed on worldly altars of freedom. Their many causes and wars fought in the name of freedom have ended either in retaining the same old shackles or in coming under still greater bonds of restraint. In the 1940's Christendom's politicians, admitting that men were not free, put forth the cry 'Fight for the Four Freedoms', enumerating the four as freedom of worship, freedom of speech, freedom from fear and freedom from want. Then in 1950 there was the Freedom Crusade in the Western countries, in which contributions were taken to place the "Freedom Bell" (*Freiheitsglocke*) in Western Berlin. There in Berlin the so-called "Freedom Bell" rings out daily to actually remind men that in fact they are not now free. All these human efforts and demonstrations end in futility. It is just as the apostle Peter said, "While they are promising them freedom, they themselves are existing as slaves of corruption."—2 Pet. 2:19, NW.

² The Christian witnesses of Jehovah, found in the four corners of God's beautiful

footstool, the earth, form a nucleus of the incoming new world society, which is a society of freemen. They are lovers of freedom and they serve the great God of freedom, Jehovah, the sovereign Author of freedom and Ruler of the universe. They champion the real freedom to others who are longing for deliverance. Thus for the year 1952 their theme text is, "Say to the prisoners, Go forth." (Isa. 49:9) As a society of free people true Christians desire to know exactly what comprises this freedom they now enjoy, where does it come from, what is its extent, what are its securities, its future possibilities and what safeguards must be taken to preserve this precious gift which the servants of God now possess in quite some measure. A consideration of these vital matters is important to enable the Christian freemen to follow Peter's timely admonition, "Be as free people, and yet holding your freedom, not as a blind for moral badness, but as slaves of God."—1 Pet. 2:16, NW.

WHAT IS FREEDOM?

³ The word *freedom* in its broad sense as used in the Bible and in the field of government means merely "acting at will". "*Freedom* is the state of being free; liberty; self-determination. The power of acting, in the character of a moral personality, according to the dictates of the will, without other

1. What success has man had in gaining freedom for himself?

2. What interest do Jehovah's witnesses have in freedom?

3, 4. (a) What is freedom? (b) Describe the field wherein governments grant controlled liberties.

check, hindrance, or prohibition *than such as may be imposed by just and necessary laws and the duties of social life.*"* The word "liberty", as generally used, is practically synonymous with the word "freedom". "*Liberty is freedom; exemption from extraneous control. The power of the will to follow the dictates of its unrestricted choice, and to direct the external acts of the individual without restraint, coercion, or control from other persons.*"*

⁴ Freedom, therefore, is the acting and the performance of acts freely according to one's will, with or without restraints, for the general welfare. Accordingly, the subject of freedom involves the faculty of "free will" which God as the Creator Superior has given to angels and men so that they can conduct themselves voluntarily in a way pleasing to their Maker. It is in this area of action where man is allowed to exercise his free will that the use of freedom comes in. It is this field of "free will" action wherein governments, both theocratic and man-made, grant controlled liberties and freedoms.—1 Cor. 7:37, NW.

⁵ From the foregoing it can be seen that where one is able to act at will without any restraints or bounds whatsoever, such a one enjoys what might be described as total freedom. One who has total freedom obviously must be one that is completely independent of every other. There is only one who is in that totally independent position. That one is Jehovah God, the Sovereign Superior of the universe. All others, be they spirit creatures in heaven or humans on earth, are works of his hands and thus are dependent inferiors. For this reason Jehovah God is the sole one who is free in

the absolute or complete sense. He uniquely enjoys what is known as *absolute freedom*. None can question, limit or direct this Fountainhead of freedom who singly lives and dwells in the unlimited climate of free action at all times. "And would you question me about the future? Would you dictate to me about my work? says the Eternal [Jehovah, AS], Israel's maker, Israel's Majestic One, I, I who made the earth, I who created man on earth, I who stretched out the heavens with my own hands, I who ordered all their host!"—Isa. 45:11, 12, *Mo*.

'GLORIOUS FREEDOM OF GOD'S CHILDREN'

⁶ Jehovah, dwelling everlastingly in the climate of freedom, has lovingly purposed that all his faithful sons dwell in a similar climate of freedom. This climate of freedom Paul calls "the glorious freedom of the children of God". In this text he refers to all faithful men on earth as "the creation" who find themselves handicapped by enslavement to sin, death and corruption.

These are promised to "be set free" in God's due time when they receive in fullness this "glorious freedom". (Rom. 8:21, NW) Man, being made in the image and likeness of God, was surely created to exist forever in this element of freedom.—Gen. 1:26.

⁷ God created none of his servants to bondage. While he grants them the gift of free will, their freedom is relative; it does

not exist apart from their Father, Jehovah. Hence spirit creatures and men have what is described as *relative freedom*. Their freedom lies in living and acting in harmony with the laws and conditions which the Sovereign Superior has made to apply to them. Their field of acting at will is hedged



"FREEDOM BELL"
IN WESTERN BERLIN

* *Black's Law Dictionary*, Third Edition, 1933.

5. Describe the freedom that Jehovah God enjoys.

6, 7. (a) What climate of freedom has God purposed for his faithful sons? (b) Describe the freedom that God grants his creatures.

in or limited by boundaries. But within that area of freedom God's faithful servants have a wide range in which to exercise their free will for good to themselves and their faithful associates. What, then, happens when one goes beyond the bounds of his relative freedom?

REBELLION

⁸ One who knowingly goes beyond the set boundaries of relative freedom commits sin. Such a one is a rebel. He is lawless. (1 John 3:4, 8, NW) He becomes displeasing to the great Sovereign Superior, Jehovah God. Those who 'kick over the traces' by going beyond their relative freedom may think they are making a break for greater freedom, perhaps attaining absolute freedom as great as God's. (Gen. 3:5) By refusing to be bound by the right and very reasonable limitations set by God, the deceived one thinks to make himself an independent one like God. The apostle James explains how this happens.

⁹ It begins in the heart of the self-willed one. First he dwells on a self-willed desire to go beyond God's set limitations. He thus is drawn out and enticed by his own selfishness. Next the desire becomes fertile when action is taken and an overt act is committed by actually going beyond what was forbidden. This wrong action then is sin. Sin or rebellion in turn brings the application of God's sanction of punishment for disobedience which, in the long run, is death. Says James, "But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:14, 15, NW) So instead of attaining greater freedom by making a break for independence, the foolish one

finds himself in strong bondage to his uncontrollable self-willed desires. No freedom or security is this.

¹⁰ Such was the exact course pursued by the "covering cherub" in Eden who made a strikeaway from Jehovah's set boundaries for his safe angelic existence. He made a breakaway, he thought, for independence of action uncontrolled by God. His desire to be responsible to no one but himself, and his effort to exist apart from the universal organization of the great Creator and Life-giver and its fellowship regulations, was not the course of self-liberation. He was overcome by his own passion to have earth-wide domination for himself and to be worshiped and served like Jehovah God. The only effect was to make him the victim and slave of his own selfishness, which is sin. His course made him the child of death, utter destruction. This one made himself Satan, meaning opposer of God, and Devil, that is, slanderer of God. From the time of his self-conceived corruption, this wicked adversary has posed as a liberating angel of light encouraging angels and men to free themselves from divine restraints. He has encouraged others to become satanic and corrupt like himself in opposing God's set limitations. All who have fallen into his snare have become corrupt victims of deadly bondage to sin and death.—Ezek. 28:14-16; 2 Cor. 11:14, NW.

FREE MORAL AGENTS

¹¹ God made all his creatures free moral agents, with the liberty to choose either to live subject to His perfect and righteous will or to forget and deny their relationship to their Maker and to become a law to themselves. No creature desires to lose whatever freedom he has. It is solely his

8, 9. (a) What happens when one goes beyond the bounds of his relative freedom? (b) How does James outline the steps which lead to rebellion, and what is the net result?

10. How did Satan, the opposer of God, originate? What sort of freedom campaign does he conduct?

11, 12. (a) How were Adam and Eve free moral agents, and what scope of activity was set before them? (b) How is it that all mankind finds itself in bondage to sin and death?

loss of understanding that could cause the creature to forsake the will of the One who created him and gave him life to enjoy. This was the situation in the perfect garden of Eden when Adam and Eve were created to enjoy endless life in the climate of relative freedom. This gave them scope for extensive expansion as to their earthly domain and for amazing development intellectually.—Gen. 1:27, 28.

¹² Jehovah God as a wise, loving Father had the right to limit their freedom for their own good and spiritual growth. Doubtless God had in mind later to enlarge the field of relative freedom as man proved himself mature, able and worthy. Such would then enable man to perform still greater deeds in future ages. But alas! Our first parents, Adam and Eve, selfishly and with loss of understanding, cast their lot with God's opposer, Satan. They were induced to make a break for a field of action greater than that which God allowed. So they lost their "glorious freedom" as children of God. Instead they came into bondage of corruption, of sin and death. (Gen. 3:1-19) That great bondage of corruption has been transmitted to all their posterity to this very hour. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Rom. 5:12, NW.

TRUTH WILL SET YOU FREE

¹³ From the rebellion until now Satan has sought to keep mankind from returning to a knowledge of what their proper freedom before God is. He has sought to keep them in bondage and in a state of insecurity as to everlasting life. But thanks to Jehovah, in his due time he sent his great Liberator, Christ Jesus. This Liberator provided the

ransom price which makes possible the redemption from the bondage of sin and death of all those who faithfully accept him. (Matt. 20:28, NW) "As through one trespass the result to men of all kinds was condemnation, likewise also through one act of justification [Jesus' course resulting in his justification] the result to men of all kinds is a declaring of them righteous for life." (Rom. 5:18, NW) So this great gift of freedom from corruption, sin and death is a freedom held in store for all faithful mankind. But even now it is possible to return to a measure of relative freedom. This is done by Christians' following the advice and course set by Christ Jesus. "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32, NW) What truth and understanding have come to Christ's followers that enable them to be set free?

¹⁴ It is the acquiring of an accurate knowledge of the inferior's right standing before the Sovereign Superior, Jehovah, and acting upon that knowledge that brings true freedom. By diligently heeding the words of Jesus and searching out the many revelations of truth stored away in the Bible, Christians have come to determine some of the boundaries of their new-found relative freedom. Having due regard for these bounds they have entered into a safe freedom which brings them much present happiness, a sense of genuine security as to the future and a peace of mind that passes all understanding. "For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery." (Gal. 5:1, NW) As to what some of these boundaries of our Christian relative freedom are beyond which we cannot safely exercise free will and still be pleasing to the Sovereign Superior, Jehovah God, we will leave these answers for the following article.

13, 14. (a) What Liberator is provided, and what freedom does he bring? (b) How does Christ Jesus give Christians a freedom now which they may enjoy even before they obtain the freedom from death?

ITS SECURITIES

¹⁵ And now what as to the future securities that will be found in the realm of relative freedom? At the end of the thousand-year kingdom rule of Christ Jesus when faithful man will have been granted the gift of life everlasting, then will the "glorious freedom" of man be gained to its fullest extent. (Rev. 20:5, NW) From then on this freedom is held with security as long as future faithfulness is performed. Its securities are great. They include freedom from fear and freedom from want to the greatest extent. Note the Bible's specific description of the various angles of security which this freedom brings. "Lo, I create new heavens and a new earth! The past shall be forgotten, and never come to mind. They shall build houses and inhabit them, they shall plant vineyards and enjoy the fruit; the homes they build, others shall not inhabit, what they plant, other men shall not enjoy. My people shall live long, as lives a tree, long shall my chosen folk enjoy their earnings; they shall not work in vain, nor rear their children to die suddenly, for they are a race whom the Eternal blesses, and with them shall their children live. . . . none shall injure, none shall kill, says the Eternal, on my sacred hill." (Isa. 65:17, 21-23, 25, Mo) As is noticed from this Scriptural promise this freedom is held secure against all other men, so none can deprive others of property, injure or kill. What greater security is desired than here pictured? None.

15. What securities are to be found in the realm of relative freedom?

¹⁶ The spirit of Jehovah is now with his expanding flock of witnesses. Since it is written, "Where the spirit of Jehovah is, there is freedom," God takes adequate steps to provide even now a climate of freedom wherein his servants can thrive and grow to spiritual maturity. (2 Cor. 3:17, NW) Christians finding themselves basking in this sunshine of relative freedom should have in mind the following warning: "Yes, since you were set free from sin, you became slaves to righteousness. I am speaking in human terms because of the weakness of your flesh; for even as you presented your members as slaves to uncleanness and lawlessness with lawlessness in view, so now present your members as slaves to righteousness with holiness in view." —Rom. 6:18, 19, NW.

¹⁷ Forward, you Christian witnesses of Jehovah, in the performing of Jehovah's divine will. Make his name known far and wide. Cherish your Christian freedom. Demonstrate its pricelessness before the prisoners who desire to be released from Satan's house of drudgery and darkness. Instead of the tinkling of a mere liberty bell, louder and louder we hear that Jubilee trumpet of the Kingdom message that has been heralding since 1914. It serves global notice—"Proclaim liberty throughout the land unto all the inhabitants thereof." (Lev. 25:10, AS) Associate now with that happy band of Christian freemen. Make freedom with security and everlasting life in the new world your great hope.

16, 17. (a) What accompanies the spirit of Jehovah, and what warning do wise Christians heed? (b) How will Christians react to their present portion of God-given freedom?

"Be glad, you nations, with his people." May the God who gives hope fill you with all joy and peace by your believing, that you may abound in hope with power of holy spirit.

—Rom. 15:10, 13, NW.

Restrictions of Christian Freedom

"You were . . . called for freedom, brothers; only do not use this freedom as an inducement for the flesh, but through love be slaves to one another."—Gal. 5:13, NW.

THE universe cannot exist forever part slave and part free as at present. The universal creation was never meant to be slave to selfishness and unrighteousness. (Rom. 8:21, NW) Of the outcome of this long-continued controversy there can be no doubt, and it was long ago foretold. The cause of freedom will win the eternity of peace. As freedom is the proper element in which Jehovah's faithful creatures can live, those who live to serve him forever must do so out of their own willing choice, and joyfully so. To enable one to make an intelligent choice he should know what scope of freedom there is open to him in God's divine service. True, the Christian should not take advantage of his freedom from being under the Jewish Law covenant to walk carelessly or loosely as to the flesh. (Col. 2:14, NW) But there is a further freedom to which the Christian has been called. This freedom has restrictions due to one's love for God and for his fellow Christian neighbor. Hence a Christian's freedom is a wisely restricted freedom.—Gal. 5:13, NW.

² At the commencement the Christian must realize that, to a great extent, the freedom he already enjoys is relative. It does not exist apart from the Sovereign Superior, Jehovah God, who is in position to limit the realm of free action for the greatest good to his servants. This relative

freedom can be enjoyed solely by living and acting in harmony with the restrictions made known by the Author of freedom, God. (Ps. 146:7, AS) These restrictions comprise the boundaries limiting a creature's relative freedom. Some of these bounds to freedom are listed as follows: limitations imposed by nature itself, standards of social fellowship, principles of truth, laws theocratic, revelations of divine will, and restrictions by rights granted others. These will be considered in turn.

LIMITATIONS IMPOSED BY NATURE

³ Men are men; they are not spirits or animals. By nature some are males and others females. Many are children and the rest full-grown, mature. Of the adults, a percentage are single and the rest married with responsibilities as husbands and wives. The human bodies of Christians are likened to vessels, and these must be kept clean and used wisely in accord with nature. (2 Cor. 4:7; 1 Thess. 4:3-5, NW) In all ages Satan and the demons have induced men to exercise free will by using their bodies in an unnatural way, contrary to God's original purpose in making male and female. In describing those reprobates who have gone beyond the bounds set in nature, Paul writes, "That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature, and

1, 2. (a) Why cannot the universe exist forever part slave and part free? (b) Describe the freedom that a Christian now already enjoys, and what are some of its general limitations?

3, 4. (a) What limitations are imposed upon a Christian by nature as to the use of his body? (b) What is meant by some becoming animalistically minded?

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. 1:26, 27, NW.

⁴ Peter and Jude also describe those who exceed nature's bounds by becoming animalistically minded. They warn that these even try to seek the fellowship of Christians. "Men, like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own course of destruction." "In the last time there will be ridiculers, proceeding according to their own desires for ungodly things.' These are the ones that make separations, animalistic men, not having spirituality."—2 Pet. 2:12; Jude 18, 19, NW.

⁵ Nature too has strong ties which bind parents and children closely together in relationship. These include ties of natural affection which should exist between children and their parents. Christians cannot ignore these facts in nature. They exist as a boundary to their relative freedom. Of those who disregard this boundary it is written, "Men . . . disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, . . . without self-control," etc. (2 Tim. 3:2, 3, NW) Abiding by and strengthening these ties in nature will aid many parents to rear their children successfully in divine favor.

⁶ Another matter is that of proper sex relations. Limitations have been placed upon Christians to have no sex relations with persons other than one's husband or wife. (Matt. 19:3-9, NW) Indulging in fornication and adultery is going beyond the set bounds. For those who are married nature

calls for the rendering of certain dues that should not be withheld. "Let each man have his own wife and each woman have her own husband. Let the husband render to his wife her due; but let the wife also do likewise to her husband. The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does." (1 Cor. 7:2-4, NW) The man must live with his wife according to knowledge of God's fundamental laws of nature. The husband takes into consideration the biological constitution of the female, her limitations, her cycles, her vicissitudes, which greatly affect her mental processes, disposition and temperament. God does not overlook these feminine restrictions; neither should husbands.—Lev. 18:19; 20:18; 1 Pet. 3:7-9, NW.

STANDARDS OF SOCIAL FELLOWSHIP

⁷ When persons become Christians they are brought into close association with other Christians and thus form a congregation as part of the "one flock" of God. (John 10:16, NW) A dedicated Christian is not called to live to himself but is invited to enter with his fellow Christians into the united service of the Lord. He is expected to use more than common decency in his association with others. He must use good sense and demonstrate his love for the brothers in his local congregation. (1 Pet. 2:17, NW) Jesus gave us a good standard governing such social fellowship when he said, "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12, NW) In fact, the entire Christian Greek Scriptures is full of rich counsel as to a Christian's conduct toward his fellows. A Christian cannot be self-willed, have his own way in the con-

5. Are Christians free to show no natural affection?

6. What restrictions are there as to relations with those of the opposite sex?

7. What wise restrictions are there as to a Christian's fellowship with those of like precious faith?

gregation or show no consideration for the feelings of his associates. Definitely as to fellowship, we have a series of wise restrictions to our safe relative freedom. These limitations in the exercise of our free will work well for us not only as to our present happiness but also as to our securing a place in God's eternal household organization.

PRINCIPLES OF TRUTH

⁸ Recognizing principles of truth and wisely applying them is the way of righteousness. A Christian ever walks in righteousness and thus shuns to exercise his free will by embracing that which is unrighteous. What, then, are principles? A true *principle* is a fundamental truth. Since truth conforms to fact or is that which is in accordance with the actual state of things, principles essentially are statements of basic facts. The Bible contains thousands of these principles expressly stated, while others are deduced or found in the book of nature. (Rom. 1:20, NW) Here are presented only a few. 'God formed the earth to be inhabited.' 'Man is mortal.' 'The soul that sins dies.' 'Adam sinned and was sentenced to death.' 'God is rich in mercy.' 'Perfect life is given for a perfect life.' 'Life of the flesh is in the blood.' 'Jesus was made perfect flesh.' 'Jesus' perfect life was a corresponding ransom.' 'Jesus' lifeblood purchased man's everlasting release from death.'—Isa. 45:18; Gen. 2:17; Ezek. 18:4; Gen. 3:6, 19; Eph. 2:4, NW; Ex. 21:23; Lev. 17:11; John 1:14; 1 Tim. 2:6; Heb. 9:12, NW.

⁹ Like building blocks assembled according to pattern to form a building, so Bible principles of truth are assembled together according to divine pattern to form Bible doctrines of truth. Assembling the above principles together in the order presented,

one has the skeleton of the important Bible doctrine concerning man's freedom from death through the ransom provided by Jesus Christ. In this manner all Bible doctrines are formed from principles of basic truths.—Heb. 6:1, NW.

¹⁰ Now observe what Satan the originator of lies has done with his first lie, 'You shall not surely die.' (John 8:44, NW; Gen. 3:4) He has used it to produce the following false unrighteous principle not based in fact or truth. "The soul is an animating principle . . . separate in nature from the body and usually held to be separate in existence."* From this one lying principle Satan has put forth his almost universal false religious doctrine of human immortality, that man continues to have an existence after death. Just think, upon the sandy foundation of this first lie the Devil has converted additional lies into unrighteous principles and then used such false principles to build his gigantic organization of unrighteousness comprising false religion, commerce and politics! Thus by means of Satan's many poisonous lying teachings and theories he has held captive the minds of men for thousands of years and has fed them on husks of lifeless mental food, which keeps them spiritually sick and chained in mental darkness away from the truth.—1 Cor. 10:21, NW.

¹¹ Thus we see how vital it is for the Christian not to exceed his bound of relative freedom to delve in the doctrines of demons as expounded by false religion. Such exercise of free will brings one into the clutches of the Devil and puts him in bondage to unrighteousness. That one soon finds himself cast out into outer darkness; and how great is that darkness!

* Webster's *New International Dictionary*, Second Edition, 1934.

10. How has Satan built up his vast organization upon the foundation of his first lie?

11, 12. (a) To what is a Christian restricted as to his spiritual feeding, and why? (b) How does Jesus illustrate the wise and foolish courses?

8, 9. (a) What are true principles, and where are they found? Give some examples. (b) How are Bible doctrines formed? Illustrate.

Therefore a Christian's life and thinking must be fed daily on teachings of truth which are gathered from God's revealed Word of truth. Truth abides forever. Truth is indestructible. Basking in the sunshine of truth is freedom indeed.—Ps. 146:6, AS; John 7:16, 17; 2 Cor. 13:8, NW.

¹² Jesus well contrasted the two courses. In the following he compares those who build their structure of faith on the "rock-mass" of truth with those foolish ones who build on the "sand" of untruth. "Therefore everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass. Furthermore, everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great."—Matt. 7:24-27, NW.

LAWS THEOCRATIC

¹³ Though many of man's laws may be based on falsely conceived principles, laws theocratic as legislated by the great Sovereign Superior, Jehovah God, are soundly based on principles of truth. "Thy righteousness is an everlasting righteousness, and thy law is truth." (Ps. 119:142, AS) No legal fictions make up God's law. For example, the divine law still in force to this day which forbids murder is based on the plain principle of fact that man is mortal. (Gen. 9:6) False religions teach directly to the contrary the fiction that man is im-

mortal. So just as true principles are used to build up all the many Bible doctrines, so true principles lie behind all of God's laws.—1 Cor. 9:8-10, NW.

¹⁴ Actually, each of the hundreds of laws comprising the Law covenant, as given to Moses in 1513 B.C., is based on one or more principles of truth. As a matter of fact, a multitude of righteous principles came to man's attention for the first time when as a revelation the Law covenant was given to the Israelites. For this reason when God brought the legal binding force of the Law covenant to an end "by nailing it to the [Jesus'] torture stake" A.D. 33, he did not destroy the eternal principles of truth which came to man's notice by means of it. (Col. 2:14, NW) These principles of truth found in the Law, still preserved for us in the Bible, continue to guide Christians in their way of righteousness. And so the sanctions of the Law covenant are as dead as the Law covenant itself and thus are not binding upon Christians today. "You are not under law but under undeserved kindness."—Rom. 6:14, NW.

¹⁵ But there are theocratic laws outside of the Law of Moses which limit the area of the relative freedom of the Christian. Laws being rules of action dictated by the superior for the conduct of the inferior, the inferior is obliged to obey in these matters. In addition to the law's forbidding murder, already referred to, the Christian is also forbidden to eat blood, must abstain from fornication, must keep himself from worshiping idols, must not forsake the gathering together in assemblies, and so on. (Gen. 9:4; Acts 15:20, 29; Heb. 10:25, NW) Then let us not forget the two great laws or commandments Jesus gave us. "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." This is

13, 14. (a) How does the basis of God's laws contrast with the basis of many of man's laws? Illustrate. (b) What happened to the principles behind the Mosaic Law covenant when God brought the legal force of the Law to an end A.D. 33 and thus made it not binding upon Christians?

15. What are some theocratic laws that restrict a Christian as to his actions?

the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' (Matt. 22:37-39, NW) These and the many other rules laid down for Christians in the Christian Greek Scriptures from the true superior authorities, Jehovah God and Christ Jesus, are part of the boundaries of a Christian's relative freedom.

REVELATIONS OF DIVINE WILL

¹⁶ The Christian rightly prays to God, "Let your will come to pass, as in heaven, also upon earth." (Matt. 6:10, NW) By this the Christian agrees to limit his own free will in harmony with the will of his Sovereign Superior. This means that whatever revelations of divine will are made clear to him through the Scriptures, he is to govern his actions accordingly. We note this in the case of Jesus, who gathered from his studies of the Hebrew Scriptures and by the holy spirit which guided him that it was God's will for him to die voluntarily in a sacrificial death to provide freedom from death for all faithful mankind. At the climax of his ministry, just before he was to pay the costly price by means of his death on the torture stake, we have record of his words, "Father, if you wish, turn this cup aside from me. Nevertheless, let, not my will, but yours take place."—Luke 22:42, NW.

¹⁷ The Bible is full of the revealed will of God for his dedicated servants to perform. Diligently they seek greater knowledge and appreciation of His will and earnestly set about to adjust their actions in conformity to that right will of God. For example, it is now God's will made manifest that His witnesses declare the name of Jehovah throughout all the inhabited earth. (Isa. 61:1, 2, AS; Matt.

24:14; Rom. 9:17, NW) It is also apparent from the Scriptures that it is His will for his established kingdom in heaven to proceed to break in pieces all the kingdoms of this old world in the battle of Armageddon just ahead. (Dan. 2:44; Zeph. 3:8) Who are we to resist the majestic will of God? Rather, we hasten to adapt our lives and affairs in full harmony with His will that it may ever be performed on earth as in the heavens.

RESTRICTED BY RIGHTS GRANTED OTHERS

¹⁸ Christians learn to know that their freedom is also limited by the rights granted by God to others. How is that? In every government, theocratic or man-made, the superior has the power to grant rights to individuals. *Rights* are advantages or additional powers of free action. Such may be in the form of (1) legal advantages concerning matters of particular interest, (2) special authority in connection with office, (3) general commissions, (4) privileges or (5) gifts. These rights may be created by law for the entire group, granted outright to mere individuals or brought into existence by covenants. Next, it is well to understand that for every right that is made by the superior there is also created an equal and an opposite duty. "Wherever there exists a *right* in any person, there also rests a corresponding *duty* upon some other person or upon all persons generally."* Therefore, a *duty* is an obligation to do something or to refrain from doing something in accord with another's right. For example, you owe a man \$10.00. He has the right by claim to \$10.00. You have the duty to pay him \$10.00. If there should be any dispute about the above matter, then it is the business of the judge to determine which side has the right. He then

* *Black's Law Dictionary*, Third Edition, 1933.

16, 17. (a) What is a Christian's attitude toward God's will? Illustrate in the case of Jesus. (b) Give examples of God's revealed will which greatly affect the activity and course of a Christian today.

18. (a) Who grants rights, and what five types are mentioned? (b) What is a duty, and what relationship does it have to a right? Illustrate.

orders that such right be honored and the duty rendered by the one who is found to have the duty. So we see how it is that our Christian freedom is restricted by the duties we must perform in accordance with the rights God has granted other creatures.

¹⁹ Jehovah God by reason of his being the Creator holds the highest rights in the universe. His rights or legal advantages are designated as *sovereign rights* by reason of his being the Great Superior in theocratic government. (Rom. 9:20, 21, NW; Ps. 95:3, AS) All lesser rights originate with Jehovah God and flow from his sovereign rights. (Job 36:6) These lesser rights granted to his inferiors, all faithful creatures from Christ Jesus on down to loyal man on earth, are termed *delegated rights*. In other words these lesser rights are delegated by God to his servants either as rewards for faithful service or as merely manifestations of His great love for his creatures. By way of illustrating the point consider the following impossibility. A creature could never take God to court over a dispute, because it is the business of the court to determine who has the higher rights in any particular issue. Since God would always have far greater rights on any issue that might arise, he would win the case every time. This all means that God's sovereign rights can never be successfully disputed. Even Satan the Devil will be forced to recognize this great fact in his utter defeat at Armageddon.—Jer. 18:1-10.

²⁰ Following is a brief study of examples of rights referred to in the Bible originating in the various ways mentioned in paragraph 18. "I know that the LORD will maintain . . . the rights of the poor." (Ps. 140:12, AT; Isa. 10:2, AS) These general "rights of the poor" were created by law under the Law covenant to grant the non-

Israelitish strangers and the other poor in the land the advantage to help themselves to the gleanings in the harvest fields. Thus, ample provision was made by law for the feeding of the poor. (Lev. 19:9, 10) This law, being merely a shadow of greater things in our time, pictures, it seems, the right of the poor spiritually or those not true Christians to hear the message of truth as preached by the Christian witnesses of Jehovah. Jehovah's witnesses, therefore, have the important duty to spiritually feed these "poor" ones of the Lord. God has granted them the right to hear of God's mercy and to accept the truth for life in the new world. Who are we to deny them that right to gain salvation?—Luke 7:22; 14:21, NW.

²¹ The Scriptures refer to another right which is interesting to examine. Ezekiel says, "This . . . shall be no more, until he come whose *right* it is; and I will give it him." (Ezek. 21:27, AS) The right referred to here is that of sitting on the throne of Jehovah when he establishes his kingdom. This right is given by means of a covenant, or a contract, in modern usage. The terms were negotiated in the covenant God made with David. This contract was also known as "the loving-kindnesses of David". In that covenant God said, "I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever." (2 Sam. 7:12, 13, AS) The apostle Paul shows clearly that it is Christ Jesus that gains this right by covenant to the throne of the kingdom of heaven. This means that all Christians must accept Christ Jesus' kingly right and have the duty to honor him as an exalted ruler in God's theocratic government. (Acts 13:32-37; John 1:49; 1 Pet. 2:17, NW) This arrangement also applies

19. Compare God's rights with man's rights.

20. What are the "rights of the poor", and how do they affect a Christian's actions today?

21. (a) What is the right referred to in Ezekiel 21:27, and how does it affect a Christian's actions today? (b) What is the situation where others are granted authority in God's organization?

to any others who are granted an office in God's organization. They, too, receive a measure of authority, which, in turn, gives them the right (an enlarged freedom to act wisely in organizational supervision) to perform actions which the others may not perform. The others have the duty to abide by the performance of the one who has been entrusted with such theocratic authority. —Mark 11:28; Luke 19:17; John 5:27; 2 Cor. 10:8; Matt. 10:1, NW.

²² Now for an example of rights granted by means of general commission. Before his ascension into heaven Jesus gave his Christian followers the commission to be ministers and his witnesses to the far corners of the earth. "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." "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Matt. 28:19, 20; Acts 1:8, NW) This gave the dedicated Christians the right by commission to preach concerning Christ Jesus in every part of the earth. This places a duty upon all earthly rulers and the peoples in general to permit these ministers to accomplish their commission. To have this Christian right to preach Christ recognized by the Roman government, Paul appealed his case up to the supreme court of the empire located in Rome. Referring to this legally establishing of the right to preach the good news Paul says, "all of you being sharers with me in the undeserved kindness both in my prison bonds and in the defending and legally establishing of the good news." (Phil. 1:7, NW) For this reason Christian ministers today insist on their rights to preach the Kingdom message in all countries. Further-

more, no individual Christian can prevent another Christian from asserting his right as a minister.

²³ By the grant of privileges, rights are also brought into existence. To mention one, take, for example, that inestimable privilege of bearing Jehovah's name. In the hearing of his faithful apostles Jesus prayed to Jehovah God, saying: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known." (John 17:6, 26, NW) The true Christian ministers, knowing the real significance of the divine name, Jehovah, gladly respond to God's declaration where he says, "Ye are my witnesses, saith Jehovah, and I am God." (Isa. 43: 12, AS) This privilege brings with it the right to speak as one of God's ambassadors and to represent him before the rulers and peoples of this old world society. Again a Christian witness of Jehovah is restrained from preventing a fellow Christian in exercising his right due to this privilege. This is because this privilege comes directly from God himself and does not stem from any earthly authority.

²⁴ Finally, the many wondrous and sundry gifts that come from Jehovah all carry rights with them. Consider how, in the days of the early congregation, God gave differing gifts to various Christian servants. "Now there are varieties of gifts, but there is the same spirit. For example, to one there is given through the spirit speech of wisdom, to another speech of knowledge according to the same spirit, to another faith by the same spirit, to another gifts of healings by that one spirit, to yet another operations of powerful works, to an-

23. Discuss the rights which have come to Christians by reason of a privilege which they enjoy from God. 24, 25. (a) How does Paul show that the varieties of gifts bestowed upon the early Christians had rights associated with them? (b) What gifts are Christians interested in today? Can they maintain the rights associated with these gifts against their fellows?

22. What rights come to Christians as a result of the commission Jesus gave at Matthew 28:19, 20?

other prophesying, to another discernment of inspired utterances, to another different tongues, and to another interpretation of tongues." (1 Cor. 12:4, 8-11, NW) Paul shows in another place how each servant blessed with such a gift had the right to speak before the congregation, and none could prevent him because of the right. "When you come together, one has a psalm, another has a teaching, another has a revelation, another has a tongue, another has an interpretation. Let all things take place for upbuilding." (1 Cor. 14:26, NW) The above-enumerated gifts are not in existence today among Christians.

²³ However, Jehovah, the Giver of every good gift, has not overlooked Christians after the days of the apostles. (Jas. 1:17) Following are just some of the gifts mentioned in the Bible, all of which carry rights with them. The truth itself is a precious gift that no one has the right to take away from you. Faith in God and Christ is likewise a gift of which none can deprive one. Then there are gifts of singleness and marriage, the gift of God's undeserved kindness and the indescribable free gift of God's goodness. (John 4:10; Eph. 2:8; Matt. 19:11; 1 Cor. 7:7; Rom. 5:15; 2 Cor. 9:15, NW) But the greatest gift in store for all faithful Christians is that of everlasting life. "The gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23, NW) When one receives that gift he has gained the prize of the right to life. He who has that right to life holds it against all others except Jehovah God, his Life-giver, who holds the higher sovereign rights. What a treasure that right to life will be!

SCOPE OF CHRISTIAN FREEDOM

²⁶ Man is not the only creature that has bounds set to his relative freedom. Since it is written that man is 'made a little lower

than the angels', it appears that the area of relative freedom enjoyed by the angels would be somewhat greater than that of faithful man. (Heb. 2:6, 7, NW) Then there are the 144,000 members of the glorified Kingdom organization in heaven who are "sharers in divine nature", which is a status still higher than that of any of the angels. So with like reasoning it must be concluded that these glorious immortal sons of God enjoy a vast field of relative freedom conformative to their new creation. (2 Pet. 1:4; 2 Cor. 5:17, NW) Of the resurrected Christ Jesus, the King, it is written, "He is the reflection of his [God's] glory and the exact representation of his very being." (Heb. 1:3, NW) Truly this exalted one has a relative freedom of great free-will action that must approximate that of God himself. Yet, in fact, Jehovah as the Sovereign Superior is the sole one who has absolute freedom.

²⁷ Unlike Jehovah, all others have bounds defining their freedom to a greater or lesser extent, depending upon their degree of inferiority in status, all the way from Christ Jesus to faithful man. However, the extent of the area of relative freedom is adequate to enable the creatures of whatever status to give the fullest expression to their perfect lives with good to themselves and all about them, all to the glory of their Creator, God. To the individual creature the amount of freedom set before him is vast. Never in the ages to come will he feel frustration or a crampedness of style. The area of freedom permitting free-will actions, both physical and mental, will never be fully occupied by the accomplishments of the individual of that status. At the end of the thousand-year rule by Christ, when God's earthly subjects come into full possession of their 'glorious freedom as children of God', then they will commence

26. Do creatures, spirit and human, have the same amount of relative freedom? Explain.

27. Describe and discuss the scope of freedom God sets before his creatures.

exploits which will absorb every fully developed ingenuity, art and talent of the perfect man. These capabilities involving the mental, physical and spiritual powers of the perfect man will achieve accomplishments unimaginable in this time of world transition.—Isa. 64:4.

²⁸ Briefly reflect how this was demonstrated in the case of the perfect man Jesus during his earthly ministry. At the commencement of his ministry, when he was baptized in the Jordan A.D. 29, the "heavens were opened up" and God's spirit came upon him. (Matt. 3:16, NW) From that time forward he recalled all his prehuman experiences and spirit life. This meant that the brain of that perfect man was sufficient in size for the mind of Jesus to retain all the mental attainments and memories of his prehuman career as a mighty spirit creature in heaven gathered over a period of untold billions of years. This accounts for Jesus' allusions to many of his personal conversations with Jehovah God in heaven which he remembered accurately. Never in the billions of years ahead, it is reasonable to conclude, will perfect man on earth ever attain the superbrilliant mental attainments displayed in the case of Jesus, God's only-begotten Son. So if Jesus as a perfect man never found his course of life on earth frustrated or cramped, then for a certainty perfect man in the new world to come has an unending thrilling life of freedom and intense activity on earth set be-

28. What is illustrated in Jesus' case as to perfect man's future scope of activity in connection with his freedom?

fore him. Not only that but it will be a life of freedom with security everlasting.—John 5:19-21; 8:58; 12:48, 49; 17:5; Col. 1:15-17, NW.

²⁹ The call to Christian freedom has gone forth in all the earth. Great is the crowd that has responded. Many are they who have freed themselves from bondage in Satan's old world society. But still greater in number are those who must yet be given the call, "Say to the prisoners, Go forth." (Isa. 49:9) To the many who have been basking in the proper climate of theocratic freedom for several years the counsel is given, Be a genuine example to the new ones now embracing freedom for the first time. By your example in walking circum-spectly as to the rights of others and in keeping bounded by the proper theocratic restrictions to our Christian freedom, you will aid the incoming new ones to advance to maturity. They will develop respect for God's requirements and become more efficient members of the new world society. By conforming ourselves to the present Christian organizational procedures we will be that much better trained to become new world administrators after Armageddon. Continue proving your integrity as ministers of the good news that your goal of being granted the cherished gift of everlasting life on an endless paradise earth may become a blessed reality. So, young and old, value your Christian freedom as a gem of great price. Let no one rob you of it. Hold it fast.

29. Why and how should Christians value their freedom?



The time that has passed by is sufficient for you to have worked out the will of the nations. . . . But the complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers.

Above all things, have intense love for one another.

—1 Pet. 4:3, 7, 8, NW.

Questions from Readers

● Is it permissible for one of Jehovah's ministers to perform marriages where one is in the truth and the other is not? Where one or both are not Scripturally free to remarry? Where one is in the truth but the other has become of the "evil slave" class?—M. L., Ohio.

If one in the truth wishes to marry someone who is not, it is his responsibility and his decision to make. This act in itself does not render the one in the truth unclean and subject to disfellowshipping. It does not make the organization unclean nor require the purging out of such an individual. It is unwise, and it is contrary to the advice given to Christians, and such a person who goes contrary to this advice may bring considerable troubles and difficulties upon himself; but if he chooses to disregard the divine counsel it is his personal choice and others need not interfere. The one asked to perform the marriage may have considered 1 Corinthians 7:39 (NW), which says, "She is free to be married to whom she wants, only in the Lord"; so he can refuse. The other person's marriage performer could officiate at the ceremony.

However, if one of those being married or both of them were not Scripturally free to do so, then the witness of Jehovah must refuse to officiate at the ceremony. He would not perform a marriage that was specifically forbidden by God and which marriage would make the married ones unclean and adulterous and subject to disfellowshipping by the congregation in order to keep the organization of the Lord clean. (Matt. 19:9; Mark 10:11, 12; 1 Cor. 5:5-11) The minister of Jehovah would not want to implicate himself in such a matter. Neither would he perform a marriage between one of Jehovah's witnesses and one of the "evil slave" or "man of lawlessness" class. (Matt. 24:48; 2 Thess. 2:3, NW) Such ones are the same as disfellowshipped ones, and such a marriage would not be at all proper in God's sight.

But what is here said must not be taken to mean that the minister asked to perform the marriage ceremony must conduct an investigation to pass upon the propriety of the marriage.

If in one way or another the knowledge comes to his attention that those asking him to marry them are not Scripturally free to do so and would thereby bring a disfellowshipping action upon themselves if they went ahead with the ceremony, then the minister would properly refuse to involve himself. But he is not obligated to launch an investigation of his own, and he should not do so. He will ask those coming to him for such service whether they are Scripturally free to be married. If the couple being married are deceptive about their status, they are responsible to the Lord.

● The Watchtower Society says to take the children to meetings. But what if they are too small to understand? Or what if those old enough do not want to go?—D. C., New York.

The Society says that children should be taken to the congregational meetings because the Bible says so. Deuteronomy 31:11-13 (AT) states: "When all Israel comes to visit the LORD your God at the sanctuary which he chooses, you must read this code in the hearing of all Israel, assembling the people, men, women, and children, and any aliens in your employ that are in your community, that they may hear it, and learn to stand in awe of the LORD your God, and be careful to observe all the provisions of this code; and that their children who do not know it may hear it, and learn to stand in awe of the LORD your God." And if the young children do not understand, the parents can explain matters to them later.

That was the case in Israel, when religious procedures were not understood by children: "When your children say to you, 'What do you mean by this service?' you shall say, 'It is the passover-sacrifice to the LORD, who passed by the houses of the Israelites in Egypt when he struck down the Egyptians, but spared our houses.'" (Ex. 12:26, 27, AT) Again, we read, relative to the law concerning the first-born: "If in time to come your son asks you, 'What does this mean?' you must say to him, 'By a strong hand the LORD brought us out of Egypt, out of a state of slavery; and when Pharaoh put obstacles in the way of letting us go, the LORD slew every first-born in the land of Egypt, the first-born of both man and beast; that is why I sacrifice to the LORD all the males that first open the womb, but every first-born of my sons I redeem.'" (Ex. 13:14-16, AT) Israelite children did not understand everything they saw and heard relative to the Law, so they asked questions, which the parents answered,

and the result was instruction that might never have been properly emphasized if the children had not been present to observe and listen. So today when small children attend congregational meetings they see and hear things they do not understand, and may make inquiry of their parents later, and thus get instruction.

What about older children who do not want to attend meetings? If you let children, whether very young or in their teens, balk at attending theocratic meetings on the grounds that they do not want to go, then do you let them balk at going to secular public schools when they are very young or in their teens, just because they do not like school? You make them go, do you not, regardless of what they personally prefer? Why do you make them? Because you think public school education more valuable to them than theocratic education? (Prov. 8:10, 11) Or do you insist on their going because the law of the land requires it, and you fear to disobey the secular law? Well, does not God's law require you to train your children in all the provided theocratic ways? and is not disobedience to his law a more fearsome thing than disobedience to the state? When it comes to a choice between obeying God or the state, do we not obey God as the all-important one?—Acts 4:19; 5:29.

Some parents in the truth make the mistake of adopting a worldly viewpoint on meeting attendance. If the child does not wish to go to the Kingdom Hall the parent may excuse it on the grounds that it is small, or gets nothing out of the meeting if forced to go, or creates a disturbance. The Bible does not allow exceptions on these grounds. If parents with small children sit toward the rear of the hall, the children can be removed until quieted if they cry. If the parents sit with their children and look after them, juvenile disturbances can be checked at the outset. Some parents argue that they do not make their children attend because they do not wish to force them into the truth; they believe in waiting until the child is old enough to take its own stand. When the child reaches an age of responsibility it will take its own stand, but why not give it a good start during its formative years, a start along the right path that leads to life, instead of letting it alone for it to become a prey to childish folly and Satan? Protect the child from itself and others.—Prov. 22:6, 15.

As long as children are under the parental roof and under parental responsibility they

should obey the family head. Children must learn that they cannot always have their way, that they have a head over them, just as the wife does, the man does, the church does, and Christ does. (1 Cor. 11:3) Jehovah God is the only one in the universe that has no head over him. If Jehovah's children in the universal theocratic family do not obey him they are ousted from his household and no longer viewed as sons and daughters, but considered illegitimates. (Heb. 12:4-11, NW) If the head of the human family, the man, is in the truth but does not have his children in subjection—which would certainly include subjection in the most important matter of Jehovah's worship—then he is not to be used as a servant in the congregation. If he could not preside over his own family, how could he preside theocratically over a congregation? (1 Tim. 3:4, 5, 12; Titus 1:6) So children should be subject to parents, and that includes subjection to the parental requirement that they attend meetings.

So shun the easy and lax worldly view that children may drift until grown and then choose their own religion. Widespread juvenile delinquency does not recommend the world's standards on child training, nor does its religious delinquency speak well for its methods in that field. Its standards on child training do not nullify God's, no more so than do its lowered moral standards erase the high moral requirements of God's Word. We are measured by Bible standards, not those of the world. The Bible is our guide, not the world. We are noticed as different from the world because we follow higher standards. So we should not reason in worldly ways with a worldly mind, but get God's mind on these matters and make his thoughts our thoughts. (Isa. 55:8, 9) In worldly families the children may boss the parents; in theocratic families they do not do so. Since when is the child the head of the house, to tell the parent what the child will do or will not do? In Israel stubborn children could be stoned. (Deut. 21:18-21) Joshua did not allow each one in his household to choose his own religion, whether to serve Jehovah or some false god. Joshua decided not only for himself but for his entire family, shouldering the family responsibility and choosing wisely for the preservation of all under his headship. (Josh. 24:15) Perhaps some parents need to reconsider their program of training their children, in view of the clearer understanding concerning family merit and family responsibility.

1952 DISTRICT ASSEMBLIES—UNITED STATES, CANADA AND ENGLAND

August 29, 30, 31, 1952

Birmingham, Ala., Alabama State Fairgrounds. Rooming: 923 2nd Ave. No., Birmingham 5.
Butte, Mont., Butte Civic Center, 1200 Harrison Ave. Rooming: 1730 C Street.
Birmingham, Eng., Bingley Hall, King Alfred's Place, Broad Street. Rooming: Kingdom Hall, 1 The Arcade, Blackheath, Birmingham.
Cardiff, Eng., Sophia Gardens Pavilion. Rooming: Kingdom Hall, 1-3 Royal Arcade, St. Mary Street, Cardiff.
Sheffield, Eng., City Hall. Rooming: Kingdom Hall, 16 Cambridge St., Sheffield 1, Yorks.

September 5, 6, 7, 1952

Los Angeles, Calif., Shrine Auditorium, 665 W. Jefferson Blvd. Rooming: 5423 S. Broadway, Los Angeles 37.
Bridgeport, Conn., Candlelite Stadium, 246 River St. Rooming: 310 Fairfield Ave.
Wilmington, Del., Convention City, Prices Corner. Rooming: 507 Market St.
Jacksonville, Fla., The Gator Bowl, Adams & Haines Sts. Rooming: 631 Oak St., Jacksonville 4.
Waycross, Ga. (Colored), City Auditorium, Oak and Pendleton Sts. Rooming: 951 McDonald St.
Rockford, Ill., Illinois National Guard Armory, 605 N. Main St. Rooming: 615 Oak St.
Burlington, Iowa, Memorial Auditorium, Jefferson and Front Sts. Rooming: 1336 N. 8th St.
Owensboro, Ky., Sportscenter, 1391 Hickman Ave. Rooming: 1093 Frederica St.
Portland, Maine, Portland High School Athletic Stadium, Deering Avenue. Rooming: 476 Stevens Ave., Portland 5.
Pontiac, Mich., Wisner Memorial Stadium, 441 Oakland Ave. Rooming: 600 E. Pike St., Pontiac 20.
Duluth, Minn., National Guard Armory, 1305 London Road. Rooming: 12 N. First Ave. East, Duluth 2.
Laurel, Miss., Laurel Civic Center, South Magnolia Street. Rooming: 2335 N. Third Ave.
Joplin, Mo., Miners' Baseball Park, East 3rd and High Sts. Rooming: 108 W. 9th St.
Syracuse, N. Y., MacArthur Stadium, 820 Second North St. Rooming: 134 W. Onondaga St., Syracuse 2.
Raleigh, N. C., Raleigh Memorial Auditorium. Rooming: 1113 W. Martin St.
Toledo, Ohio, Sports Arena, One Main St. Rooming: 2409 Wayne St., Toledo 9.
Zanesville, Ohio, Municipal Auditorium, 4th and Shinnick Sts. Rooming: 830 Pine St.
Corvallis, Oreg., Gill Coliseum, Oregon State College. Rooming: 1250 Jefferson St.

Allentown, Pa., Allentown Fairgrounds, Chew St. & N. 17th St. Rooming: 1335 Chew St.
Memphis, Tenn. (Colored), Martin Stadium, 476 E. Crump Blvd. Rooming: 1403 Hernando St., Memphis 5.
Amarillo, Texas, Fair Park Pavilion, Tri-State Fairgrounds, East 10th & Grand. Rooming: 2123 Polk St. Port Arthur, Texas (Colored), West Side Auditorium. Rooming: 907 W. 15th St.
Seattle, Wash., Memorial Stadium, 401 5th Ave. No. Rooming: 800 Broadway, Seattle 22.
Sheboygan, Wis., Municipal Auditorium and Armory, 516 Broughton Drive. Rooming: 804 Center St.
Edmonton, Alberta, Can., Sales Pavilion Exhibition Grounds. Rooming: 1112 95A St.
Lethbridge, Alberta, Can., Sports Centre, 11th St. & 5th Ave. So. Rooming: 812 7th St. So.
Vancouver, British Columbia, Can., Forum Building, Pacific National Exhibition. Rooming: 1696 W. 7th Ave.
Vernon, British Columbia, Can., Vernon Civic Arena, 3003 37th Ave. Rooming: 4111 25th St.
Winnipeg, Manitoba, Can., Amphitheatre Rink. Rooming: Suite 11, Karlson Apts., 535 Victor St.
Halifax, Nova Scotia, Queen Elizabeth High School Auditorium, Robie Street. Rooming: Kingdom Hall, 7 Almon St.
London, Ontario, Can., London Arena, 65 Bathurst St. Rooming: 81 Fullarton St.
Ottawa, Ontario, Can., Coliseum Arena, Lansdowne Park. Rooming: 218 MacLaren St., Ottawa 4.
Toronto, Ontario, Can., Mutual Arena, 60 Mutual St. Rooming: 40 Irwin Ave., Toronto 5.
Saskatoon, Saskatchewan, Can., Exhibition Stadium, Exhibition Grounds. Rooming: Kingdom Hall, Queens St. & 2d Ave. No.
London, Eng., Mitcham Stadium, Eastfields, Mitcham. Rooming: Kingdom Hall, 24-A, Gladstone Rd., Wimbledon, S. W. 19.

September 12, 13, 14, 1952

Sacramento, Calif., State Fairgrounds, Stockton Blvd. & Broadway. Rooming: 3965 12th Ave., Sacramento 17.
Bellefonte, Ill., Belle-Clair Fairgrounds Park, Rte. 159 & South Belt. Rooming: P. O. Box 265.
Indianapolis, Ind., State Fair Coliseum. Rooming: 725 E. 27th St., Indianapolis 5.
Goldsboro, N. C. (Colored), Goldsboro Municipal Stadium, S. Slocumb St. Ext. Rooming: 429 S. James St.
New Brighton, Eng., The Tower Ballroom, New Brighton. Rooming: Kingdom Hall, 234 Liscard Rd., Wallasey, Ches.
Newcastle-on-Tyne, Eng., City Hall. Rooming: Kingdom Hall, 37 Corporation St., Newcastle-on-Tyne 1.

Notice! All mail regarding these assemblies, including requests for rooms, should be addressed to the Watchtower Convention Committee (at the above listed rooming address), in the city where you expect to attend. Watch for further announcements.

"LET YOUR KINGDOM COME"

WITNESSING PERIOD

Matt. 6:10, NW.

For many centuries and in many languages millions of persons have been praying the Lord's prayer, including the petition "let your kingdom come". Many more millions have sincerely, though unknowingly, longed for the time when that prayer will be answered, when God's will shall "come to pass, as in heaven, also upon earth". How mankind groans, hopes for and needs that blessed time! Yet how few really know just what the petition requests and what it will mean to God-serving persons. If you have been granted this blessed knowledge, and appreciate what it will result in for those who sincerely pray for it and work toward having a part in its blessings, then you will want

to do all you can to pass on to others the same comforting truths by participating in the "Let Your Kingdom Come" Witnessing Period during August.

"WATCHTOWER" STUDIES

Week of August 10: Freedom with Security; also, Restrictions of Christian Freedom, ¶1-7.
 Week of August 17: Restrictions of Christian Freedom, ¶8-29.