



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXV

SEMIMONTHLY

No. 13

JULY 1, 1944

CONTENTS

"BRINGING MANY SONS UNTO GLORY"	195
First Son unto Glory	197
"Begotten" and "Born"	198
"Born of Water and Spirit"	199
When Begotten	201
The Proof	202
FAITHFUL UNDER BONDS	204
FIELD EXPERIENCES	207
"FREE EDUCATION" TESTIMONY PERIOD	194
"WATCHTOWER" STUDIES	194
"CONSOLATION"	194

"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD." - Isa. 43:12.

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS
N. H. KNOER, *President* W. E. VAN AMBURGH, *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"FREE EDUCATION" TESTIMONY PERIOD

August, the month of the general convention by Kingdom publishers in many lands, should experience a great surge forward in freely teaching men of good-will concerning The Theocracy. Provisionally the month has been designated "Free Education" Testimony Period. Aside from intense convention activities, the testimony-bearers will continue to offer the book *"The Truth Shall Make You Free"* together with the self-covered booklet *The Coming World Regeneration and Religion Reaps the Whirlwind* on a 30c contribution. Midsummer vacationing will be turned by many into an unselfish occasion by using the opportunity to put much more time in the field in this "free education" service. All desiring to put their utmost into the August Testimony Period will make conscientious preparations in that behalf, now. We welcome the co-operation of all in God's service and shall gladly answer all inquiries thereon and give all needed instructions and references. May the report you fill out and submit at the close of August's effort be a joy to you and a praise to God.

"WATCHTOWER" STUDIES

Week of August 6: "Bringing Many Sons unto Glory,"
¶ 1-21 inclusive, *The Watchtower* July 1, 1944.

Week of August 13: "Bringing Many Sons unto Glory,"
¶ 22-41 inclusive, *The Watchtower* July 1, 1944.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic; it invites careful and critical examination of its contents under the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; all other countries, \$1.50, American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express Money Order or by Bank Draft. British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International Postal Money Order* only.

FOREIGN OFFICES

British _____ 34 Craven Terrace, London, W. 2, England
Australasian _____ 7 Beresford Road, Strathfield, N. S. W., Australia
South African _____ Borton House, Cape Town, South Africa
Indian _____ 167 Love Lane, Bombay 27, India

Please address the Society in every case.

Translations of this journal appear in several languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

Printed in the United States of America
Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879.

"CONSOLATION"

Do you find enlightenment and joy in reading *The Watchtower*? Then you are certain to find enjoyment and profit in reading its companion magazine, *Consolation*, put out by the same publishers. With many thousands *Consolation* serves a vital and important need in building them up in faith, hope and courage in these days of spreading infidelity, hopelessness and fear, and thus brings its readers solid comfort. It does not, of course, take the place of *The Watchtower*, which is devoted exclusively to Bible study and instruction. *Consolation* actually complements this magazine by publishing true-to-fact, uncensored news concerning world conditions and happenings which the commercial publications fear and refuse to print but which the trusting public should learn so as to be warned of the operations and purposes of deadly enemies, and so be able to free themselves from these enemies' power and influence and thus avoid disaster. *Consolation* further publishes in each issue several pages of unusual reports on the strange work and experiences of those throughout the world who are announcing to men of good-will the ideal government which the great "God of all comfort" is now setting up for the relief and blessing of all faithful and obedient humankind. *Consolation* is a 32-page magazine, published every other Wednesday. A year's subscription, of 26 issues, is just \$1.00 in the United States, or \$1.25 abroad. Forward your subscription to WATCHTOWER, 117 Adams St., Brooklyn 1, N. Y.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV

JULY 1, 1944

No. 13

"BRINGING MANY SONS UNTO GLORY"

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Heb. 2:10.

JEHOVAH has been begetting a family of sons to dwell with him in the heavens far beyond the ken and view of men. Since His begetting is necessary in order for creatures from here on earth to gain entrance into the heavens, that fact disproves that the heathen billions, who practiced religion honestly but who died in ignorance of God's truth of salvation, will be saved to heaven because of their sincerity and because of their ignorance. Knowledge is the remover of ignorance and performs an important part in connection with the Father's begetting. Hence, when showing the requirements unto salvation, the apostle Paul quoted Joel 2:32, namely: "And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered." (*Am. Stan. Ver.*) Then he follows this up with the questions: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"—Rom. 10:13-15.

*The begetting of Jehovah's many sons unto heavenly glory could not begin till he sent forth the chosen One to preach and give the good news about the glorious opportunity. The first one whom He sent to preach this information and thereby open the way was his only begotten Son come down from heaven. (Heb. 2:3, 4) This fact shows that not all, in fact, only a small number, of those proving worthy of eternal life in the new world will go to heaven. The vast majority of those gaining life will be those who will occupy this earth for ever; because the Creator made this earth to abide forever and to be inhabited by perfect mankind.—Eccl. 1:4; Isa. 45:12, 18.

*Manifestly those humans who proved their integrity by faithfulness to God before He began his begetting of sons unto glory do not have any

hope of reaching heaven. God never gave them such a hope nor aroused it in them, although they did look for a heavenly government to be set up in due time that would destroy the government of the Devil and his demons and that would rule from heaven over right-doing humans in the new world. None from among mankind that have failed to be begotten by Jehovah God unto glory will ever rise higher than to life on earth. Genesis 6:2-4 mentions the "sons of God" who were attracted by the beautiful daughters of men and married them, but those sons were not humans. They were disobedient angels or spirits from the ranks of those "sons of God" who had beheld God's work when creating our earth: "When the morning stars sang together, and all the sons of God shouted for joy." (Job 38:7) For this disobedient course in the days of Noah God permitted those spirits to be imprisoned.—1 Pet. 3:19, 20.

*When the first man Adam forsook the law of God the Creator, he ceased to be a son of God or member of God's universal family. Hence none of Adam's descendants born of blood and according to the will of the flesh and of man were sons of God. More than four thousand years after Adam was disowned as a child of God, first then did an inspired Bible writer say the following to those who are begotten of God: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world [of those not sons] knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he [God] is pure." (1 John 3:1-3) If all men were sons of God just because they are creatures and God created their first parent Adam, then as a one-time creation of God the unfaithful Lucifer, now Satan the Devil, would also be a son of God and so would his demons be such.

1. (a) What has Jehovah been begetting, and what religious teaching does this disprove? (b) Of what importance is knowledge in this connection?
2. (a) When first could such begetting begin, and why? (b) What fact does this show regarding those eventually gaining life eternal?
3. (a) What are the life hopes of those who were faithful to God before such begetting began? (b) Does the mention of "sons of God" at Genesis 6:2-4 prove begetting was in progress away back there? and who were such sons?

4. Why are not all men sons of God because they are creatures from Him? and whom does 1 John 3:1-3 identify as sons?

* The spirit of God by which the Creator carries out his will is his active force, his invisible energy, which works according to God's holy purpose and good pleasure. It is God's holy spirit. Those men and women of ancient times upon whom God's spirit came, inspiring them to speak or write, or moving them to act, were not made children of God thereby. The spirit or active force of Jehovah God was upon the prophet Moses, and was also distributed among the seventy elder men associated with Moses in the judgeship, and these all prophesied. Howbeit, none of them were engendered thereby to become sons of the Most High. It was not then His time for his spirit to function thus. God spoke of Moses as only "my servant". Of Moses it is written: "He that built all things is God. And Moses verily was faithful in all his [God's] house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house." (Heb. 3:4-6; Num. 12:7) The song that Moses sang is called "the song of Moses the servant of God". (Rev. 15:3) Besides Moses, the spirit of the Lord came upon Judge Othniel, and Judge Jephthah; it came upon Judge Samson and moved him into vigorous action; it came upon Saul, after his anointing by the prophet Samuel to be king of Israel. Still, by none of these operations of the spirit from above were these men raised up to take the standing of sons of God.—Judg. 3:10; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam. 10:6, 10; 11:6.

* After Samuel anointed Saul's royal successor, the spirit of Jehovah God came upon David. But, eleven centuries later, at Pentecost, the apostle Peter said by inspiration of the spirit: "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens." (Acts 2:29, 34) The spirit of the Lord rested also upon the prophet Elijah, and a double portion of that spirit was made to rest upon his successor Elisha. Still, over nine hundred years later God's only begotten Son who came down from heaven said: "No man hath ascended up to heaven, but he that came down from heaven."—1 Ki. 19:12; 2 Ki. 2:9, 15, 16; John 3:13.

* Isaac might be put forward to prove that, prior to the coming of the only begotten Son from heaven, there were servants on earth who were sons of God. It might be argued that Isaac was born by the power of God's spirit; for Paul's words, at Galatians 4:22, 23, 29, declare: "Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the

flesh; but he of the freewoman was by promise. But as then he that was born after the flesh persecuted him that was born *after the spirit*, even so it is now." How was Isaac born after the spirit? The apostle Paul says concerning the 99-year-old Abraham and his aged wife Sarah: "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." (Rom. 4:19, 20; Heb. 11:11) Hence Isaac was not a son of God, but the spirit of God simply quickened or revived the procreative powers of Abraham and Sarah, and thus Isaac was born "after the spirit". Thus he was fully the son of his direct father, Abraham; which shows that there is a difference between being born *after* the spirit and being begotten *of* or *by* the spirit to become a son of God.

* A case like in kind to Isaac's is that of John the Baptist. So the question bobs up, Was John a son of God, especially since he was the forerunner of Jesus and a personal friend and relative of Jesus? As with Isaac's parents, John's father and mother were both old: "they both were now well stricken in years." When the angel Gabriel disclosed God's purpose that Zacharias should have a son to be named "John", that priest was so struck with the seeming natural difficulties in the way that he was smitten with dumbness, which did not end till the child's birth and naming. Hence John's birth, too, must have been *after* the spirit. Furthermore, as regards this child to be born, Gabriel said to Zacharias: "For he will be great in the sight of the Lord; and will not partake of wine and strong drink; but he will be filled with holy spirit, even from his birth. And many of the sons of Israel will he turn to the Lord their God. And he will come first into [God's] sight in the spirit and power of Elijah, to turn the hearts of fathers to children, and the disobedient, by the wisdom of the righteous; to make ready for the Lord a prepared people." Afterward, on separate occasions, Elizabeth and Zacharias were each "filled with holy spirit" to give inspired utterance.—Luke 1:7-17, 41, 67, *The Emphatic Diaglott*.

* Notwithstanding all this, the spirit of God did not operate to make John the Baptist a son of God to be brought into kingdom glory; and Jesus said: "Among them that are born of women there hath not risen a greater than John the Baptist:

5. (a) What is God's holy spirit? (b) Why were not the faithful men and women of old upon whom it operated made children of God thereby?
6. What is the Scriptural evidence to show whether David, Elijah and Elisha were sons of God because God's spirit came upon them?
7. In what way was Abraham's son Isaac "born after the spirit"? and what does this argue as to Isaac's being a son of God?

8. In what way was John the Baptist likewise born after the spirit, and how did the spirit operate toward his parents?
9. What do Jesus' words show as to whether John the Baptist and the prophets preceding him were sons of God and Kingdom heirs?

notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John." (Matt. 11:11-13) Jesus' words plainly show that neither John nor any of the faithful prophets preceding him were made sons of God to inherit the heavenly kingdom. Their future position will be on earth, as princely representatives of the heavenly Theocracy. They will be in Kingdom service, indeed, but not as members of the Kingdom family or governing body.—Isa. 32:1; Ps. 45:16; Heb. 11:35-40.

FIRST SON UNTO GLORY

¹⁰ All the foregoing servants of God went ahead of the Lord Jesus Christ, hence they were ahead of time. The apostle Paul says that it was proper for God, "in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one [God]: for which cause he [Jesus] is not ashamed to call them brethren." (Heb. 2:10,11) In the right order of things, the "Captain of their salvation" should be first among all these brethren of his. That is according to God's rule concerning his only begotten Son: "That in all things he might have the pre-eminence." Hence before Christ Jesus there were no sons of God to be brought out from among men and unto heavenly glory. He being their Leader and Commander, he must be first and they must become sons of God after him and must follow his steps and follow the example he left. They must learn from him how to suffer in faithfulness and integrity toward Jehovah God in order to merit the heavenly prize. Then they would be worthy to share the glory above, into which their Captain was the first to be brought by Jehovah God.—Col. 1:18; 1 Pet. 2:21.

¹¹ There was a distinctive reason why Jesus was the first son of God on earth among men since the time of the perfect man Adam in Eden. Jesus as such Son of God had the Most High God as his Father, and not a man. Joseph first became the husband of Mary after she had conceived Jesus. The angel Gabriel came to this virgin Jewess three months or more before Joseph took her: "and the angel answering, said to her, 'Holy spirit will come upon thee, and power from the Most High will overshadow thee; and therefore that begotten, being holy, will be called a Son of God.'" (Luke 1:26-35, *Emph. Diag.*) Although Jesus was born in the flesh, no human father was concerned in his birth. In his

prehuman state he was called "the Word of God": "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (Rev. 19:13; John 1:14) Leaving his hitherto heavenly life and station and becoming a man, a perfect, sinless human, Jesus was made lower than the spirit angels. His being born thus as a human Son of God was not for earthly glory. To what, then, was it? Hebrews 2:9 answers: "But we behold Jesus, on account of the suffering of death crowned with glory and honor, having been made for a little while inferior to angels, so that, by God's favor, he might taste of death on behalf of every one."—*Emph. Diag.*

¹² Jesus was made flesh primarily to suffer therein at the hands of Satan and his wicked servants. Why? To prove that his integrity toward Jehovah God was unbreakable under the most diabolical persecution and thereby prove that Satan the Devil is a liar and so vindicate God's name and universal rulership. His human death as a martyr also served to provide a ransom sacrifice in behalf of every man and woman that accepts him as Savior and obeys him.—Heb. 5:8.

¹³ Jesus' being a fleshly human creature was meant to be only temporary; for the sufferings in the flesh must be the path he must tread to heavenly glory. This required a special way in which God must deal with Jesus in order to bring him forth as a Son unto glory. This, too, must be by means of the spirit or active force of God, as in the case of Jesus' birth. However, in bringing him to glory, the procedure was just the reverse of his being born as a man. Forasmuch as the glory to come was heavenly and came after his death as a man, therefore God dealt with Jesus to bring him forth anew as a heavenly Son, able to enjoy the glory above. Again no human father, and, in fact, no human parent at all, was involved in this bringing forth of Jesus as a Son unto heavenly glory, as the Captain of the salvation of those who should be his spiritual brethren. Again the spirit of God was put into action, and this was at the time John baptized Jesus. The *Emphatic Diaglott* translation of Matthew 3:16,17 reads: "And Jesus being immersed, went up from the water; and, behold! instantly the heavens were opened, and the spirit of God appeared, descending, like a dove, and resting on him. And, behold! a voice from the heavens, saying: 'This is my Son, the beloved, in whom I delight.'"

¹⁴ God's acknowledgment then of Jesus as his beloved Son is open proof that Jesus was there

10. According to the apostle at Hebrews 2, who should rightly be the first son to be brought to glory, and how must the followers prove worthy of glory?

11. For what distinctive reason was Jesus the first son of God on earth after Adam? and was he thus born for earthly glory?

12. (a) Why was he made flesh primarily to suffer in the flesh? (b) What did his human death also provide?

13. (a) In what special way and by what means must God bring forth Jesus as a son unto glory? (b) What were the circumstances when this took place?

14. (a) What do those circumstances prove as to Jesus' relationship to the Father thenceforth? (b) What does this illustrate respecting Jesus' followers?

begotten of the heavenly Father and that the begetting was by the spirit or active force of God. It was not the begetting in the womb of any human virgin: such begetting was already past for Jesus and had served its purpose. Jesus was for years a human Son of God, and, now that he was turning his back upon things human and was denying himself to take up the course of suffering even to a human death, God begot Jesus by the spirit to become a spiritual Son of God with heavenly glory in view. It was therefore as a spiritual Son, and not as a human Son, that God testified concerning Jesus by the voice from heaven. Jesus' baptism in water was to symbolize his consecration to God to do his Father's will, and God's will was that Jesus should suffer unto the death in proof of his faithfulness to God and that thereafter he should live as a spirit creature in heavenly glory. Thus Jesus, with God's will definitely set before him and with a heavenly calling and hope of life, now had God's spirit resting upon him and was a new creature, a spiritual son of God. This was the first time such a thing had ever occurred on earth. It illustrates how Jesus' followers, who, just as he was, are human to begin with, may become sons of God whom the heavenly Father brings to celestial glory. Not sons according to the flesh, but spiritual sons, are what they become, because no human parent has anything to do with the matter.—2 Cor. 5:16, 17.

¹⁵ That Jesus by his course opened up this opportunity for his followers, it is written, at John 1:11-13: "He came unto his own, and his own received him not. But as many as received him, to them gave he power [authority] to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"BEGOTTEN" AND "BORN"

¹⁶ Those who are begotten of God are spoken of as "born of God", even while they are yet in the flesh and have not yet come into heavenly glory. In fact, the two expressions "begotten of God" and "born of God" are used interchangeably. At 1 John 5:18 we read: "We know that whosoever is *born of God* sinneth not; but he that is *begotten of God* keepeth himself, and that wicked one toucheth him not." The two expressions mean one and the same thing, because they translate the same Greek words in the original Bible text. Also 1 John 5:1 reads: "Whosoever believeth that Jesus is the Christ is *born of God*: and every one that loveth him that begat loveth him also that is *begotten of him*." Again here, "born" and "begotten" translate the

same Greek word. To *beget* means to *cause to be*; to *produce* (a child like the parent); to *get* (with child). In the Bible it means, not the conception, but the bringing forth of the child to life. In this sense Matthew 1:2 reads: "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren." Luke 1:57 reads: "Now Elisabeth's full time came that she should be delivered; and she brought forth a son." There "begat" and "brought forth" translate the identical word in the original Greek text.

¹⁷ Biblically, then, *beget* does not refer to the time of conception of a child or offspring in the womb. Matthew 1:20 sets forth the angel's words to Mary's fiancé: "Joseph, descendant of David, do not fear to take Mary, your wife, to thy home, for it is through the influence of the holy spirit that she is to become a mother." (*Goodspeed*) Therefore, one who is "begotten of God" is not to be viewed as being in a state of gestation like an unborn human child, but is "born of God" and is under full responsibility to God for his conduct. By his course of life as a begotten son of God he must choose either eternal life or eternal death. To this effect 1 John 5:4 reads: "Because all that has been begotten by God overcomes the world; and this is that victory which overcomes the world,—our faith." (*Emph. Diag.*) It will be noted that where the *Authorized* or *King James Version* uses the word *born* many modern translations use the word *begotten*, because they both mean the same and they translate the same Greek word. (1 John 5:1, 4, 18, *Am. Stan. Ver.*) We should expect that, as in Jesus' case, when a son of God is brought forth or begotten, the Father Jehovah God would make some acknowledgment to the begotten son, and that before others. Whether you think of going to heaven or not, it is very enlightening to examine how, since the days of Jesus Christ, human creatures have been privileged to become sons of God unto transcendent glory in heaven.

¹⁸ Those who have been taught by religion that they are due to go to heaven at death should examine themselves to determine whether they are begotten of God and are thereby sons of God. Jesus' words in his discussion with the Jewish ruler Nicodemus are authoritative upon the subject. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a

15. By his course, what opportunity did Jesus open up, as stated at John 1:11-13?

16. (a) What other expression is used in the King James Bible concerning those begotten of God, and why? (b) To what act does "begetting" refer?

17. (a) How is the Greek word for "beget" used in connection with Mary, and how far is one responsible who is begotten of God? (b) What should we expect in the case when one is begotten of God?

18. What were Jesus' words to Nicodemus on the subject, and of what value are they?

man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit."—John 3:3-8.

¹⁹ It is unreasonable to understand Jesus' words to mean that the creature who has been begotten of God is like an uncertain wind, coming and going and doing things by fits and starts and moving hither and yon according to a passing inclination and hence being undependable and unreliable in general. Some religionists interpret Jesus' words so. Only in the light of other scriptures can his words be grasped sensibly and hence rightly. Wind is air in motion and has a starting point of movement and a point where it subsides. Jeremiah 51:16 says concerning Jehovah God: "When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasures." (*Am. Stan. Ver.*) Psalm 135:7 repeats the statement: "He bringeth the wind out of his treasures." Psalm 148:7, 8 commands: "Praise the LORD from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling his word." Genesis 8:1 says: "God made a wind to pass over the earth."

²⁰ As the wind is brought forth out of the treasures of God and is according to his word, so the one begotten of God and who enters the Kingdom is like the wind in having God as his source. But the origin with God of such begotten one cannot be discerned by the natural man, whose eyes cannot see the wind that blows about this earth, but such origin is unseen to his eyes. As the natural man hears the sound of the passing wind, so he may observe the visible effects of the action of God's spirit upon the one begotten of God, but cannot appreciate their cause, neither can he discern what is the heavenly destination toward which the spirit-begotten one is moving. Jesus called this fact to the attention of the natural-minded religious enemies, saying: "Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. [Why?] Ye judge after the flesh; I judge no man [thus]. . . . If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent

me." (John 8:14, 15, 42; see also John 9:29-33; 13:3; 16:27, 28) The begotten one's new life, therefore, is not a question of re-entering a visible mother's womb and then being known to issue forth again therefrom and thereafter going the way of the rest of humanity. Unless one is born of God in his spiritual organization, which is higher than man, one cannot eventually see and enter into the heavenly kingdom.—Luke 24; John 20; Acts 1:1-11.

²¹ To return now to Jesus' words that explain by what means the begetting or being born again is accomplished: "Indeed I assure thee, if any one be not born from above, he cannot see the kingdom of God. . . . Truly indeed I say to thee, if any one be not born of water and spirit, he cannot enter the kingdom of God." (John 3:3, 5, *Emph. Diag.*) It is self-evident that the one gaining entrance into the kingdom must be born again, for "God is a Spirit" and the kingdom is heavenly. Furthermore, to begin with, the fact applies to such one, namely: "That which is born of the flesh is flesh." Such creature originally was begotten or born from beneath, and it is now necessary for the creature to be "born from above", that is to say, from heaven or from God, who is above all. Only God, who is Spirit, can cause spirit creatures to be brought forth; "that which is born of the spirit is spirit." Only God can make it possible that a creature here on earth should get in line to become a spirit creature in the spirit realm of the invisible heavens.

"BORN OF WATER AND SPIRIT"

²² How, then, is the requirement met, namely, "born of water and spirit"? Religionists say this means there must be a water baptism, such as John administered, as well as a receiving of the so-called "holy ghost", for a begetting. Once more we must let the Scriptures explain, rather than religious traditions. There should, of course, be a water immersion. Even the great Exemplar, Jesus Christ, was immersed in water, and shortly before ascending to heaven he said to his disciples: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."—Matt. 28:19, 20, *Am. Stan. Ver.*

²³ The one immersed is not baptized in or into the name of the person who does the baptizing in water. Note that fact regarding Jesus' disciples: "After these things came Jesus and his disciples into the

19. (a) How have some religionists explained one begotten of God to be like the wind? (b) What facts do the Scriptures submit on "wind" that bear upon the proper explanation?

20. How, then, is the spirit-begotten like the wind, and to what end is spirit-begetting required?

21. Fundamentally, why is it necessary for one gaining entry into the Kingdom to be born again and born from above?

22. Does being "born of water and spirit" refer to water-baptism? and why should there be water immersion?

23. What further facts show there should be water immersion? and into whose name is the candidate immersed or baptized?

land of Judæa; and there he tarried with them, and baptized. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judæa." (John 3:22; 4:1-3) Paul explained matters to certain believers. "When they heard this, they were baptized in the name of the Lord Jesus." (Acts 19:4, 5) Paul writes: "Were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel." Though Paul may thereafter not have baptized another person in water but left it to others to do, yet if he faithfully concentrated on preaching the gospel he was fulfilling his commission under which he was sent.—1 Cor. 1:13-17.

"Jesus' mention of water in connection with spirit did not refer to water baptism as being preliminary to being begotten of God to the Kingdom. This becomes plain from God's dealing with Cornelius and his fellow Gentile believers. An angel appeared to this first Gentile to be converted to Christianity and told him to send for Simon Peter: "He shall tell thee what thou oughtest to do"; "who, when he cometh, shall speak unto thee"; "who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 10:1-6, 30-32; 11:13, 14) Then Peter preached the word of truth to all those assembled in Cornelius' house: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, . . . And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:34-43) First of all, therefore, Cornelius and the gathering at his house had the truth proclaimed to them by one sent with the word of God.

"Having heard the truth concerning Jehovah God and his purpose in Christ Jesus, as preached to them by the one commissioned by God, Cornelius and his fellow listeners were able to accept and believe the truth. They could not have exercised intelligent and well-founded faith without this basis of truth. That truth opened up to them the door of knowledge and of opportunity unto God's kingdom; and on

this occasion Peter was using the second of the "keys of the kingdom of heaven". (Matt. 16:19) Having been rightly affected by the truth preached and having responded to it in a way that God approved, what happened to them? "While Peter yet spake these words, the holy spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy spirit. For they heard them speak with tongues, and magnify God." (Acts 10:44-46) Who will deny that Cornelius and fellow Gentile believers were then and there begotten of God and were born from above? No unbelieving onlooker could tell whence and whither the begetting was, but there was the evidence from God giving testimony to their begetting of the spirit, namely, by their being inspired to speak foreign languages and to magnify God therein. Even the circumcised believing Jews, including Peter, who till then had not thought such a thing within God's purpose, had to admit that such Gentiles were "born of the spirit", as they themselves had been.

"It was first after this begetting of such Gentile believers that the matter of literal water entered in. "Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the holy spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ." (Acts 10:46-48, *Am. Stan. Ver.*) From this it is manifest that, although the water baptism was not and should not be omitted but is commanded, it does not necessarily precede the faithful creature's being "born of water and spirit". It is further manifest that the term *water* in conjunction with spirit does not mean literal water as for baptism. Instead, "water" symbolizes that which had to be preached to Cornelius and his fellow Gentiles before being begotten of the spirit, namely, the truth concerning Jehovah God and his purpose through Christ Jesus. Stated in other phrase, Jesus declared that, 'Except a man be begotten of the truth and spirit, he cannot enter into the kingdom of God.' (John 3:5) This likening of truth to clean water is not unusual in Scripture. Said Peter later: "Seeing ye have *purified* your souls in obeying the *truth* unto unfeigned love of the brethren, see that ye love one another with a *pure* heart fervently." Then to show that the word of truth performs its part in the begetting of a new creature in Christ, Peter adds: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . . And this is the word which by the gospel is preached unto you."—1 Pet. 1:22-25.

24. (a) Did Jesus' words "born of water and spirit" mean water baptism must be preliminary to spirit-begetting? and whose case throws light on this question? (b) What did he and his fellows have first presented to them?

25. (a) What did the hearing of the truth open up to them, and what instrument was Peter there using? (b) What event then took place, and what was the evidence thereof?

26. (a) What was first then commanded upon these spirit-begotten Gentiles? (b) In view of this, what, then, does being "born of water" mean, and how does Peter use "water" in this sense?

²⁷ Further comparing truth to water that cleanses, the apostle Paul speaks of a great mystery, saying: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5: 25-27) To the consecrated believers who are members of the church-body or "body of Christ", Paul writes: "We should approach with a true heart, in full conviction of faith, our hearts having been sprinkled from a consciousness of evil. The body, also having been bathed in pure water, we should firmly hold the confession of the hope, without declining." (Heb. 10: 22, 23, *Emph. Diag.*) The same apostle uses the word *regeneration* to mean *rebirth* or *a being born again*, which rebirth is necessary for a creature to see and enter the kingdom of God; and to show the power of the purifying truth to that end, Paul writes: "But when the goodness and the philanthropy of God our Savior appeared, he saved us, not on account of those works in righteousness which we did, but according to his own mercy, through the bath of regeneration, and a renovation of the holy spirit [or (*Rotherham*), through means of the bathing of a new birth, and the moulding anew of holy spirit], which he poured out on us richly through Jesus Christ our Savior; so that having been justified by his favor, we might become heirs according to a hope of [eternal] life."—Titus 3: 4-7, *Emph. Diag.*

²⁸ The heathen perform many ablutions or immersions in water, as, for instance, in the water reservoirs attached to ancient Egyptian temples. But only the washing with the truth and a being cleaned up by it prepares the creature for the begetting by the spirit unto the kingdom of God. Says James to his Christian brethren: "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear [the truth], slow to speak, slow to wrath." (Jas. 2: 5; 1: 18, 19) This close linking of the water of the word of truth with the begetting helps us to appreciate why, prior to Jesus, from the first martyr Abel down to his fellow martyr John the Baptist, no men were or could be begotten of the spirit to the kingdom of

God. The reason why was that the word of truth explaining the great mystery of the Kingdom and showing the open privilege of entering into it with Messiah Christ had not been preached. God must first send the Pioneer of the way.

²⁹ Christ Jesus was the first one to preach such truth and to invite men into the Kingdom, thereby engendering a hope of it in their hearts. "So great a salvation; which beginning to be spoken by the Lord, was confirmed for us by those who heard him; God co-attesting both by signs and wonders and various mighty works, and distributions of holy spirit, according to his will." (Heb. 2: 3, 4, *Emph. Diag.*) "For out of his fulness we all received; even favor upon favor. For the law was given through Moses; the favor and the truth came through Jesus Christ." (John 1: 16, 17, *Diag.*) One is begotten unto that for which he may hope; without his knowledge first of the truth thereon this could not be so.

WHEN BEGOTTEN

³⁰ Christ Jesus was begotten of water and spirit after his baptism and when the heavens were opened and the spirit descended upon him. After that, when were his close associates or disciples begotten thus? Unlike anything in the Hebrew Scriptures from Genesis to Malachi, Jesus spoke to his disciples continually about the Father, "your Father which is in heaven." (Matt. 5: 16, 45, 48; Mark 11: 25, 26; Luke 6: 36) Differently from the way John taught his disciples, Jesus taught his followers to pray, saying: "When ye pray, say, Our Father which art in heaven, Hallowed be thy name." (Luke 11: 1, 2) On the day of his resurrection from the dead Jesus said to Mary Magdalene: "Be not clinging to me, for not yet have I ascended unto the Father; but be going unto my disciples, and say unto them, I am ascending unto my Father and your Father, and my God and your God." (John 20: 17, *Rotherham*, margin) Did all such instruction and such speaking concerning the heavenly Father to Jesus' disciples mean that they had already been begotten or born of God and were children of God? Scripturally, the answer must be a No. Why?

³¹ There is no question that the disciples had made a consecration of themselves to do God's will according as Jesus taught them and set them the example to do. Peter said to Jesus in behalf of himself and his fellow apostles: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19: 27) Also, at the last supper with his faithful apostles Jesus said: "Ye are they which have continued with me in my temptations.

27. How does the apostle Paul use "water" in a like way in writing to the Ephesians, to the Hebrews, and to Titus?

28. (a) What washing therefore prepares the creature for spirit-begetting, and how does James show this? (b) What does such linking of the water of truth with begetting help us understand regarding the faithful ones prior to Jesus?

29. Who was the first one, as shown by scripture texts, to present such hope, and why was such hope necessary?

30. Respecting whom did Jesus speak to his disciples and teach them to pray? and did this mean they were begotten?

31. What step had they taken toward God? how had they symbolized this, and did this bring to them immediate spirit-begetting?

And I appoint unto you a kingdom, as my Father hath appointed unto me." (Luke 22:28, 29) Those disciples were consecrated and fully devoted to God; of that there can be no question. Jesus had symbolized or given open testimony of his consecration to God by being immersed in water, and so had they done. However, their being consecrated to God did not entail or draw upon them an immediate begetting by Jehovah God.

"During all the time that they were with Jesus, including the forty days after his resurrection and until his being taken up from them into heaven, Jesus taught his disciples about God's kingdom. But even with their consecration and their knowledge of Kingdom truth, there was one thing lacking. They must be born, not only of the water of truth, but also of the spirit, in order to be born again, from above, and to become the spiritual sons of God. Till then, they were simply prospective sons of God, that is, consecrated ones in the way to become God's children. The spirit or active force of God must yet testify to them that they were the children of God. Jesus had that testimony of the spirit: "for he whom God hath sent speaketh the words of God: for he giveth not the spirit by measure. The Father loveth the Son, and hath given all things into his hand." As to others then, Jesus said: "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the spirit, which they that believed on him were to receive: for the spirit was not yet given; because Jesus was not yet glorified."—John 3:34, 35 and 7:37-39, *Am. Stan. Ver.*, margin.

"True, on his resurrection day Jesus materialized to the view of his disciples in the shut room, and then breathed upon them and "saith unto them, Receive ye holy spirit". (John 20:22, *Rotherham*) However, that was only a symbolic action, an advance notice of what was to come. Hence, on the day of his ascension to heaven, he said to the faithful disciples just before parting: "John indeed immersed with water; but ye in holy spirit shall be immersed, after not many of these days. . . . ye shall receive power when the holy spirit cometh upon you, and ye shall be my witnesses, both in Jerusalem and in all Judæa and Samaria, and as far as the uttermost part of the land." (Acts 1:5, 8, *Roth.*) The consecrated disciples could not be begotten of God before that outpouring of his holy spirit upon them. That event arrived on the day of Pentecost, ten days after Jesus' ascension. On the preaching tours upon which Jesus had sent them out, the holy

spirit had been upon the twelve apostles and also upon the seventy evangelists, to enable them to perform the miracles which Jesus commissioned them to do. (Matt. 10:1-20; Mark 6:7-13; Luke 9:1-6; 10:1-20) Nevertheless, that was not the baptism of the spirit of which John the Baptist foretold. It was no more a sign or evidence of their being sons begotten from above by the Father than the fact that God's spirit rested upon John the Baptist and filled him was proof thereof. (Luke 1:13-17; 3:16) Christ Jesus, the Son and Representative of the heavenly Father, was the One that "gave them authority to expel impure spirits, and to cure diseases and maladies of every kind".—Matt. 10:1, *Emph. Diag.*

"On the fiftieth day from Jesus' resurrection came the expected baptism with the holy spirit, for which the disciples had tarried at typical Jerusalem or Zion as instructed by Jesus. (Luke 11:13) "And when the day of Pentecost was fully come, they were all with one mind in the same place. And suddenly there came a sound from heaven, like a violent wind rushing; and it filled the whole house where they were sitting. And divided tongues appeared to them, like fire, and one rested on each one of them. And they were all filled with holy spirit and began to speak in other languages, as the spirit gave them utterance." (Acts 2:1-4, *Emph. Diag.*) A multitude of Jews and proselytes then assembled outside to learn what was going on. Peter told them that this was a fulfillment of Joel's prophecy (2:28-32) concerning the pouring out of God's spirit upon all his servants and handmaids in the flesh in the latter days.

THE PROOF

"The spirit's outpouring was proof, accompanied by visible and audible evidence, that the way into the Kingdom had been opened for the followers of Jesus Christ. Then Peter used the first of the "keys of the kingdom of heaven" by preaching to the assembled crowd that Jesus, whom they killed on the tree, was the King after the order of Melchizedek and had been raised to life at the right hand of Jehovah God. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy [spirit], he hath shed forth this [thing], which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Then Peter told

32. Up to the day of his ascension, of what chief thing had Jesus spoken to them? and what was nevertheless yet lacking as to them?
33. (a) What facts show whether, when Jesus breathed on them on his resurrection day, they were begotten of the spirit? (b) On their preaching tours, what was operating toward those disciples, and of what significance is this in deciding if they were begotten?

34. (a) When, and with what attending circumstances did the awaited baptism of the spirit come? (b) What prophecy did Peter there apply?
35. (a) Of what was this outpouring a proof, and what instrument did Peter there use? (b) What remedy for sins did Peter then preach, and what promise did he set before them if obeying?

them that remedy for their sins, and how they too might be begotten of God by his spirit. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy [spirit]. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."—Acts 2: 33-40.

* Peter declared that Jesus, having received the promised holy spirit, "hath shed forth this" upon the consecrated who were accepted by God to become his sons. This was proof that Jesus had entered into his Father's presence and had presented the merit of his human sacrifice. This presentation made it possible for the sins of his followers to be remitted and for them thereby to be justified and made right in God's sight. This, in turn, made it possible to take them into direct relationship with God and adopt them as sons by his begetting of them with his spirit.—Heb. 9: 22-26.

* By the preaching of Peter that day under the illuminating power of the holy spirit those Jews there assembled received the truth. By accepting it and then consecrating themselves to Jehovah God through the Savior Jesus Christ they too would get in the way of being begotten of the spirit unto the kingdom of God. Thousands did so that day, and were begotten "of water [truth] and spirit". It is recorded: "Then they that gladly received his word were baptized [in water, as Peter commanded]: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And the Lord added to the church daily such as should be saved." It is to be understood that by taking this course these all received the holy spirit, as a sign of their sonship to God, as Peter had said.—Acts 2: 38, 41-47.

* At the time of the descent of the holy spirit upon Jesus was when Jehovah God audibly confessed Jesus to be his beloved Son, in whom He is well-pleased. (Matt. 3: 16, 17; Luke 3: 21, 22) The Pentecostal outpouring of holy spirit upon the consecrated followers of Christ was the sign from above that they had been born again, begotten of water and spirit, born of God, and were in line for the Kingdom and its glory as sons of God. Other Scriptural facts bear this out. Some time afterward when

Philip the evangelist was obliged to go into Samaria, the Samaritans "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ" and were "immersed, both men and women". However, they had no evidence that they were accepted with God and adopted as his sons. When the apostles Peter and John went down to those Samaritan believers, they "prayed for them, that they might receive holy spirit; for not yet had it upon any one of them fallen, but only to begin with they had been immersed into the name of the Lord Jesus". The proof of the Samaritans' adoption as sons of God followed through intercession of the apostles: "then proceeded they to lay their hands upon them, and they were receiving holy spirit."—Acts 8: 4-17, *Roth*.

* Further showing that the giving of the spirit coincided with the begetting from above or being born again, Peter said regarding his visit to Cornelius, the first Gentile convert: "Brethren, you know that in former days God chose among us, that by my mouth the Gentiles should hear the word of the glad tidings, and believe. And God, the heart-searcher, testified to them, giving to them the holy spirit, even as to us; and made no distinction between us and them, having purified their hearts through the faith." (Acts 15: 7-9, *Emph. Diag.*) Years later Paul came upon some believers at Corinth, Greece. When Paul asked if they had been baptized with holy spirit, they replied: "Nay! not even whether there is holy spirit did we hear." They explained that they had been baptized "into John's immersion". Under such circumstances how was it possible that they should be "born of water [truth] and spirit"? Then Paul preached to them the necessary truths. "And when they heard this, they were immersed [in water] into the name of the Lord Jesus; and Paul laying hands upon them the holy spirit came upon them, and they began speaking with tongues and prophesying."—Acts 19: 1-6, *Rotherham*.

* That the holy spirit bestowed is the evidence a son of God in line for heavenly glory must have, and that its receipt testifies to the begetting, is shown in numerous scriptures. To the consecrated ones at Ephesus Paul wrote: "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salva-

36. (a) Who then shed forth the spirit, and of what was this a proof? (b) What did this proved fact make possible for his followers?

37. What did those listeners hear that day? and how did many of them come to be "born of water and spirit"?

38. (a) Of what was the spirit's outpouring a sign respecting the disciples? (b) How does the Samaritans' experience with Philip and the apostles bear this out?

39. (a) What did Peter say to the council at Jerusalem to show that the giving of the spirit coincided with the begetting? (b) What experience of Paul with new believers at Corinth bear out this fact? 40. (a) What evidence must one in line for the Kingdom have, and to what does the receiving thereof testify? (b) How did Paul's words at Ephesians 1 show this?

tion: in whom also after that ye believed, ye were sealed with that holy spirit of promise, which [spirit] is the earnest [the pledge] of our inheritance until the redemption of the purchased possession [the church].”—Eph. 1:2, 5, 12-14.

“Features marking these begotten sons to distinguish them from those who will become earthly sons of God as a result of the 1000-year reign of Jesus Christ, will be discussed in a coming issue.

41. What features of interest will be discussed in a coming issue of *The Watchtower*?

FAITHFUL UNDER BONDS

DOWN to the end of this world there will be prisons. Down to the final end there will also be innocent Christians occupying many of those prisons. Said Jesus as to the dividing of the people on the Kingdom issue at the end of the world: “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.” To both the “sheep” and the “goats” he brings up the subject of prison, saying: “I was in prison, and ye came unto me,” or, “ye visited me not,” respectively. When both the sheep and the goats inquire when saw they him in prison, the King on his throne answers: “Inasmuch as ye have done it unto one of the least of these my brethren,” or, “inasmuch as ye did it not to one of the least of these,” ye have or ye have not done it unto me. (Matt. 25:31-45) This plainly argues and foretells that at the time of the gathering of the nations at the world’s end some Christians must expect to be put in concentration camps and prisons and other places of detention for faithfully following his teaching and example.

In fact, Jesus plainly and directly said so to his disciples. Since 1914 has been a time of nation risen against nation and kingdom against kingdom, and great earthquakes, famines, pestilences, and fearful sights and great signs from heaven. And after predicting those things, Jesus added: “They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and INTO PRISONS, being brought before kings and rulers for my name’s sake.” (Luke 21:10-13) Furthermore, in the last book of the Bible, to wit, The Revelation, which speaks of events at the end of this world, the same Jesus appeared in a vision to the prisoner John and commanded him to send this message to the faithful Christians: “Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days [symbolizing all days at the world’s end]: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches [Christian congregations]; He that overcometh shall not be hurt of the second death.”—Rev. 2:10, 11.

In casting God-fearing, Christlike men and women into prison because they insist on obeying God’s Word and law as Christ Jesus did, those who cast them into such a place are not serving God or pleasing Him. In the above-quoted text, Jesus says the Devil is the one back of it. According to God’s rule at Romans 6:16, the ones imprisoning God’s faithful servants are yielding themselves as servants to the Devil. That is straight Scripture teaching, no matter how distasteful it be to a host of religionists.

By imprisoning consecrated Christians, who are in the world but not of it, the Devil is casting them into an invention of his own. The first prison observed in Holy Writ is mentioned as a part of the Devil’s visible system of things or organization, namely, demon-worshipping Egypt. (Gen. 40:15; 41:14; Ps. 105:17, 18) To Christians upon whom our Lord’s prophecies concerning prison experience is fulfilled it is very comforting to note that, from the time of the first world power of human history, faithful servants of Jehovah God have suffered deprivation of their liberty by the Devil and his visible agents. Also it is very interesting and instructive to see how Jehovah’s servants, including Jesus Christ himself, conducted themselves under such prison confinement and kept integrity to God.

At Hebrews 11:35, 36 the apostle refers to all faithful prisoners of times before Christ, saying: “Others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment.” Then he speaks of “these all” as “having obtained a good report through faith”, and shows that at God’s due time they will be “made perfect”. (Verses 39, 40) Their not accepting deliverance from the tortures at enemy hands bespeaks that they refused to strike a bargain with the enemy on his terms and to compromise the cause of Almighty God. They waited upon the Omnipotent God for deliverance and were willing to suffer to prove their devotion to Him till his deliverance came. It should not escape notice that all those men of before Christ did not receive the promise of the heavenly Kingdom and hence had not been begotten of the spirit of God to become his heavenly children. Their hopes were entirely earthly, human, hopes of endless life in happiness on earth under the kingdom of heaven. Yet Jehovah’s spirit was with those men and women of old to enable them to endure all that the enemy brought upon them and thereby to defeat the wicked efforts of the enemy to crack their integrity toward God.

Joseph, the one whom God favored with dreams of coming glory, was the first to be recorded in Scripture as undergoing an unjust prison sentence. He was falsely accused of the very thing he had refused to commit and was cast into the state prison of militarized Egypt. To begin with, he had been sold into slavery and, at the highest, occupied the place of slave to an officer of the state. He did not refuse to work at things which he could conscientiously do for his master. He did not insist that he be given his liberty or else he would go on a sit-down strike. His faithful and conscientious service in Potiphar’s house caused the master to put him in charge of the house. It was for refusing to do what he could not

conscientiously do because it violated God's law that Joseph was railroaded into prison. Without question he insisted upon his own innocence. Because his innocence was not recognized and because he was not given his freedom, did Joseph refuse to do any work in the state's prison? Genesis 39:21 makes answer, as follows:

"But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper." What work Joseph did was no integrity-breaking compromise. Else Jehovah God would not have prospered Joseph. He would not have given Joseph the interpretation to the dreams of two fellow prisoners, Pharaoh's butler and baker. After two full years more of imprisonment, he would not have delivered Joseph to interpret Pharaoh's dreams and become his prime minister.—Genesis 40, 41; see Psalm 105:14-22.

"Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace." Such was the order of King Ahab of Israel to his officers respecting Micaiah, Jehovah's prophet. (1 Ki. 22:27) Ahab was the most wicked king of Israel till that day. He practiced Devil-worship or Baalism and, of course, set up the Devil's institutions throughout the nation, including prisons, whereas Jehovah's law to Moses said not a thing concerning prisons. His law provided other things than prison for the treatment of law-violators and covenant-breakers.

At the instance of the king of Judah, King Ahab had had Micaiah called before them to say what Jehovah God prophesied as to their military venture against Ramoth-Gilead. Micaiah gave a faithful testimony, by God's spirit. He refused to soft-pedal and compromise Jehovah's Word. Thereby he brought the warrior king's wrath down upon him. Yes, Micaiah went to prison and took his punishment. Goatish King Ahab went to his military adventure, but also to punishment, that of spilling his own blood for flea-bitten canines to lick it, in fulfillment of Jehovah's word by the prophet Elijah. Hence, if Micaiah was to remain in prison till King Ahab returned "in peace", Micaiah never got out but died in prison. But Micaiah knew why he went to prison in the first place, and he was willing to stay there for the same reason, even if release therefrom came only at death.—1 Ki. 21:17-19; 22:28-38.

Samson, the mighty judge and slayer of a thousand Philistines with the jawbone of an ass, also must come under review. Behold him grinding grain like a weak woman in the prison-house mill, turning out meal for those uncircumcised Philistines. By a compromise with their female tool this lion-slayer came into this sorry plight. The Philistines had a grudge to settle with Samson, but, most of all, they sought by humiliating him to bring scorn and sneering contempt upon Samson's God Jehovah. Sightless Samson was willing to grind at the Philistine mill, but in his heart he was uncompromising with the enemy on the real issue, that of Jehovah's supremacy and His rightful domination over all. Samson bided his time for his

God to strengthen him with his spirit and to have one last part in the vindication of Jehovah's Godship and name. Brought forth in prison togs to provide sport as a butt of jokes in reproach of Jehovah, Samson chose to die in the opportunity of being used of God to wreak divine vengeance upon those reproaching His name. Samson's last words were, not for mercy from the cruel Philistines, but for this: "O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. . . . Let me die with the Philistines." At his death amid the crashing in of Dagon's temple Samson slew more than in all his life.—Judges 16, *Am. Stan. Ver.*

Hundreds of years later it required the overthrow of the entire Jewish nation and the amazing fall of religious Jerusalem for the prophet Jeremiah to be delivered from prison. Because foretelling this national disaster Jeremiah was charged with treason. "The priests and the prophets and all the people took him, saying, Thou shalt surely die." Certain princes of the nation, however, contended that Jeremiah had a right to say this, and he was released. Not frightened by this, Jeremiah kept on preaching Jehovah's vengeance and refused to compromise his commission to preach it, although it brought the whole nation down upon him. (Jer. 1:4-9) For this, Jeremiah was called a defeatist. When going about the Lord's business, he was seized as an enemy sympathizer by the king's captain. "And he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said Jeremiah, It is false; I fall not away to the Chaldeans." A cell in the city prison was not bad enough for this faithful witness of Jehovah, but his nationalistic foes had him taken therefrom and let him down into solitary confinement in the prison cistern, where "there was no water, but mire". Still Jeremiah did not beg for a deliverance upon some compromise with the persecutors. He knew he was Jehovah's witness and that what he prophesied was from Jehovah and was true and was soon due to come true. Not through any bartering with the enemy was Jeremiah hoisted out of the miry dungeon, but through the intervention of a man of goodwill. Thenceforth Jeremiah was detained in the court of the prison and given the rations of bread and water till Jerusalem fell.

Ebed-melech was the man who came to Jeremiah's relief, like a sheep visiting one of the least of Jesus' brethren in prison. This Ethiopian servant of King Zedekiah had his life spared as a reward from Jehovah. The king, who disdained to heed Jeremiah's uncompromising message and advice, was taken captive, without eyes and without any living sons, to imprisonment in Babylon. There he died in disgrace.—Jeremiah 37 and 38; 52:4-11; 39:15-18.

King Asa of Judah was Jehovah's representative on the throne of the kingdom and was bound by God's law. It was right and proper for Hanani the seer, in obedience to God's instruction, to call Asa's attention to his falling down on correct relations with the God whom he professed to worship. Because Asa compromised with the heathen Hanani predicted no peace, but said: "Herein hast thou done foolishly: therefore from henceforth thou shalt have wars." Due to Hanani's refusal to approve the king's course, "Asa was wroth with the seer, and put him in a

prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time." Oppression of Jehovah's witness was attended by oppression of other countrymen also.—2 Chron. 16:1-10.

One of the prophets definitely known to have died in prison for his faithfulness was John the Baptist. Herod Antipas, tetrarch of Galilee, pretended to be a religious proselyte to the worship of Jehovah God. Therefore his conduct was properly to be measured by God's law, and Jehovah's witness reproved Herod for his covetous and adulterous course. Hence, in the second year of John's ministry as a preacher of the coming of the Christ, he was cast into prison by Herod. (Luke 3:19, 20) About this time Christ Jesus visited Nazareth his hometown. In the synagogue he read these words, which he applied to himself: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; . . . to set at liberty them that are bruised." (Luke 4:14-21) Did Jesus then endeavor to set John free from prison by a stern protest to Herod or by miraculous means? No. Jesus showed himself subject to his heavenly Father's will respecting John the Baptist.

It was with no plea for deliverance and alleviation of his sufferings that John the Baptist in prison sent two messengers to Jesus. What John asked through them was: "Art thou he that should come, or do we look for another?" Did Jesus try to prove that he was the one by commanding the angels to open the prison doors to let John walk out? Did Jesus fear that the witnessing to Jehovah's Righteous Government was suffering an undue curtailment by John's lingering in prison? Had John's imprisonment caused the witness work to come to a halt or to decline? Note Jesus' own statement to John's two messengers after first curing many afflicted persons in their presence: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, TO THE POOR THE GOSPEL IS PREACHED. And blessed is he, whosoever shall not be offended in me."—Luke 7:19-23; Matt. 11:1-12.

John did not become offended at Jesus because Jesus did not take steps to release him from Herod's prison, but was satisfied to remain there just so long as the Kingdom interests outside the prison were suffering no damage and the witness work was not slackening but was increasing. While others outside were, by God's grace and dispensation, free to do the preaching, John would let his light shine in prison by his unyielding steadfastness and by preserving his integrity to Jehovah God. What work was assigned to John in prison to occupy his time is not stated. At last, with a clean conscience, he bowed his neck to the headman's sword. In rank no prophet prior to John was greater than he.—Matt. 14:1-12.

Jesus Christ's own time in prison was short at most. When he was taken from prison, it was on no bargain with the enemy. In him the prophecy (Isaiah 53:8) was fulfilled: "He opened not his mouth. . . . He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." He did not complain at the cup of suffering which the

heavenly Father poured for him, but said: "Not my will, but thine, be done."

Jesus' apostles, including Peter, were imprisoned for preaching the gospel, but the Lord's angel released them, not to lead selfish lives thereafter pleasing to the foe, but to keep on preaching. James, the brother of the apostle John, was killed with the sword, doubtless in prison. (Acts 4:1-30; 5:17-40; 12:1-19) Of the apostles Paul without doubt was more often in prison than any other. He speaks of being "in prisons more frequent". (2 Cor. 11:23) His being a Christian and a minister of the gospel did not deprive him of his Roman citizenship. The rights of citizenship he used to estop Jewish religionists and Roman officials from treating him improperly. He invoked their own laws against them to remind them they had no right to deal thusly with him. He used his Roman rights to appeal to the highest human authority of the empire, Caesar himself. (Acts 22:25-30; 23:10, 11, 31-35; 24:23-27; 25:10-14, 27) At Philippi, Greece, Paul and Silas were wrongfully accused of being anti-Roman seditionists and were beaten, cast into prison and put in the stocks. In the dungeon they availed themselves of their spiritual privileges of prayer and praise to God. When a miraculous earthquake loosed all the bonds of all prisoners and opened the prison doors, Paul and Silas did not aid any prison-break for freedom. Paul quelled any such possibility by crying out to the distracted prison-keeper: "Do thyself no harm: for we are all here." Then he gave a testimony to the prison-keeper, leading to his conversion to Christianity. To have tried a prison-break for liberty would have left the stigma of criminals upon Paul and Silas.

Jehovah's witnesses refused to leave the prison till the city magistrates themselves came and let them out. The magistrates were terrified because they had violated Roman law in beating these two "openly uncondemned, being Romans", and jailing them. They instructed Paul and Silas to leave the prison quietly, without public knowledge. Paul did not try to relieve them of the consequences of their misfeasance in office just to help them out of their jam. He demanded: "Let them come themselves and fetch us out." Only then did Paul and Silas quit the prison, vindicated.—Acts 16.

Contrary to risky breaks for freedom, the counsel of Paul and Peter to servants applies to Christians unjustly imprisoned. The faithful servants of Jehovah who have been unwillingly taken into custody by officers of law and government and put behind concentration-camp enclosures or prison walls and bars have come into the status of legalized servants or slaves to their captors. Rather than urging a refusal to do any proper work out of an insistence upon the grant of full liberty and freedom from supervision, Paul wrote: "Servants [*douloi*; slaves], be obedient to them that are your masters according to the flesh, . . . as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." (Eph. 6:5, 6; Col. 3:22-25) "That the name of God and his doctrine be not blasphemed." (1 Tim. 6:1) "That they may adorn the doctrine of God our Saviour in all things."—Titus 2:9, 10.

This does not mean Christians may not still exercise conscience inside prison. Rightly Jehovah's witnesses, by the thousands in Nazi concentration camps in Germany, have refused to *heil Hitler*, because they know the Bible says only Christ Jesus is their Leader under Jehovah God. For this conscientious stand they have suffered, but the apostle Peter writes to servants respecting froward masters and says: "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. Having a good conscience; . . . For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing." —1 Pet. 2:18-20; 3:16, 17.

Paul in prison proceeded according to the law of the land as then in force. He preached to Onesimus, a slave (*doulos*) that had escaped to Rome. When Onesimus accepted the truth and became a Christian, Paul did not pronounce him a freeman loosed from his ties to his former master. Rather, Paul sent Onesimus back to Philemon his master at Colosse, with this written request: "Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten [by the truth] in my bonds [in a Roman prison]: which in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again: thou therefore receive him, that is, mine own bowels: whom I would have retained with me, . . . but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. . . . receive him for ever; not now as a servant, but above a servant, a brother beloved." (Philem. 9-16; Col. 4:9) Paul did not require Philemon, because a Christian, to manumit or free his slave, Onesimus, because now a Christian. Paul laid no obligation upon Philemon, but left it to his own judgment of right.

Prison authorities at Rome did not deprive Paul of his privilege of preaching to others in prison under any fear of his proselyting others. They gave him separate quarters

and the opportunity to receive and bear witness to visitors. "Paul was suffered to dwell by himself with a soldier that kept him. . . . Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28:16-31) In all Caesar's court he became a man much talked about pro and con, because of his steadfast witness "unto the furtherance of the gospel". (Phil. 1:12-18) Paul was also not deprived of the privilege of writing letters to his Christian brethren outside, but from prison he wrote his epistles to the Ephesians, to the Philippians, to the Colossians and to Philemon, and to Timothy. In these he styled himself "the prisoner of Jesus Christ" or "the prisoner of the Lord". (Eph. 3:1; 4:1; Col. 4:10; 2 Tim. 1:8) He loaded his letters or epistles with scriptures. In fact, his letters were all Scripture.

The apostle John was also made a prisoner and isolated on the forbidding isle of Patmos. The Lord looked after John's spiritual welfare there, and the marvelous visions of the Apocalypse, or The Revelation, were given to him. (Rev. 1:1-9) Doubtless, as instructed by the Lord, John wrote letters from the prison isle to the seven churches of Asia Minor to convey the messages committed to him for them. In the message to the church at Smyrna he forewarned of the prison experiences to befall faithful Christians in these last days, and exhorted all such to faithfulness until the Lord gives them deliverance, at death itself, if that should be His will. (Rev. 2:10) By faithfulness under prison hardships and other tribulations throughout all their days these keep their integrity unspoiled and uphold Jehovah God's side of the issue of universal domination. They share with Christ Jesus in Jehovah's vindication.

FIELD EXPERIENCES

CLERGY OPPOSE HOME BIBLE STUDY (LONDON, ENG.)

"During the past few weeks we have been holding a book study in the home of a lady, and many neighbors have been joining in the study. A fortnight ago, the local minister called on her to make some inquiries about this, and in the course of the conversation he was invited to attend. The following evening he turned up. There were eleven of us present, and we commenced to study the portion of the book *Children* on 'immortality'. The minister started by saying that he had come along because he had heard that some of *his* flock were forsaking *his* church in order to attend this Bible study; whereupon the study conductor replied that the people of good-will were not *his* sheep but were the Lord's. In the course of the study the minister refused to accept the statement that man is mortal and subject to death, but was completely silenced by the Scriptural answers. At the close of the study the minister said he had some questions which he would like answered. Being much interested, all the people of good-will remained. It was most marked that, whilst the minister was getting all hot and bothered, the conductor was very calm, kindly, and gave quiet Scriptural answers. All those present remarked on this and

said that the minister was in the wrong and that his doctrines were false. We heard later that he tried to bully the lady of the house, telling her that God would judge her for allowing Bible studies in her home. This did not worry her, however. The Bible-study work is laying waste the pastures of the unfaithful shepherds, and it is an encouragement to us to press on in this all-important work."

"I HAVE BEEN HAVING STUDIES

with a lady in the following subjects: reading, writing, arithmetic, spelling, and *The New World*. After so long a time I asked her to go with me out in the service. Her reply was: 'I don't know enough; I will have to wait until I learn more.' Witness: 'If that is what you are waiting for, you will never get ready to go.' Georgia: 'I will just have to wait, for I don't know what to say.' W: 'You don't have to say anything; just hand them the card and, when they have read it, show them the book.' G: 'I have my chickens to look after, and my housework to do, and I can't go.' W: 'Well, go with me on the streets, and you can get back in time to feed your chickens.' G: 'The people would think I was crazy.' W: 'Well, go with me to Columbia (South

Carolina) to give out *Consolation*. G: 'Yes, I will go with you down there.' W: 'Since you did so well at Columbia, why not go on the streets with me here?' G: 'Yes, I will go next Saturday evening.' W: 'Now, since you did so well on the street, why not go with me out in the witness work from door to door securing subscriptions for *The Watchtower*?' G: 'Yes, I will go with you tomorrow.' W: 'Now, Georgia, you may take that house and I will go here.' Landlady: 'Georgia, is this you?' G: 'Yes, this is me.' Landlady: 'Why, Georgia, I never see you out from home or anywhere. I don't even see you out on the streets.' G: 'If you go on the streets on Saturday evenings you will see me.' L: 'Georgia, are you doing this work?' G: 'Yes, I am a witness.' L: 'But, Georgia, they don't preach Hell.' G: 'No, they don't preach Hell; they preach the Kingdom. We don't want hell; we want the Kingdom. All of you that are preaching Hell and wanting hell, will get all the hell you are looking for.' L: 'Well, here, Georgia, is a dollar; send me *The Watchtower*.' From that time on Georgia is putting all the time possible in the service. In February she got in 80 hours, and 3 subscriptions. Now the chickens look long and hard for their feed when Georgia gets in from 5 to 6 o'clock in the evening. Neither is housework looked after so closely as before; she is striving for 100 hours per month."

"IN MATANZAS, CUBA.

I was making a back-call on a man with whom I had placed *Children*. As my husband and I entered the garden we noticed a man talking with him and with a book in his hand. Our person of good-will introduced us to him, Dr. ———, and pointed to the book in his hand, telling us he had just lent it to him. The doctor told us he had heard about us and said he would like to know: 'Why don't you salute the flag?' We explained. He was satisfied and proceeded to ask other questions. The following week we called on him and found he had several leaves of *Children* turned down, awaiting us. All his questions were answered to his continued satisfaction, and he obtained several more books. By the time we made the next back-call he had finished reading *Prophecy* and was starting *Light*, Book One. He obtained a Bible and the book *Creation*. On our following visit he greeted us cheerfully with: 'Do you suppose there is a spot in the Kingdom for me?' We answered, 'Yes!' and told him the importance of studying and of the testimony work. He exclaimed: 'Yes, I believe it is worth while doing what you are doing.'

"During our absence from Matanzas in pioneer work in the next town my husband injured his leg and decided to see this same doctor and at the same time see what progress he had made. When we arrived he was out; but he came in shortly and said he was very glad to see us. He then told of several experiences he had had with some clients and told us he had been doing some testifying. He pulled out a booklet from his brief case and asked us if that was good for Catholics and if we had a booklet that was good for Adventists. We told him yes, and he said he would like to get some. He then gave us some money to send him booklets. As we left we happily chuckled, remembering the day we jokingly thought of his turning his tool case into a testimony case. Here we actually saw that fond hope fulfilling itself before us."

FOLLOWING UP A BOOKLET (GRAYS, ESSEX, ENG.)

"A booklet was placed with a woman, and I was given the opportunity to follow it up. This I did by going back many times, without seeming success, until at last her husband was sent out 'to get rid of me'. Without giving me a chance to introduce the Kingdom message, he proceeded to tell me that religion was the cause of all the trouble in the world and that he was a Socialist and thought that that is what Christ taught. As soon as he finished I plainly showed him the difference between religion and Christianity and the stand taken by Jehovah's witnesses. He listened for an hour and a half; but I then had to leave on account of having a book study. He made me promise to come back after two days, which I did. I was able to commence a study. He was thrilled with the message and came to the 'Free Nation's Theocratic Assembly' at the Royal Albert Hall in London. Since then he has regularly attended the *Watchtower* studies at our Kingdom Hall, and shared in answering the questions, besides participating in the witness work. His wife (they have lost two sons by enemy action) is also now thrilled with the Kingdom message and is having a study. We are looking forward to her assembling with us too. All this within two months."

A TIMELY CALL (ILLINOIS)

"I called at a house and found the man kneeling down praying out loud. I waited at the door until he finished. He did not know I was there. When he saw me, he said: 'Well, I guess you heard me praying to God.' He did not belong to a 'church' and was praying for God to show him the right way. He knew we are at the end of the world and did want to be on the right side. He did not yet know who I was. My first word to him was: 'Jehovah probably has heard your prayer, because I have a message from God telling you the right way to go to be safe and also the destruction coming upon the wicked.' I pulled out the book *The Truth Shall Make You Free* and the booklet *Freedom in the New World* for him. He took them on sight, and arrangements were made for a back-call. He and I were both rejoicing."

REVEALED UNTO "BABES"

NEW YORK: "We went witnessing in L ——. A man looked at my Testimony card and then looked at me. 'Well, so you're an ordained minister,' he said. 'Yes,' I said. He said: 'Aren't you pretty young? Have you had much experience being a minister?' 'Yes, I am having it now,' I told him. I am ten. He took a book."

PENNSYLVANIA: "A little girl, age seven, saw her mother reading her Bible and remarked: 'Mother, why don't you join up with Jehovah's witnesses, as you know they are all the go now.' An interested playmate, of same age, had been telling her of the Kingdom."

MICHIGAN: "As to pavement workers, a young man, a minister filling his first pulpit, was attracted by the faithfulness of those street workers, out there in all kinds of weather. He wanted to find out what it was all about, and bought a *Watchtower*. He found out. He resigned from his pulpit, left the church, and went out in the service. Now he is a fine company servant. His family, especially his mother, bitterly opposed him. Our Grand Rapids convention was thrilling."