

The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

AUGUST 1, 1952

Semimonthly

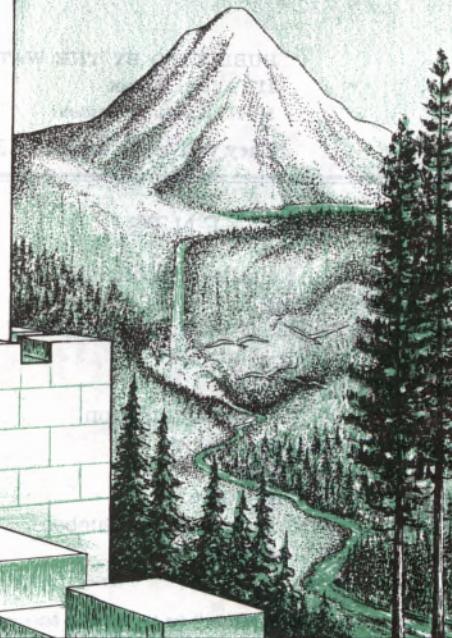
THE MIRACLE OF
THE TRANSFIGURATION

POWER AND PRESENCE OF
OUR LORD JESUS CHRIST

ENDURING TO THE END

ONLY ONE CATHOLIC CHURCH?

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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N. H. KNORR, President GRANT SUITER, Secretary

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

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

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

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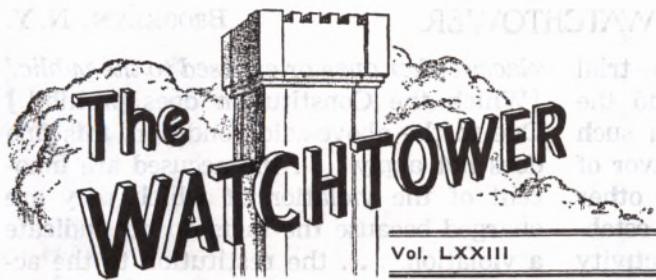
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Announcing JEHOVAH'S KINGDOM

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"DEFENDING AND LEGALLY ESTABLISHING THE GOOD NEWS"

Report from Ancona, Italy

AS ELSEWHERE on earth, Jehovah's witnesses continue to expand in the eastern part of Central Italy, along the Adriatic seacoast, in a section known as Abruzzo. In fact, the witnesses of Jehovah have become better known in this area than any other non-Catholic organization and their popularity among persons of good will is steadily increasing to the extent of alarming the priests. The efforts of the priests to stir up the common people to violence against Jehovah's witnesses have failed; merely warning their parishioners not to accept literature has had no effect; and the excommunication scare does not work anymore. So now they try to get the police to stop our work on the grounds that a license is needed to preach from door to door.

This is what was tried at Ancona, a seaport city of about 100,000 inhabitants where a group of Jehovah's witnesses from Abruzzo went to work as full-time ministers. There, as in many other places in Italy, they soon found persons of good will and were able to start a small study group. Their quiet, peaceful Christian activity, however, did not go unnoticed, and on March 2, 1951, two of the ministers were stopped by the police and taken to police headquarters. Here they were questioned as to their work and all the literature they had with them was confiscated.

This action violated the law that requires that a written court order be issued before personal property can be confiscated. However, the Italian police have been trained under the old fascist school and they operate as though fascism still controlled Italy. In fact, the "Public Security Laws" which were framed during the fascist regime have not yet been substituted with new laws in harmony with Italy's new Constitution. Although judges have instructed that the laws should be applied in harmony with the spirit of the new Constitution, the police continue to apply old fascist laws and openly declare that the new Constitution means nothing to them. A few days later the police raided the home of these ministers in Ancona, seizing all the Bible literature they could find, 200 bound books and upward of 2,000 booklets; all of which was done without any court order. The charge was: distributing literature without a permit.

The Watchtower Society instructed the local ministers to proceed with their preaching activities, using only the Bible if necessary. No fine was paid and the unlawful seizure was contested. Wherever they found interested persons orders were taken for Bible literature.

When the day for the trial finally came Jehovah's witnesses were represented by a well-known lawyer, glad to defend them

because of the principles involved. The trial was held on January 11, 1952, and the praetor, who officiates as judge in such trials, handed down a decision in favor of the ministers of Jehovah. Among other things he said: "The fact is firmly established that the only reason for the activity of the accused [is] to teach their religion. . . . Such religious propaganda is, in our positive arrangement, fully permissible and explicitly authorized by the Constitution. . . . the uncertainty and irregularity of the offerings show that if the accused received contributions, such did not, however, constitute the purpose and aim of their activity. . . . From the complaints for arrest the evidence is clear that none of the accused were found leaving, selling and distributing in any form whatsoever the books, booklets and magazines in 'public

places either open or exposed to the public.' [Which the Constitution does prohibit.] Due to the above-said condition, this fine does not apply . . . the accused are innocent of the violation of which they are charged because the facts do not indicate a violation. . . . the restitution to the accused of the books and booklets confiscated from them is hereby ordered."

This was indeed a great legal victory for Jehovah's witnesses and it not only gives them the legal right to preach the good news unhampered in Ancona, but adds weight to their legal position elsewhere in Italy. These court victories (four important decisions, including one by the Supreme Court) are building up a strong wall of defense against freedom-haters and religious bigots.—Phil. 1:7, NW.

CATHOLIC CLERICS DIFFER ON CHURCH GAMBLING

On August 18, 1951, the Milwaukee *Journal* announced that Cardinal Stritch had banned gambling in the Catholic churches of Chicago. This came as bad news to many Milwaukee citizens who have been known to trek to Chicago as many as 4,000 at a time on peak Sundays for the pastime. This has been necessary since 1943 when the law finally cracked down on gambling in Milwaukee churches. Games of chance had been illegal in Milwaukee since 1939, but continued in the churches after that partly because the district attorney refused to enforce the law on religious enterprises; and as the *Journal* noted, "partly because the Catholic church here refused to recognize the law." After 1943 a new district attorney changed all that and sent Milwaukee bingo lovers to Chicago.

A thread of hope was left open for the bingo enthusiasts through the Chicago *Sun-Times*, which revealed, the *Journal* said, that the cardinal's "confidential communication is reported to say that special permission hereafter must be obtained from the chancery office before games of chance can be played". This seemingly leaves the way open for wide

exceptions to the cardinal's rule. Perhaps he is not thoroughly convinced of the evil of church bingo. The *Journal* recalls that "Cardinal Stritch, who was then archbishop of Milwaukee, said in August, 1943, that games of chance in churches were not immoral when conducted according to church regulations, the primary purpose being recreation and the unexpended surplus going to charitable or religious causes".

In contrast, it is of interest to note the words of another Catholic prelate, Msgr. Paul Emile Leger, archbishop of Montreal. Lo! what a contrast, when in February, 1951, he said on the same subject: "People who assemble in church basements, very often at the time the evening prayer should be recited, do not go there to praise God. On the other hand, these games of chance destroy the real spirit of charity because the money is given in the hope of being able to gain more and not for a supernatural reason and to help the poor and needy. It is humiliating to hear some of the comments on these practices, and still more humiliating to hear of the methods in use in some of these organizations."

Only One Catholic Church?

ASK any good Catholic, "How many Catholic Churches are there?" And he will no doubt proudly and promptly reply, "There is but ONE Catholic Church." And then, perhaps, with a bit of pride for his own church, he will point at Protestantism, as did *The New Mission*, book of the Redemptorist fathers, sold in Toronto, Canada, and say: "Protestantism is split into countless wrangling sects. The few remnants of Christianity that hide the leprosy of heresy are wearing away, and the grinning skeleton of infidelity appears in all its blasphemous deformity!" But not the Catholic Church. She is one. As one Catholic zealot wrote: "For over 1900 years there has been only one Catholic denomination. The Catholic Church has as its visible head His Holiness, the Pope, whose proclamations on matters of faith and morals are infallible. The word 'catholic' means 'universal', and throughout the world there is ONE CATHOLIC CHURCH!"* Such wild assertions are often made because they are seldom challenged.

True, Protestantism is divided into more than 250 different ways; but what about Catholicism? Is there truly just one Catholic Church? If it be right and proper for Catholics to point out the "countless wrangling sects" in Protestantism, surely

it is just as proper to do the same with Catholicism. If Catholics find it expedient to warn one of the "grinning skeleton of infidelity" of Protestantism, it should be just as expedient for Catholics to be warned of the "blasphemous deformity" of Catholicism. "For with what judgment you are judging, you will be judged, and with the measure that you are measuring out they will measure out to you. Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? Or how can you say to your brother: 'Allow me to extract the straw from your eye'; when, look! a rafter is in your own eye? Hypocrite! first extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye."—Matt. 7:2-5, NW.

It is an easy thing for Catholics to see the strawlike divisions in Protestantism, but they appear totally blind to the rafter-like divisions in Catholicism. These rafter-size divisions in the eye of Catholicism are indelibly recorded in history, "before whom we—even his holiness Pius IX—must prostrate ourselves and be silent and bow our heads. That dictator is history. This is not like a legend, which can be made as the potter makes his clay, but is like a diamond which cuts on the glass what cannot be cancelled," said Bishop Strossmayer. It is before this "dictator" that the frequent Catholic assertions about there being only one Catholic Church must stand or fall.

Does history show there to be but one Catholic Church? Did not the eleventh-century separation leave Catholicism divided between Roman Catholics and Eastern Orthodox sectors, and the Reformation leave Continental Europe and the British Isles divided between Roman Catholic,

* See *The Watchtower*, March 15, 1952, pp. 177-181.

Lutheran, and Reformed Churches, with further divisions as denominationalism increased? Are there not Eastern Orthodox Catholics? Old Catholics? Liberal Catholics? Polish National Catholics? Or are we to assume that these religions existed side by side with the Roman Catholic Church down through the centuries? Is not Protestantism itself an offshoot of Catholicism? Roman Catholicism not only is divided into many directions as spokes in a wheel, but also is a center of a great magnetic force drawing in every kind of pagan knickknack into her fold by calling them "Christian". The Roman Church, instead of being a one-way highway, is a highway of many lanes, divided and subdivided, named and renamed, intermingled with an endless chain of confusing traditions, relics, idolatries, and formalisms.

MORE THAN ONE CHURCH

History testifies that with the organization of the Papacy after A.D. 440 the great schism between the Latin and the Greek parts of the Roman world began to develop. Up to this time the church in the West, centered at Rome, and the church in the East, with headquarters in Byzantium, were one church. But there were certain basic differences which made for confusion. Racially, socially, linguistically, mentally, morally and philosophically there were deep gulfs between the two. The East was Greek in blood and in speech; the West was Latin. The conflict deepened between the East and West.

Ignatius in Constantinople refused to administer the sacrament to Caesar Baradas, knowing he was immoral. At the Council of St. Sophia, Photius bitterly condemned the Latin Church for adding the word "filioque" to the Nicene Creed. On this point the *Handbook of Denominations*, by F. S. Mead, says: "The Eastern Church held that the holy spirit proceeded direct-

ly from the Father; the Western Church held that it came from the Father *and* the Son—*filioque*. Political and ecclesiastical jealousies fanned the flame, the pope excommunicated the patriarch and the patriarch excommunicated the pope, and the result of the long friction was that there were two churches, Eastern and Western, instead of one." No longer one church but two. *The New World*, Chicago's official Catholic paper, has this to say regarding this break: "An orthodox Catholic is a member of either the Russian or Greek Orthodox church which broke away from the Church of Rome in the year 1054. They deny the supremacy of authority of Our Holy Father, the Pope, and likewise Papal infallibility. . . . According to Catholic teaching, they are considered to be in schism. Their clergymen have valid orders, and the administration of Sacraments in this Church are valid. They number about 45,000,000, and are the second largest Christian body in the world."

The Eastern Orthodox Churches reject the teaching of the surplus merits of the saints and the doctrine of indulgences. The use of carved images, except for the crucifix, is forbidden. Purgatory is denied. In the Roman Catholic Church all beneficed clergy must be celibate, whether they are in monastic order or not. In the Orthodox Church those who are engaged in parochial work must be married, though they are debarred from the higher offices. Another striking difference is found in the administration of the mass, for the Roman Catholic Church allows the laity to partake of the bread only, the wine being reserved for the clergy, while in the Orthodox Church both elements are received by the laity. Further, in the Orthodox Church the elements may be administered to infants immediately after baptism, while in the Roman Catholic it is postponed till adolescence, though not necessarily till after

"confirmation". Also Orthodox Church worship may be conducted in the vernacular; the Roman Catholic service is always read in Latin.—*Handbook of Denominations; The Byzantine Patriarchate*, by George Every.

In 1870, at the time the infallibility of the pope was proclaimed as a matter of faith, another split took place. A large body of Roman Catholics refused to accept the definition of papal infallibility and formed what is known today as the Old Catholic Church. These rallied around the archbishop of Utrecht in the Netherlands as their leader. They profess adherence to the first seven General Councils of the Church, and likewise believe in the Nicene Creed. But Roman Catholics mark them as a "Protestant and Modernist body". According to Roman Catholic authority, 'their orders and their administration of the Sacraments are valid.'

The relationship between church and state caused another division within the Church of Rome. These divided Roman Catholics contend that "all laws are either derived from the authority of the state, or, while granting a juridical authority to the Church, deny that the Church is in any way supreme or superior to the State, and maintain that the Church's authority is over consciences only, and that she has no external or social authority". (*The New World*, December 27, 1946) These call themselves Liberal Catholics.

And another division. On March 14, 1897, the Polish National Catholic Church was born in resentment against certain resolutions passed by the Roman Catholic Council at Baltimore in 1884. Mead writes: "These resolutions seemed to the dissenting Polish congregations to give the Roman hierarchy of the Roman Catholic Church an unwarranted religious, political, and social power, and to permit 'an unlawful encroachment upon ownership of

Church property and to pave the way for the political exploitation of the Polish people.' " While this is the only body of any considerable size to break away from the Roman Catholic Church in America, there are other groups among Slovaks, Lithuanians, Ruthenians and Hungarians which have also broken away; several of the Slovak and Lithuanian parishes have merged with the Polish National Catholic Church.

Recently a smell of schism in the Roman Catholic Church in Soviet territory has come to the attention of the pope from under the Iron Curtain, according to the London Catholic *Tablet* of September 6, 1947. Both the London *Soviet News* and the Moscow radio have announced the consecration of two new Catholic bishops in St. Jacob's cathedral in Riga, Latvia. One is the well-known Catholic theologian Peter Strud, rector of Riga Ecclesiastical seminary, and the other Professor Kazimir Dulbinsky, also of the same Roman Catholic seminary. It appears that this action was taken without Vatican authorization.

From this brief recount of Catholic history, we find her not one solid church-mass extending down through the centuries, but split into various sects and cults. Therefore, Jesus' words at Matthew 7:1-5 are most applicable to her. Further, history testifies against her as being divided in politics, divided over domestic and international issues, divided in claims of capital and labor, divided over fascism, divided over communism, divided over democracy, divided in war and divided in peace. And "every kingdom divided against itself comes to desolation, and every city or house divided against itself will not stand". —Matt. 12:25, NW.

Now is the time to flee the divisive house of all false religion and hail the true church, the one built upon "the spiritual rock-mass" as mankind's only hope.—Rev. 18:4; 1 Cor. 10:4, NW.

Enduring to the End

THE way that leads to life is not an easy one. It is not for those wishing to follow the lines of least resistance. Fair-weather friends will not last long on it. It is a way being trod, not by the many, but by the few: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14, NW.

To get on the road that leads to life we must dedicate ourselves to the service of Jehovah God and then continue therein in spite of all the opposition that the world and the Devil can bring against us. As Jesus stated: "He that has endured to the finish is the one that will be saved."—Matt. 24:13, NW.

Thereafter we have no more choice in the matter. Having put our hand to the plow we may not even look back with longing. (Luke 9:62) On the contrary, we must ever look forward and press forward, eagerly taking hold of every privilege of service that is extended to us, viewing it as an opportunity to show our love of God and our appreciation of what he has done for us. And as we accept these privileges of service, we must resolve to endure in them in spite of all the efforts of the Devil to turn us aside. There is danger in taking just a single backward step. One of such steps leads to another, and soon we are back in the world, on the broad road leading to destruction.

For wise and loving reasons Jehovah God has arranged that those in his service



must weather the test of endurance. For one thing, it takes time to demonstrate that our integrity is unbreakable, to prove that we meant what we said when we dedicated ourselves to God's service. If we grow faint and lose hope just because the time may stretch out longer than we once thought, with persecutions increasing, God will not count us worthy of everlasting life. That is why we are counseled: "For you have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise."—Heb. 10:36, NW.

JEHOVAH'S EXAMPLE OF ENDURANCE

Jehovah God has helped us to endure to the present time and he can and will continue to do so until the end of the test of endurance if we will but make use of provisions contained in his Word, the Bible. Not only does it contain striking examples of endurance and pointed admonition as to what is needed if we would endure, but to spur us on to endure it also points out the fruits of endurance.

The greatest and foremost example of endurance recorded in God's Word, strange though the thought may seem to some, is that supplied by Jehovah God himself.

Jehovah was not compelled to give us this example of endurance, as though he could not help himself, but he chose to do

so of his own free will. Instead of complaining, as some do, Why has God permitted all this wickedness? it would be far more becoming to such human creatures to ask, Why has God endured, yes, put up with, if you please, all such wickedness for the past six thousand years? He, who of all persons in the universe has been most undeserving of misrepresentation and reproach, while his unlimited power could have put a full and sudden stop to all such rebellion any time he pleased.

Truly, imperfect humans can ill afford to complain. Did not our first parents forfeit the right of existence of all their offspring? and therefore has not God's manifestation of the endurance of wickedness resulted in mercy's being shown to all of us? For "God, although having the will to demonstrate his wrath and to make his power known, tolerated with much longsuffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy". (Rom. 9:22, 23, NW) And particularly is it true regarding our day that God's patient endurance means salvation to many of his creatures.—2 Pet. 3:9, 15.

While God's endurance has thus resulted in mercy's being shown to many of fallen mankind, that has not been his chief or primary purpose for manifesting it. Satan the Devil, having succeeded in deflecting our first parents, falsely charged that God could not put on earth men and women that would remain faithful to him under pressure and temptation. Jehovah knew that that base charge was false, but to demonstrate that fact to others he had to give Satan the Devil free hand in endeavoring to prove his charge. However, when God has uncontradictably demonstrated the falsity of Satan's charge and after he has fully demonstrated his supremacy by bringing forth his promised kingdom in spite of all the efforts of Satan and his

hosts to prevent it, then God will give expression to the wrath he has restrained all this time. Then, at last, his endurance will end.

And what, eventually, will Jehovah God have to show for his having thus exercised endurance? He will have a royal family of divine creatures in heaven, consisting of 144,000 and head over them will be his firstborn Son, Christ Jesus; and a recovered and perfected human race on a paradise earth, all inheritors of everlasting life. Surely then it will be apparent to all that Jehovah's endurance of wickedness was fully justified.

OTHER EXAMPLES OF ENDURANCE

The next great example of endurance the Bible has for us is that of Jehovah's Son, Christ Jesus. And what an example he set for us! No wonder we are admonished, "Let us run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God. Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls."—Heb. 12:1-3, NW.

Consider also the example of Abraham, concerning whom Paul tells us: "But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises. For . . . after Abraham had shown patience, he obtained this promise."—Heb. 6:11-15, NW.

Abraham was 75 years old when God first called him. He was about 125 years old when God confirmed his promise to him with an oath because of Abraham's willing-

ness to offer up his beloved son Isaac, at that time about 25 years of age. And then Abraham traveled in that land as a stranger for another fifty years, to die at the age of 175 years. Have we endured in God's service for 100 years?—Gen. 22:1-18; Ps. 105:9-15; Heb. 11:8-19.

The disciple James also brings examples of endurance to our attention. "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. Look! we pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and compassionate." (Jas. 5:10, 11, NW) Not just for historical purposes, but that some might also be helped in this twentieth century to uphold Jehovah's sovereignty was the record of those faithful ones given us. If we endure as they did we too can be counted "happy".

Nor would we overlook the example that the apostle Paul gave us. He did not seek an early release from the ministry because of hardships and trialsome experiences. He did not retire on a pension, but kept on even though an old man. (Philem. 9) He performed the duties of an apostle with "all endurance, and by signs and wonders and powerful works".—2 Cor. 12:12, NW.

No hardship was too great for Paul to endure for the sake of the ministry. "In no way are we giving any cause for stumbling, that our ministry might not be found fault with; but in every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties, by beatings, by prisons, by disorders, by labors, by sleepless nights, by times without food, by purity, by knowledge, by longsuffering, by kindness, by holy spirit, by love free from hypocrisy, by truthful speech, by God's

power; through the weapons of righteousness for offense and defense, through glory and dishonor, through bad report and good report; as deceivers and yet truthful, as being unknown and yet being recognized, as dying and yet, look! we live, as disciplined and yet not delivered to death, as sorrowing but ever rejoicing, as poor but making many rich, as having nothing and yet possessing all things." (2 Cor. 6:3-10, NW) Have we endured as many things as Paul did?

OTHER AIDS TO ENDURANCE

At times of weariness we may ask, How shall we stand up and last in this test of endurance? How? By loving God with all our heart, mind, soul and strength, is how. If we have love we will show it by keeping his commandments. For "love is long-suffering and obliging. . . . It bears all things, believes all things, hopes all things, endures all things. Love never fails". (1 Cor. 13:4, 7, 8; 1 John 5:3, NW) Unless it is out of love that we endure our endurance not only will be short-lived but will not count with God. But if it is out of love that we bear up under afflictions and burdens we shall be able to continue, and not only shall we continue, but it will have the effect of deepening our love for God.

Love of God will help us to avoid the snares that love of money will lead us into, which would make it impossible to endure. "For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains. On the other hand, you, O man of God, flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, mildness of temper."—1 Tim. 6:10, 11, NW.

Further, knowledge of the truth and the holy spirit will give us strength to endure.

A person having knowledge of Jehovah God and of the great issue concerning his name and sovereignty is strong. There is a secret source of strength in our knowing for whom we are privileged to endure hardship and persecution. "Walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God, being made powerful with all power to the extent of his glorious might so as to endure fully and be longsuffering with joy." (Col. 1:10, 11, NW) And having God's holy spirit upon us to make up for our weaknesses we are made still stronger for keeping in God's service with the right attitude of mind.

Another aid to endurance is joy. "The joy of Jehovah is your strength." (Neh. 8:10, AS) Anything undergone for the sake of bringing honor to God's name and upholding his cause is reason for joy. That is why we read that the apostles, after they had been beaten, "went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name." Their rejoicing so counteracted the suffering and shame that without letup they continued to teach and to preach the good news. (Acts 5:40-42, NW) We can do likewise if we will not let our minds dwell on the physical sufferings and mental grief of the reproaches but rather on the reasons why we should be joyful.

Hope is another factor that will help us to endure. No doubt it is because of the strength that our hope gives us to endure that the Devil has his world heap so much ridicule upon it. This hope plays an important part toward our ultimate salvation, for it holds us true to our course of serving Jehovah and bears us up in the midst of afflictions. Having this hope helps us to endure and, conversely, enduring strengthens

our hope. (Rom. 15:4) "For we were saved in this hope; but hope that is seen is not hope, for when a man sees a thing, does he hope for it? But if we hope for what we do not see, we keep on waiting for it with endurance."—Rom. 8:24, 25, NW.

Because of this hope we shall be able to endure persecution. The world marvels at the way Jehovah's witnesses seem to "thrive on persecution". That is because it does not understand or appreciate what the apostle Paul calls to our attention at Romans 5:2-5 (NW): "Let us exult, based on hope of the glory of God. And not only that, but let us exult while in tribulations, since we know that tribulation produces endurance; endurance, in turn, an approved condition; the approved condition, in turn, hope, and the hope does not lead to disappointment; because the love of God has been poured out into our hearts through the holy spirit which was given us."

To endure also requires self-control. We must hold ourselves in line as good soldiers of Christ Jesus. Men striving for temporary rewards exercise self-control; how much more should we with the prize of eternal life as our goal. (1 Cor. 9:25) That self-control and endurance go hand in hand in acquiring that godly devotion which will assure us God's approval and eventual salvation is apparent from the apostle Peter's words: "For this very reason, by your contributing in response all painstaking effort, supply to your faith virtue, to your virtue knowledge, to your knowledge self-control, to your self-control endurance, to your endurance godly devotion."—2 Pet. 1:5, 6, NW.

The parable of the sower emphasized another need or requisite for our enduring, that of faith and a right heart condition. The seed that fell on the rock ledge or stony ground withered when the heat struck it. So likewise, if our hearts are

stony, that is, selfish and lacking in faith, we shall not be able to endure the heat of persecution. That is why Paul warns us: "Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God." (Heb. 3:12, NW) Then Paul goes on to show how our hearts can become hardened by the deceptive power of sin.

In direct contrast with that kind of heart is the "right soil" kind of heart which retains the truth and brings forth "fruit with endurance", some thirtyfold, some sixtyfold and some a hundredfold.—Luke 8:15; Mark 4:20, NW.

FRUITS OF ENDURANCE

Never should we think that bearing up under the test of endurance is a waste of time; for as we continue on and bear up under things that try us changes go on in us; and if we undergo these trials in the right frame of mind and heart, the change will be for the better, resulting in God's approval. It is therefore something to be glad about, not sad. "Consider it all joy, my brothers," writes James, "when you meet with various trials, knowing as you do that this tested quality of your faith works out endurance. But let endurance have its work complete, that you may be complete and sound in all respects, not lacking in anything."—Jas. 1:2-4, NW.

From those words of James it is apparent that the test of endurance will not be quickly over but that we shall have trial after trial, ever causing us to exercise the right qualities and awakening new ones in us, as we lean heavily on God for wisdom and guidance. But by thus continuing we shall gain a many-sided experience and a well-rounded-out understanding of how to take things and we are matured and perfected in obedience and trust toward God.

So doing we shall prove our dependability toward God and will come to be among those of whose integrity Jehovah can be sure for all eternity. If we appreciate that fact we will not shrink back from tests of endurance but will consistently enter them with all we have, confident that with God's backing we can come off victorious.

There is yet another vital reason for enduring—it serves for the salvation of others, both in that we preach the good news of salvation to others and ourselves set an example in steadfastness. As Paul expressed it: "On this account I go on enduring all things for the sake of the chosen ones, that they, too, may obtain the salvation that is in union with Christ Jesus."

—1 Tim. 4:16; 2 Tim. 2:10, NW.

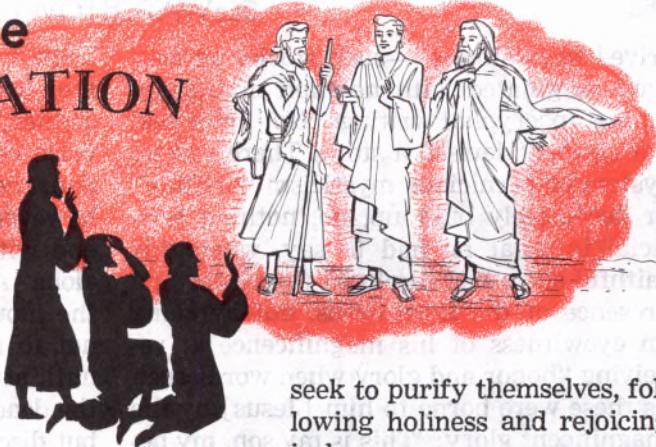
Seeing, then, that others stand to profit by our steadfast endurance in God's service, we are under added obligation to keep on, never quitting. If we become quitters we shall help neither ourselves nor anyone else to salvation. But by continuing on in the service of Jehovah as his ministers, regardless of what we have to face or bear, we keep ourselves in line for salvation as well as help others in the way of salvation, both by our preaching to them and by our example.—2 Thess. 1:4.

God's promise of everlasting life in his new world is sure. The many blessings of serving God at the present time are with us. The fact that the work of preaching the good news may stretch out farther than we once thought should not dampen our zeal and enthusiasm. So, until we see Jehovah's war chariots wheel into action against Satan's visible organization and make it lick the dust, may there be no quitting on our part, but rather faithful endurance at our posts of service—for the vindication of Jehovah's name, for the salvation of others, for our own salvation.—Isa. 21:8, 9.

The Miracle of the TRANSFIGURATION

*"No, it was not by turning aside to follow artfully contrived false stories that we acquainted you with the power and presence of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence." —2 Pet. 1:16,
NW.*

JEHOVAH'S magnificent glory may be perceived only in the measure that he deigns to reveal it. He can hide it or show it, and happy are those of his children who are favored and permitted to catch even a fleeting glimpse of the divine effulgence. Such a marvelous sight uplifts, strengthens and supplies one with what is required for enlightenment and faithfulness. It enables the servant of God to meet critical conditions and confirms his hope as he moves forward toward the new world and everlasting life. In generations past Jehovah revealed his magnificence in part to Moses, Peter, James and John, and to his beloved Son, our Lord Jesus. An earnest study of Jehovah's record makes it possible for us to believe their testimony and so learn for ourselves about the wondrous majesty and glory of the King Eternal as revealed through the life, death, resurrection and second presence of the Lord Jesus. Additionally we may now, by Jehovah's undeserved kindness, be encouraged and strengthened to perform the service assigned to us by seeing the glory of Jehovah through his now reigning Son, Christ Jesus. The ones in this happy condition give thanks and with a good conscience



seek to purify themselves, following holiness and rejoicing in hope.

² Note carefully Peter's words in his second letter, chapter 1 (NW): "May undeserved kindness and peace be increased to you by an accurate knowledge of God and of Jesus our Lord, forasmuch as his divine power has given us freely all the things that concern life and godly devotion, through the accurate knowledge of the one who called us through glory and virtue." (Vss. 2, 3) Then following a description of some qualities a Christian must possess, he says of them: "For if these things exist in you and overflow, they will prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ." (Vs. 8) They must never be forgotten, otherwise we shall fail and lose the entrance into the kingdom of our Lord Jesus Christ. One of the best ways to prevent such 'unfruitfulness' is to continually make mention of them.

³ Emphatically and with much conviction the apostle continues, in verse 15: "So I will do my utmost also at every time that, after my decease, you may be able to make mention of these things for yourselves." To clinch the matter and help his brothers he further states: "No, it was not by turning aside to follow artfully con-

1. What beneficial results come to those privileged to see something of the glory of Jehovah and Christ Jesus?

2, 3. Explain why Peter said he was not following "artfully contrived false stories".

trived false stories"—such stories as may have originated with heathen mythology or the apocryphal writings. No, Peter had not cleverly devised a story. There was no system of pernicious mysticism "artfully" or deceptively built up, no, nothing artificial in what he had to say, when this faithful slave had disclosed the power and presence of the Lord Jesus, but by being an eyewitness of his magnificence at receiving "honor and glory when words such as these were borne to him [Jesus] by the magnificent glory: 'This is my son, my beloved, on whom I have set my approval.' " "Yes," Peter says, "these words we heard borne from heaven while we were with him in the holy mountain." (Vss. 16-18) Peter here refers to the miracle of the transfiguration, and, seeing he uses the fact of it to prove his points, it is very necessary that we understand it. Let us profit from its consideration and application.

THE TRANSFIGURATION

⁴ What actually happened has been recorded for us at Matthew 17:1-9, Mark 9:1-10 and Luke 9:27-36. Quoting from Mark's account (NW): "Furthermore he went on to say to them: 'Truly I say to you, There are some of those standing here that will not taste death at all until first they see the kingdom of God already come in power.' Accordingly six days later Jesus took Peter and James and John along, and conducted them up into a lofty mountain to themselves alone. And he was transfigured before them, and his outer garments became glistening, far whiter than any clothes-cleaner on earth could whiten them. Also Elijah with Moses appeared to them, and they were conversing with Jesus. And responsively Peter said to Jesus: 'Rabbi, it is fine for us to be here, so let us erect three tents, one for you and one for Moses and one for Elijah.' In fact, he did not

know what response he should make, for they became quite frightened. And a cloud formed, covering them protectingly, and a voice came out of the cloud: 'This is my Son, the beloved; listen to him.' Suddenly, however, they looked around and saw no one with them any longer, except Jesus alone. As they were coming down out of the mountain, he expressly ordered them not to relate to anybody what they saw, until after the Son of man had risen from the dead. And they took the word to heart, but discussed among themselves what this rising from the dead meant."

⁵ It is of importance to observe that each writer precedes the event of this remarkable vision with the question of our Lord and consequent discussion with his disciples, "Who are men saying that I am?" They said to him: 'John the baptist, and others, Elijah, still others, One of the prophets.' And he put the question to them: 'You, though, who do you say I am?' In answer Peter said to him: 'You are the Christ.' Also he started teaching them that the Son of man must undergo many sufferings and be rejected by the older men of influence and the chief priests and the scribes and be killed, and rise three days later." (Mark 8:27-29, 31, NW) Clearly Jesus was here confirming that he was the Christ, that he would die and be resurrected and that they would see the Kingdom in power before tasting death. The disciples were prepared for what was to follow, for Jesus had been so outspoken that there was no mistaking his remarks.

⁶ Just what did Jesus say concerning seeing the kingdom of God? The answer will be clear by comparing the brief record made by the three different writers: ". . . not taste death at all until first they

5. Just before the transfiguration what questions had Jesus propounded to his disciples, and why?

6. How was the promise of Jesus fulfilled that some of his disciples would not see death until first they saw the Son of man in the Kingdom with power?

4. In your own words explain the transfiguration.

see the Son of man coming in his kingdom" (Matt. 16:28, NW); ". . . until first they see the kingdom of God already come in power" (Mark 9:1, NW); ". . . will not taste death at all until first they see the kingdom of God." (Luke 9:27, NW) The obvious meaning is that before they finished their earthly course they must first see the Son of man in his kingdom with power. The Lord Jesus had taken Peter, James and John with him into a lofty mountain to pray, and while praying the appearance of his face became different and his apparel glittered and glistened with unearthly brilliance. He was "transfigured" before them. Then the vision revealed Elijah and Moses conversing with him, they also appearing "with glory". Evidently at this time the three apostles were weighed down with sleep, and as they became fully awake they heard a conversation going on. What kind of discussion could it possibly be? Luke is the only writer who informs us: "These appeared with glory and began talking about his departure that he was destined to fulfill at Jerusalem."—Luke 9:31, NW.

⁷ It was impetuous Peter who then burst out with the suggestion that it would be good to set up three tents on that lofty mountain, one each for the Lord, for Moses and for Elijah. While yet he was speaking a cloud formed and began to cover the trio and "a voice out of the cloud, saying: 'This is my Son, the Beloved, whom I have approved; listen to him.' At hearing this the disciples fell upon their faces and became very much afraid. Then Jesus came near and, touching them, said: 'Get up and have no fear.' When they raised their eyes, they saw no one but Jesus himself only. And as they were descending from the mountain, Jesus commanded them, saying, 'Tell the vision to no one until the Son

of man is raised up from the dead.'" (Matt. 17:5-9, NW) This vision had surely made a great impression on Peter's mind, for thirty-one years later he wrote about it as he sought to bring home to the minds of his brothers that he had not been 'artfully contriving false stories' but had preached to them the truth.

⁸ Further considering the matter Peter uses this vision of the transfiguration with regard to the "power and presence" of the Lord Jesus Christ, himself having been an eyewitness to its magnificence. It was very evident that what the apostles saw conveyed to their minds factual proof of his power and presence. Peter clearly shows that the transfiguration was to him the fulfillment of Jesus' promise that some of his disciples would not taste death until they had first seen the Son of man in his kingly power. By this vision they had witnessed the presence and power of Jesus Christ in Kingdom glory, and coupled with this were the words borne to Jesus by the magnificent glory, 'This is my Son, my beloved, on whom I have set my approval.' The apostles saw the brilliance, the magnificence, and actually heard Jehovah's voice from heaven acknowledging Jesus as the beloved Son of God, thus identifying him as the approved one and commanding them to "listen to him".

⁹ The three disciples were overawed with the majesty of this glorious spectacle. Would not any child of Jehovah be the same today if he had the great honor and privilege of seeing such a marvelous sight? Then, in addition, to actually hear the voice of Jehovah from heaven! What would any of us do? Without doubt exactly the same, fall upon our faces in fear. Because we have not experienced such a wondrous

8. Did Peter accept the vision as a fulfillment of Jesus' promise? Explain how and why.

9. How would such a glorious vision affect us today, and is it to be expected that there would be a grander vision now?

7. Describe how the apostles were impressed by the vision.

sight it is extremely hard for us to comprehend all that is involved, though we do know these three men were in fear, clearly indicating the power, conviction and realization of the presence of Jehovah's word. It would never be forgotten by them. Today we do not expect to climb a literal high mountain and see such a vision. Yet we shall realize, as we consider that transfiguration scene, that God's children on earth today have a vision far grander in every way. If we get God's mind on these truths they will have the same effect on us, causing us today to fear in the presence of God's voice, and bringing home to us our littleness, our complete unworthiness of Jehovah's kindness and mercy.

PROPHETIC WORD AND VISION

¹⁰ For our own well-being and strengthening in these trying times it is undoubtedly the real desire of each one to get the utmost value from the vision here under consideration. To grasp its effectiveness, forcefulness and splendor Jehovah's written word given centuries before must be examined. In so doing we learn the Hebrew Scriptures had taught that Jehovah God would raise up a prophet like the majestic Moses, a lawgiver, teacher and representative of Jehovah, who would be King in Israel. "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; . . . Jehovah said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—Deut. 18:15, 17-19, AS.

10. What was the promise of the prophetic word at Deuteronomy 18:15-19?

¹¹ The promise God gave was that 'one like unto Moses would be raised up', and there certainly was a great similarity in Moses and Christ, even from birth. An attempt was made to destroy them as babes. They received special teaching from Jehovah during their 40-day fasting period. They were raised up for the deliverance of Jehovah's people from the world of idolatry and false worship. They opposed the priests and representatives of Satan and exalted and worshiped the one true Almighty Jehovah, thus bringing the issue of supremacy to a victorious climax. They were both 'lambs' used for the arranging of covenants made to produce a special people, a kingdom of priests. Both built tabernacles where the glory of Jehovah dwelt with them in their priestly services. They were commanders and leaders, had nations though no settled countries, and were set apart for Jehovah's service. These are just a few of the things wherein Moses and Christ were alike. Truly Christ was 'one like unto Moses'.

¹² Not only was Jehovah purposing to raise up one like Moses, a Greater-than-Moses, but he promised that a Greater Elijah would also come. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances. Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." (Mal. 4:4-6, AS) Now we see that the prophecies teach two great Hebrew prophets were going to figure in future events. It would not necessarily mean that these two well-known prophets must actually appear in flesh to

11. Explain some of the features wherein Christ is 'like unto Moses'.

12. Why should Elijah figure in the Kingdom vision?

fulfill these prophecies. Both died in faith and now await their resurrection.

¹³ Jehovah said: "I will send you Elijah the prophet." The man Elijah had been faithful and had never doubted Jehovah and was honored for his works of faith. One of the great works Elijah performed was to bring Israel to true repentance, and therefore we should expect that the 'Elijah to come' would do a similar kind of work. In the days of Jesus John the Baptist had completed the work as a forerunner. Also this reconciler worked hard to turn the people into the way of righteousness and if possible bring about their conversion. He well knew that if they were unconverted when the day of wrath was ready to be poured out they would be utterly destroyed. John the Baptist was performing a kind of service similar to that of Elijah. He denounced the priests who were serving the Devil, rebuked the king, delivered a warning to Israel and served the great Jehovah fearlessly. Meantime the leaders of Israel were mistakenly looking more to the fact of Elijah's coming as a miraculous event to them, instead of realizing that the work he was to do was actually to precede the judgment of destruction, and therefore was their last hope. So far, then, we can see that two prophets were promised for the end of the days, and both were seen in this transfiguration scene.

¹⁴ Not only do we see Moses and Elijah in this scene with their apparel glistening, but remember Jesus the Christ of God was there. He is there as The Christ, the anointed of Jehovah, for the prophecies had clearly taught that a son of David was to come who would be the Lord's anointed, and his kingdom would rule forever. Says Jehovah, "I have made a covenant with my

chosen, I have sworn unto David my servant: thy seed will I establish for ever, and build up thy throne to all generations. His seed also will I make to endure for ever, and his throne as the days of heaven. Once have I sworn by my holiness: I will not lie unto David: His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as the faithful witness in the sky." (Ps. 89:3, 4, 29, 35-37, AS) "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land."—Jer. 23:5, AS; see also Jer. 30:9; Ezek. 34:23, 24; 37:24.

¹⁵ David's son would be greater than David, would be David's "lord", for he would be Jehovah's anointed Son. The sonship, kingship and anointing are all linked together in Psalm 2:2, 6, 7. Isaiah likewise testifies concerning the relationship of the kingdom and David's son and heir, and the Messiah: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever." (Isa. 9:6, 7, AS) Israel at the first advent of our Lord was in expectation of the anointed of God, the one to be their king. The cornerstone of Zion was to be laid and Jehovah would accomplish this, for it is written: "This is the day which Jehovah hath made; . . . Blessed be he that cometh in the name of Jehovah." (Ps. 118:22-26, AS) "Tell the daughter of Zion, 'Look! your King is com-

13. Mention some of the outstanding works of Elijah and what bearing these have on the events of the first advent.

14. Quote some of the promises Jehovah had made concerning David's son. How do we fit them into the transfiguration scene?

15. In addition to Christ being David's son what else was he? Offer proof.

ing to you, mild-tempered, and mounted upon an ass, yes, upon a colt, the offspring of a beast of burden.' . . . 'Save, we pray, the Son of David! Blessed is he that comes in Jehovah's name!' " (Matt. 21:5, 9, NW) This means that not only had Jehovah promised a greater than Moses and Elijah but also a greater than David, one who would be the Son of God. This is substantiated by the record to which we now turn our attention.

GOD'S SON AND HEIR

¹⁶ At the time of Mary's conception the angel said: "You have found favor with God; and, look! you will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High, and Jehovah God will give him the throne of David his father, and he will be king over the house of Jacob forever, and there will be no end of his kingdom. . . . Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son." (Luke 1:30-35, NW) At the actual time of the birth of the son, Jehovah's angel was sent to announce it to the country shepherds. "And suddenly Jehovah's angel stood by them and Jehovah's glory gleamed around them, and they became very fearful. But the angel said to them: 'Have no fear, for, look! I am declaring to you good news of a great joy that all the people will have, because there was born to you today a Savior, who is Christ the Lord, in David's city.'" (Luke 2:9-11, NW) Then we have on record the testimony of Simeon: "He would not see death before he had seen the Christ of Jehovah. . . . 'This one is laid for the fall and the rising again of many in Israel and

for a sign to be talked against.' " (Luke 2:26, 34, NW) True it was that he became a "stone of stumbling" and "rock of offence" to both houses of Israel.

¹⁷ To John the Baptist questions were asked by the Jews, through their priests and Levites: " 'Who are you?' . . . 'I am not the Christ.' . . . 'What, then? Are you Elijah?' . . . 'I am not.' 'Are you The Prophet?' . . . 'No!' . . . 'Why, then, do you baptize if you yourself are not the Christ or Elijah or The Prophet?' " (John 1:19-25, NW) Note in the foregoing how the same three servants are joined together. Nathanael put the matter concisely in one sentence: "Rabbi, you are the Son of God, you are King of Israel." (John 1:49, NW) Because Jesus was God's Son he was his heir to those things Jehovah promised. He certainly was more than David's son and heir. Jesus asked the Jews: " 'What do you think about the Christ? Whose son is he?' They said to him: 'David's.' He said to them: 'How, then, is it that David by inspiration calls him "Lord", saying: "Jehovah said to my Lord, "Sit at my right hand until I put your enemies beneath your feet" '? If, therefore, David calls him "Lord", how is he his son?'" (Matt. 22:42-45, NW) "So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father." (John 1:14, NW) "I have seen it and have borne witness that this one is the Son of God." (John 1:34, NW) At the time of baptism he is acknowledged by Jehovah as his Son, "And a voice came out of heaven: 'You are my Son, the beloved; I have approved you.'"—Luke 3:22, NW.

¹⁸ Further corroboration is supplied by the writings of Paul to the Hebrews: "God, who long ago spoke on many occasions and in many ways to our forefathers by means

16. Give Scriptural support showing David's son to be God's own Son.

17-19. How do we know Christ is the heir of God?

of the prophets, has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things." (Heb. 1:1, 2, NW) Again we have the illustration Jesus gave: "I will send my son the beloved. Likely they will respect this one." When the cultivators caught sight of him they went to reasoning with one another, saying: "This is the heir; let us kill him, that the inheritance may become ours." (Luke 20:13, 14, NW) It being established then by this record, there is no question that the one identified as God's Son is heir of the world whose kingdom shall last forever.

¹⁹ Summing up then what is involved in the transfiguration we can see (1) Moses foreshadowed one to come after him who will be a greater leader, law-giver, deliverer and king to Israel; (2) Elijah, who was one of the greatest of the prophets, prefigures an even greater one to come who will accomplish certain works in connection with the king and kingdom of God's power; (3) the promise of Messiah who is the Christ of God, he whom God has chosen and approved, anointed to be king and priest; and (4) Jesus Christ the Son of Jehovah God and heir to the Kingdom and the new world.

POWER AND PRESENCE of OUR LORD JESUS CHRIST

THESE three disciples, Peter, James and John, were well informed regarding the Scriptures, not only in knowledge of the prophecies but their hearts were in tune with the great God of heaven and they had learned much from Jesus. So when they saw his transfiguration it was not like a passing picture. They had climbed a lofty mountain and were tired and sleepy. However, they got fully awake and they gazed at that wonderful scene and also heard some of the conversation. How very often these three men would recapture that blaze of glory, that effulgence which could never be forgotten, and contemplate its meaning, linking prophecy with prophecy, promise with promise, and, to crown it all, the voice of God! In Moses they saw represented the law, the covenant, the theocratic organization, the King-

dom, the deliverance of the nation and being safely transferred to the Promised Land. To them, Moses meant this and much more. In Elijah they would see the faithful advocate of pure and true worship, a real hater of false worship, a champion for Jehovah's service, a rebuker of kings, destroyer of false priests, restorer of the dead and one taken from earthly service without the determination of men. Then they saw the Son of God in glory, and such glory they knew belonged to the Christ of God. Surely the vision, for such it was, portrayed for them in miniature form, almost in tableau form, though not without life, the Son of man in glory, with his Kingdom power. In what better way or form could they have seen it, for everything was embodied in that vision!

² Then there was the conversation among

1. What great truths would these three witnesses recall later as they pondered the transfiguration?

2. Is the conversation of the trio in the vision enlightening? Why?

Moses, Elijah and Jesus. And what were they talking about? Probably many things not recorded, but we do know they were discussing the departure of Jesus at Jerusalem. (Luke 9:31, NW) Therefore we are interested to learn what was involved. It is necessary for us to remember that only a week before Jesus had openly said to his disciples: "The Son of man must undergo many sufferings and be rejected by the older men of influence and chief priests and scribes and be killed and on the third day be raised up." (Luke 9:22, NW) The use of the word "departure" is most enlightening, and very important. In the King James Version the word "decease" is used, which does not carry the complete thought. When the word "decease" is used we think only of death, whereas departure carries the thought of leaving, of going somewhere. The Greek word from which the English words "departure" and "decease" are translated is *éxodos*. When we entertain the thought of exodus it implies more than "decease".

³ Moses and the typical theocratic nation experienced an *exodus* and it was obtained on the basis of Jehovah's promise, the death of the firstborn of Egypt, the slain lamb and sprinkled blood. Death was involved in the firstborn of Egypt and in the slain lamb which stood for Moses. It was their decease, but also the departure of Moses, who foreshadowed Christ. Deliverance came not only to Moses but to at least two million others. It was their exit, their going out, an exodus, a departure.

3. How did Moses have a departure? and were others included?



The Hebrew book Exodus gives an account of the first stages in the fulfillment of the promise made by Jehovah to the faithful ones before Moses' day with reference to the growth of Israel, actually from a family to a nation. Their exodus was the accomplishment of deliverance, during which time they had no permanent city but were on the move from Satan's world to their inheritance. Jehovah called his people out of Egypt and made them finally a kingdom.

⁴ Elijah had an exodus, though his departure was vastly different. The record states: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariots of Israel

and the horsemen thereof!" (2 Ki. 2:11, 12, AS) This departure should not be taken to mean that Elijah is in heaven still active in bodily form, because Paul says in Hebrews 11:13 (NW): "In faith all these died, although they did not get the fulfillment of the promises, but they saw them afar off." The Lord Jesus said: "Moreover, no man has ascended into

heaven but he that descended from heaven, the Son of man." (John 3:13, NW) Jehovah arranged Elijah's departure in this way so as to portray and foreshadow something greater concerning the Elijah who was yet future.

4. In what way did Elijah have a departure, and is he alive in heaven?

⁵ The Moses and Elijah of the vision were discussing Jesus' departure, not merely his death, leaving the earthly work by dying and there having it end, but a moving out to something else, a future, yes, eternity before him. He had said he would be raised the third day, and on one occasion declared: "What, therefore, if you behold the Son of man ascending to where he was before?" (John 6:62, NW) His death was a victorious one and it meant salvation to those in the world hearing his voice. The departure of Christ Jesus means setting free multitudes of prisoners. Hence Paul quotes: "When he ascended on high he led captive a multitude; he gave gifts in men." (Eph. 4:8, NW) King David had prophetically written: "The chariots of God are twenty thousand, even thousands upon thousands: the Lord is among them, as in Sinai, in the sanctuary. Thou hast ascended on high, thou hast led away captives; thou hast received gifts among men, yea, among the rebellious also, that Jehovah God might dwell with them." (Ps. 68:17, 18, AS) Here note also the apostle's words: "It is according to the operation of the mightiness of [God's] strength, with which he has operated in the case of the Christ when he raised him up from the dead and seated him at his right hand in the heavenly places, far above every government and authority and power and lordship and every name named."—Eph. 1:19-21, NW.

⁶ The departure of Jesus Christ meant leaving this earth by death and then being



raised from the dead by his Father and exalted to the glorious position in heavenly majesty. The promise had been made, "Thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption. Thou wilt show me the path of life: in thy presence is fullness of joy; in thy right hand there are pleasures for evermore." (Ps. 16:10, 11, AS) The departure in the case of Jesus Christ thus meant much more than just his decease.

⁷ There is more yet to the transfiguration scene, for to crown this all-glorious spectacle further confirmation is given. As the cloud formed and began to cover them protectively "they became fearful. And a voice came out of the cloud, saying: 'This is my Son, the one that has been chosen. Listen to him.'" (Luke 9:34, 35, NW) No wonder Peter in later years writes: "He received from God the Father honor and glory when words such as these were borne to him." (2 Pet. 1:17, NW) It is when we combine all these separate features into one grand whole that we really begin to appreciate how it was that these three apostles saw the Son of man in his glory, in the Kingdom with its power and majesty. Jehovah was confirming the word he had spoken through Moses and the prophets. "Listen to him" the voice of Jehovah said. "Unto him ye shall hearken" had been stated through Moses. Then shortly after Jesus' departure Peter exclaims: "You must listen to him according to all the things he speaks to you. Indeed, any soul that does not listen to that Prophet

5, 6. Did Jesus expect only a decease at Jerusalem? How do we know?

7. What further feature of the transfiguration served to confirm prophecy?

will be completely destroyed from among the people." (Acts 3:22, 23, NW) Instead of Moses now speaking to God's people the authority was transferred to Christ Jesus. The law covenant was ending and a new covenant beginning.

⁸ It would appear that the apostle John's words in his first chapter had been influenced by the transfiguration scene. "So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father." (John 1:14, NW) Perhaps many of these things John speaks of were written with the glorious vision in mind. Then there is other confirmation showing the importance of the transfiguration and its portrayal of the Kingdom and the majesty of the King. Listen to Paul's words: "God, who long ago spoke on many occasions and in many ways to our forefathers by means of the prophets [Moses, Elijah and others], has at the end of these days spoken to us by means of a Son ['Listen to him!'], whom he appointed heir of all things ['This is my Son!'], . . . He is the reflection of his glory and the exact representation of his very being, and he sustains all things by the word of his power, and after he had made a purification for our sins [passed into death] he sat down on the right hand of the majesty in lofty places [completed his exodus or "departure']."—Heb. 1:1-3, NW.

⁹ Paul continues explaining that, not to anyone has he said 'You are my Son', but when he brings his firstborn forth he acknowledges him and calls upon all the angels to worship him; and Paul follows these words with a quotation from Psalm 45 to prove he is the anointed and that he will continue forever. Then he uses words similar to Peter's: "That is why it is neces-

sary for us to pay more than the usual attention to the things heard by us, that we may never drift away. How shall we escape if we have neglected a salvation of such greatness in that it began to be spoken through our Lord?" (Heb. 2:1, 3, NW) So much of Paul's writing to the Hebrews reflects the transfiguration scene. Even the tone of thought rises to great height for it, sets forth the glories of the new covenant in true expression, and shows the evening-time of the old covenant. But how grand is the sunrise of the new, and the heavenly prospects thus illuminated! The transfiguration shows the glory of Moses and Elijah and then its fading away in honor, but the voice of authority comes from heaven recognizing the Son and commanding that he is the one to whom they must listen. Yes, though Jehovah did in the times past speak through the prophets he will now speak through his Son. The voice of Jesus Christ is as the voice of Jehovah God to his people. Blessed are your eyes if they see and your ears if they hear, for these truths will bring much joy and comfort.

PROPHETIC SIGNIFICANCE

¹⁰ Though that magnificent appearance was so impressive and significant to the three apostles and to the early church, also to the faithful since, yet that is not the end, because it means much more to us today. Why? The simple answer is that we have now come to the actual presence of our Lord Jesus Christ and his kingdom is here in its power. The King, Christ Jesus, was not ruling at his first advent, and let us remember that the transfiguration was but a vision, though assuredly portraying grander things to come. The Scriptures and the facts point to the second appearing of our Lord, at which time he will come in the glory of the Father to rule the world.

8, 9. (a) How does Paul show his knowledge of and understanding of this vision? (b) How important is the voice of Jesus Christ in this regard?

10. Does the transfiguration foreshadow something grander, and what does it confirm?

There is one thing sure, and it is that the transfiguration vision confirms the prophetic word of Jehovah, giving life to it, and so speaks eloquently to us. Peter says: "Consequently, we have the prophetic word made more firm, and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts."—2 Pet. 1:19, NW.

¹¹ Here also is something future, a looking forward to a great event. Paul says: "For what is our hope or joy or crown of exultation—why, is it not in fact you?—before our Lord Jesus at his presence?" (1 Thess. 2:19, NW) Jesus said, "For the Son of man is destined to come in the glory of his Father with his angels." (Matt. 16:27, NW) "And they will see the Son of man coming on the clouds of heaven with power and great glory." (Matt. 24:30, NW) "When the Son of man arrives in his glory and all the angels with him, then he will sit down on his glorious throne." (Matt. 25:31, NW) This time of glory was future and Paul showed that, though the promise of the prophetic word was to have all the angels subject unto the Son, yet for specific reason that time was yet to come. (For explanation see Hebrews 2:8-15, NW.) The glory of the King Christ Jesus would be in completeness at the second appearing, which time is now. Jehovah God will again declare him, this time to all people as his Son, the King of the new world.

¹² The King reigns in and from heaven, for the second presence is an accomplished fact. His authority and strength have already been demonstrated by hurling Satan and his demons out of heaven and breaking his power; also by freeing his people from

11. When will be the glorious appearing of Christ? Quote scriptures to show it and who will see it.

12. In what manner has the power of Christ been demonstrated in these last days? and what message is going to the world, and why?

Babylon's imprisonment so that hundreds of thousands are now rejoicing in their liberty. By his direction and power these delivered ones have been preserved, regardless of all the concentrated hatred brought against them. The proclamation of the Kingdom's establishment is growing louder and being heard farther afield each year, and before the work is done it will be known to be the most important and foremost proclamation in the world. This preaching of the good news must be performed before the end comes. Yes, the *tel'ic* end, for when the witness to the nations has been accomplished then the greatest time of trouble this world has ever known will come, for God will smite the earth with a curse. "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, . . . Seek ye Jehovah, all ye meek of the earth, . . . seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."—Zeph. 2:2, 3, AS.

¹³ The message to earth's population involves calling upon the people to see clearly the perilous days, to know the nearness of the complete end of the old system. Before Jehovah's anger comes those wanting salvation should produce works which will bring mercy and forgiveness. Repentance is necessary. Remember the promise of Jehovah: "I will send you Elijah the prophet before the great and terrible day of Jehovah come." (Mal. 4:5, AS) The work by Elijah was one of turning the inhabitants to repentance of their evil deeds. Jehovah has displayed his consideration and mercy toward this world's entire population by sending forth his servants under his guidance to give warning of the impending destruction. To be saved for life those hearing the message must give heed to the

13, 14. (a) How is the Elijah work performed? (b) Explain Acts 3:19-22 in this connection.

commands of God as expressed through the King, Christ Jesus.

¹⁴ Now let us examine briefly Peter's word expressed after Pentecost. "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah and that he may send forth the Christ appointed for you, Jesus, whom heaven, indeed, must contain within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time. In fact, Moses said: 'Jehovah God will produce for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you.' " (Acts 3:19-22, NW) This word must apply in the fulfillment of the great day of restoration, the time of the Kingdom rule; and so Peter joins Moses, Elijah and Christ as he teaches the kingdom of God.

¹⁵ In the glory of Jehovah, Christ Jesus appears for the second time to judge and rule. It is written: "Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle. . . . Jehovah of hosts, he is the King of glory." (Ps. 24:8, 10, AS) The glory of Jehovah is upon Christ. "He is the image of the invisible God, the firstborn of all creation." (Col. 1:15, NW) The following prophetic word is now receiving fulfillment: "Mine eyes have seen the King, Jehovah of hosts. . . . Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." (Isa. 6:5, 3, AS) The day has at last come for all that has been written in the prophecies to come to pass. The days are at hand for the fulfillment of every vision. (Ezek. 12:23) Many signs and wonders have already come to pass and there are yet more to follow, for the Son of God and the King of the world is here, and everything fore-

shadowed and promised through Moses, Elijah and for the Messiah will now come to pass.

¹⁶ The remnant of the anointed have been brought together; hundreds of thousands of the "other sheep" have already been gathered; the old world has been warned; new systems of things are commencing; God's beloved Son has been enthroned in heaven; the old-world ruler and his demons have been removed and debased; false religion has been exposed; the "rich man" class is in torments. True worship has been restored. The Kingdom message is being published everywhere. Unity has come to Jehovah's people. The theocratic organization is now restored, and many more wonders have happened too numerous to mention here. And think of some of the marvelous things yet to take place: Babylon the great will be utterly destroyed; wars will be stopped; all iniquity and every form of wickedness will be ended, with a full restoration of all the things man lost through disobedience, and restored mankind will enjoy endless peace, joy, happiness and life. The Prince of Peace will be in control. What a happy and glorious day! Who can withhold its good news!

¹⁷ In these last days Jehovah's people have been engaging in the Elijah work, particularly from 1878 to 1918, when the work was interfered with and that part of the Kingdom service ended then. Shortly afterward God's people came out of the silenced condition and did mightier works, just as Elisha continued on after Elijah finished; in fact, Elisha carried on Elijah's work by anointing Hazael to be king over Syria and Jehu as king over Israel, in harmony with Elijah's commands. (1 Ki. 19:15; 2 Ki. 8:8-15; 9:1-10) Though Elijah ended the work as far as he was concerned,

15. For what purpose does Christ come in the glory of Jehovah, and how do we know he is present?

16. Resulting from his power and presence what are some of the signs and wonders now evident?

17. Should we continue to sound out the warning to the world before destruction comes? Why?

yet it was Elisha who completed it. So it is in these last days: though the Elijah service as such was interfered with in 1918, yet Jehovah through his people still completes the warning work to be done before destruction comes.

¹⁸ Furthermore, we believe that in 1918 the saints who had been sleeping were awoken and raised to heavenly glory to be with their Lord forever. Those saints now alive on earth will at death be changed in a moment's time to join the returned Lord. Their decease will be an *exodus*, a departure. Yes, they also will suffer many things, be rejected, but will, without sleeping in death, be changed and raised to heavenly glory, forevermore to be at the Father's right hand. Today in the flesh the remnant of anointed ones are not on a literal mountain, but are with those who are on Mount Zion singing the Song of Moses and the Lamb, surely a song of praise and thanksgiving for deliverance.—Rev. 14:1-3.

¹⁹ What a marvelous and stupendous departure today! On the basis of the shed blood of the Lamb of God, multitudes, in obedience to Jehovah's commandments under the direction of the Greater-than-Moses, are moving out of the old world of satanic domination and forsaking it entirely. The illumination of the wonderful fulfillment of the transfiguration is penetrating the uttermost parts of the earth. "I saw another angel descending from heaven, with great authority, and the earth was lighted up from his glory." (Rev. 18:1, NW) This angel announces the doom of Babylon the great, which proclamation is being made today. At the same time a voice out of heaven rings out in no uncertain manner saying: "Get out of her, my people, if you do not want to share with her in

18. Will the remnant of the anointed in these last days experience a departure or only a decease?

19. In glorious fulfillment of the transfiguration do we see the Greater-than-Moses setting multitudes free? Explain.

her sins, and if you do not want to receive part of her plagues." (Rev. 18:4, NW) This command of earth's new King is similar to the command expressed at Isaiah 49:9: "Say to the prisoners, Go forth." Do not forget the word of Jehovah concerning his Son: "Listen to him." Those who do not will be cut off from among the people.

²⁰ Keep in mind Jehovah does not threaten, for there is no need for him to do so. With him is complete knowledge, "declaring the end from the beginning." (Isa. 46:10) However, he does warn persons of coming disasters, for he knows what the inevitable end is bound to be from the course of action being taken. In these last days he has clearly shown that "Babylon the great has fallen". The great satanic organization is to be utterly destroyed. This determination of Jehovah God is irrevocable. Therefore what will the supporters of this wicked organization now do? There is only one thing to do: "Repent, therefore, and turn around so as to get your sins blotted out." (Acts 3:19, NW) "Listen" to the voice of the Messiah of Jehovah, earth's new King. "Get out of her, my people." (Rev. 18:4, NW) It is determined that plague upon plague will come upon the great mystical city of Babylon. Do not overlook what happened to Egypt in the days of Moses, and now a Greater-than-Moses is here. "Get out of her" is the command. Those of Jehovah's witnesses who have escaped now look upon her and see in that great city what Jehovah God knows is there. What is it they see? Why, a dwelling place of demons, a lurking place of every unclean and hateful bird, passion-arousing wine to offer to rulers so that spiritual fornication may be committed, merchants of the earth using her for commercial gain and this by the

20. The King in glory issues what command in connection with the fall of Babylon the great? If it is not heeded, what happens?

power of her shameless luxury. For further disclosure see Revelation 18.

²¹ To those who are mixing in with filthy Babylon and living on the plains of Babylon the word of Jehovah is to you to forsake her before you receive of her plagues and go down with her. Neither can you have one foot in God's organization and the other in mystic Babylon. "What harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever?" "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing." (2 Cor. 6:15-17, NW) Leave entirely the sordid things of this evil world and come into God's organization and take in the pure, clear, unpolluted spiritual air there. Open your eyes of understanding wide and see the glorious King of Jehovah in his majesty and splendor and power and honor. Gaze intently with wholesome faith to the Greater-than-Moses, leading out the multitudes into the new world. May the consciousness of the second presence of the Lord Jesus cleanse your heart and mind from all defilement of flesh and spirit and cause you to perfect holiness in God's fear. Then realize that we are in the service of the beloved of God, his own Son, the 'chosen one'.

²² Impetuously we would all exclaim, 'Let us remain here! Let us not go into the world at all!' But this cannot be, for we must deliver the good news of the Kingdom to those of the world and help them escape. But we certainly can retain this vision in our minds, day and night, never to forget it. Then even though the ministry of Jehovah causes us to go into all kinds of places and conditions, our minds will be pure and

bright. Yes, how true it is that beautiful flowers keep on blooming and dispensing their sweet fragrance in the slums of the cities. So Jehovah's witnesses can minister where the homes and districts are dirty and perhaps squalor is all around, maybe even amidst unsavory odors. But these things and many other conditions disagreeable to the flesh do not deter or contaminate the faithful, for their minds are on the Kingdom and its beauties. Actually it is the Kingdom they are living for, and its purity, holiness and blessing. Therefore, Jehovah's witnesses, continue to look up, for from heaven comes your joy, salvation and life.

CONFIRMATION OF THE WORD

²³ As we thus obtain some understanding of the transfiguration scene in its miniature and its major fulfillment, then how easily we can accept and appreciate Peter's further words after telling us about the vision! He says, "Consequently, we have the prophetic word made more firm, and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts." (2 Pet. 1:19, NW) When we witness the Almighty Jehovah directing events and actually causing the vision to first appear to the sight of the disciples, for no one else did it, then at the second presence causing the chain of marvelous events to come to pass, this time through the direct agency of his beloved Son, then the prophetic word is "made more firm". It is as though God had put his signature to it. Yes, what he has promised to do is now coming to pass. His word is our only light. "Thy word is a lamp unto my feet, and light unto my path." (Ps. 119:105, AS) "For the commandment is a lamp; and the law is light; and reproofs of instruction

21. Can any of Jehovah's children be partly in and partly out of his organization? What should indecisive ones do now?

22. Must we go into the world, and for what purpose? and how can we remain clean and have pure minds?

23. How do we understand the transfiguration in fulfillment 'makes more firm' the prophetic word?

are the way of life." (Prov. 6:23, AS) "Great peace have they that love thy law; and they have no occasion of stumbling." (Ps. 119:165, AS) "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." (Prov. 4:18, AS) It is not merely the possession of a Bible that counts. Indeed it is not only the very valuable reading of it that shows the way to go, but rather studying it regularly with purpose in mind. It is a "prophetic word" and therefore it is reasonable that we should see how it is being fulfilled.

²⁴ Without the prophetic word we certainly would be in a sorrowful condition, living as we do in a dark, squalid, dirty—yes, filthy world, not knowing why conditions continue to get worse, and we would not know what to do or where to go. How merciful and kind our heavenly Father has been and is by providing for his children an understanding of his prophetic Word! As a lamp it is always before us; we can take hold and so see the road to take. It burns brighter as the evil conditions grow darker. But thanks be to Jehovah that not only do we have a light to our path, but today something so much greater and grander. For, look, far ahead on the horizon, can you not see the morning dawning, golden, brilliant and shining? Oh, what a marvelous and beautiful sight, for very shortly the sun will rise in its strength and brightness, and we shall walk on in the daytime! The new day is just starting to beam through this evil world's gloom and some of the obscurities are clearing away. Even now much of our Kingdom service is performed in the light of the new day. The ruler of darkness nears his end; for just as the morning sunshine dispels the darkness of the night, so the glorious Son of God as the new world's King will cause

to disappear all systems of iniquity. Knowing these things we rejoice and sing the Song of Moses and the Lamb.

²⁵ Because the prophetic word is so confirmed to us that Satan's world is certain to end, we take up the "taunt song". Also we say with confidence to the prisoners, "Go forth!" Only Jehovah's undeserved kindness makes this possible. This information is not merely an intellectual appreciation but it must really sink into our hearts. "And a daystar rises, in your hearts." The Lord Jesus Christ is "the bright and morning star" and he it is who heralds the new day. 'The sun of righteousness arises with healing in its wings.' (Mal. 4:2, AS) Away back in 1918 some of the Lord's anointed realized the King was present and a few years later knew in their hearts he had come to his temple for judgment, and so published this information to all of Jehovah's people, and thousands more saw the Lord at the temple. And in 1925 the fact and truth came home that the Kingdom, 'the man child,' had been born. (Rev. 12:5) How the hearts of the people of God rejoiced! They sang for sheer joy. They knew the King and the Kingdom were here, and they have not ceased to sing and shout aloud the good news of the Kingdom. They saw these things clearly thirty years ago and believed them. The morning star had risen in their hearts, and it can rise in the hearts of others of Jehovah's witnesses if they will wholly concentrate their minds upon the things of the Kingdom.

²⁶ Those who will desire first the Kingdom will be honored by Jehovah and Christ Jesus, and their privileges and responsibilities will be enlarged. The ones whose hearts are wholly set for the kingdom of God will listen to the new world's King and obey his commandments. Jehovah God

24. In addition to God's Word as being a lamp, explain what other brilliant light we have on God's purposes.

25, 26. (a) What is the daystar, and how do we know it has now risen? (b) Why is it that prophecy does not spring from private release?

and Christ Jesus are the Directors, Guides and Teachers. They are the ones who form the prophecies. No man or company of men do it. Peter says "no prophecy of Scripture springs from any private release". The reason is obvious. "For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit."—2 Pet. 1:20, 21, NW.

²⁷ So in grand fulfillment we look up to heaven from where God's anointed King rules, not now from a lofty earthly mountain, but we "have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, and Jesus the mediator of a new covenant, . . . See that you do not implore him not to speak". (Heb. 12:22-25, NW) Now by faith we see the all-glorious King in his beauty and glory shining to the utmost parts of the earth, and people of all nations being enlightened by his

glory. As the one responsible for causing the warning to be delivered to all nations of the coming battle and day of vengeance, he reveals the fulfillment of all the prophecies written down and causes the transformation of multitudes of minds and hearts. And, too, he is the one who is the upholder and exponent of Jehovah's righteous principles, foreshadowed by the law. All this and a great deal more are combined in the identity of Jehovah's beloved Son and chosen King of the new world.²⁸

²⁸ Jehovah God and Christ Jesus confirm their word by causing it to begin to come to pass. Blessed are your eyes if they see these marvelous happenings. If you do, then in humility thank the great Magnificent One for his undeserved kindness. Be happy that you are at Mount Zion and witnessing a fulfillment of this glistening, all-glorious transfiguration scene, and let the joy and privilege of seeing it help toward cleansing ourselves in the fear of God, to be more sure of our hope in the new world. Then unselfishly look toward the many thousands in the world and say to the meek ones who are yet prisoners "Go forth!" for the exodus has already started.

27. Show briefly how the transfiguration is seen in fulfillment.

28. How should the sight and knowledge of it affect us?

"Let Your Kingdom Come!"

CHRISTENDOM'S clergy claim that the kingdom for which Jesus taught his followers to pray is in the hearts of Christians and is a spiritual condition enjoyed by them, and that the Kingdom's coming means the converting of all people to Christ and putting God into the governments of this old world. In support thereof they quote Romans 14:17 (NW): "For the kingdom of God does not mean eating and

drinking, but means righteousness and peace and joy with holy spirit."*

But if that is true then the prayer for the Kingdom to come will never be answered. For not only is godless communism making ever greater inroads on Christendom, but Christendom itself cannot be said to be God's kingdom and is getting ever farther away from God's principles of truth and

* For a detailed discussion of this subject please see *The Watchtower* of August 15, 1951.

righteousness. What Paul means at Romans 14:17 is that possessing righteousness, peace and joy with holy spirit is a requisite to our gaining a place with Christ in God's kingdom, just as taking in knowledge of God and his Son is a requisite for our gaining everlasting life.—John 17:3.

Then, what is that kingdom? It is the mighty agency God will use to sanctify his name and to prove to all creation that he is the Supreme Sovereign. It is the kingdom concerning which God made a covenant with David, and which covenant Christ Jesus inherited as the offspring of David. And just as David's typical kingdom was an actual territory and not merely a spiritual state of morality, so will be God's kingdom.—Dan. 7:13, 14, 18, AS.

Instead of that kingdom's reforming and converting all the governments of this old world, note what it will do to them: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, . . . but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44, AS) So when we are praying for God's kingdom to come we are praying for God's kingdom in Christ's hands to break in pieces and obliterate all the political systems of this world at Armageddon.

The year 1914 marked the beginning of this kingdom, for then the "seven times" of the nations, the 2,520 years of beastly rule, which began with the overthrow of Judah's last king in 607 B.C., ended. An expression of this fact was the war in heaven resulting in Satan and his demons' being cast down to the earth.—Rev. 12:1-12.

If the Kingdom has been established, does that mean that we are no longer to pray "Let your kingdom come"? Not at all. In the prophetic picture of Nebuchadnezzar's image, the cutting of the stone out of the mountain without hands foreshadowed the Kingdom's coming into existence or being established in 1914; while its coming against the image and grinding it into powder would constitute the complete expression of the Kingdom's coming at Armageddon.—Dan. 2:31-45.

And as the stone then grew until it filled the whole earth, so Christ's kingdom will extend from sea to sea and from the river to the ends of the earth. In fact, of its increase there will be no end. (Ps. 72:8; Isa. 9:6, 7; Dan. 2:35) All those today who pray with understanding and sincerity "Let your kingdom come" will show their faith in that prayer by having a part in making that kingdom known in all the inhabited earth.—Matt. 24:14, NW.

Distributing French "Awake!" in Quebec

A DARK rainy night, just after supper, found us at St. Jerome busy putting 'raincoats' on folded *Réveillez-vous!* [French *Awake!*] After some 550 of them had been carefully tucked inside of waxed paper held by elastics we went out into the stormy night and distributed them. With what result? A few days later we received word from the Society that

someone had sent in a coupon from one of those rain-coated copies of *Awake!*

"We immediately followed up this interest, and to our surprise found three brothers living together who had on their own left the Roman Catholic Church some eleven years previously, and since then had roamed from church to church in search of the truth. All they had was a firm conviction that the Bible was true, even though

they did not clearly understand it. They had some five different translations of the Bible. With what little they understood they had interested others to put faith in the Bible. For over an hour the most learned of the brothers tried to explain the Bible, only to be corrected repeatedly by our quoting other texts to prove that our conclusions were right.

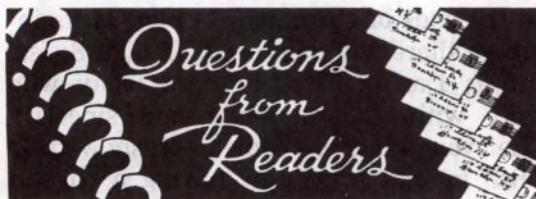
"After thus continuing for more than an hour this meek and teachable man threw up his hands in a gesture of surrender and said: 'Your knowledge is far ahead of mine, you take over and tell us about salvation.' This we gladly did. One of the three brothers declared: 'Before, when we found people interested, we, due to lack of knowledge, had to send them to other churches, but now we are going to send all of them to you.' The following week a Bible study was started and after two hours of study,

when it was suggested that it was quitting time, they did not want to quit even though it was midnight. The following Sunday found two of them at the Kingdom Hall and the following week one began to take part in the study by giving comments, which comments gave evidence of his having well studied his *Watchtower*; much to the delight of all of us.

"The result of the *Awake!* tossed that rainy night is: two Bible studies started, five subscriptions taken, fourteen bound books placed along with several booklets and magazines, three persons are already speaking the truth to their neighbors, two are anxious to send their resignations to the Catholic Church (the three brothers had already sent their resignations even before hearing of the truth). They realize that to be in the new world they must preach, and they are eager to do so."

to reign with Christ. The physical death of the anointed partner terminates such marriage. So that is not the thought intended. Nor should it be taken, as still others have taken it, to definitely mean that the marriage will end when the divine mandate to fill the earth will have been accomplished.

The expression is used merely to cover a possibility, to allow for any future termination that may come about through the divine providence. When the mandate to fill the earth is fulfilled, when childbearing ceases, the marriage partners may continue their association together as life companions, or they may not, depending upon the divine will at that future, distant time. We cannot say at this time what divine providence will arrange in the distant future in the new world. So this expression merely allows for some future action on the part of God that may terminate the marital arrangement, but it does not mean that such a divine termination will actually take place. We leave that entirely with the Lord for his future action, and the expression is included to show that if such future action is ever taken then all couples will gladly comply with the divine will as it is revealed at that distant time.



- The June 15 *Watchtower* on "The Marriage Ceremony", arranges for the man getting married to repeat after the minister that he will love and cherish his wife "for as long as we both shall live or until the divine termination of the marital arrangement". What is meant by the words "until the divine termination of the marital arrangement"?—L. K., New York.

Some have speculated on that phrase, saying that it means until the marriage is Scripturally terminated by a divorce on the grounds of adultery. But no such unhappy conclusion of the marriage would be envisioned at the happy time of the marriage ceremony. That is not a termination initiated by God, but is a tragic one brought about by the uncleanness of the adulterous one. Others have interpreted the expression to mean when an anointed mate of one of the earthly class is finally taken to heaven

● What proof have we that the demons will be abyssed with Satan at Armageddon, and that they will return with him at the end of the thousand-year reign of Christ?—R. R., Canal Zone.

Binding and abyssing the Serpent, the Devil, is what is meant by crushing the serpent's head. In Eden God said to Satan: "I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel." (Gen. 3:15, *Cath. Confrat.*) The wicked angels or demons are a part of the Serpent's seed; they are the invisible, spiritual part. Since the Seed of God's woman, namely, Christ Jesus, restrains the Serpent's seed together with the Serpent, then the restraining of the wicked demons apparently means their being abyssed with the Devil. All along it was and is the abyss that the demons have feared. When Jesus was on earth he ordered the demons out of persons they had possessed, and on one occasion the demons showed that they looked forward to being abyssed and sought to postpone it, for the record reads: "They kept entreating him not to order them to go away into the abyss." —Luke 8:31, NW.

It is true that the twentieth chapter of Revelation does not specifically mention the demons when it speaks of Satan's abyssing and ultimate return for a little while. But inasmuch as Revelation 12:9 shows that Satan's angels are ousted from heaven and hurled down to earth with him, it is logical to believe that when the tribulation started against him then is resumed at Armageddon, after this in-between period of preaching is over, and his fall is resumed and completed at that battle of God Almighty, landing him in the abyss, the demons will go along with him. They started the fall with him and will logically finish it with him. We know for a certainty that they will not be allowed to remain in their present location and condition throughout the thousand-year reign, to interfere with the accomplishment of the divine purposes destined for that period. So when Revelation 20:3 speaks of Satan's being seized and hurled into the abyss so that he might not mislead the nations anymore, we may assume that his angels are bound along with him so that they cannot mislead either. Only Satan is mentioned because he is the chief one, and it is to be understood that his demon hordes share his fate.

Since with this view of matters it is not necessary to specifically name the demons as going into the abyss with Satan, neither is it necessary to definitely mention them as being loosed with him at the end of the thousand years. (Rev. 20:7) Just as mention of the chief one, Satan, is sufficient and includes his invisible organization under him when the record speaks of the descent into the abyss, so mention of Satan alone is sufficient and includes the demons when it speaks of the short release from the abyss. Satan will have the assistance of his demons in applying the final test at the end of the thousand years.—See *The Watchtower*, January 15, 1949, pages 21, 26, 27.

Notice that Revelation 20:10 states that finally the Devil is hurled into "the lake of fire and sulphur, where both the wild beast and the false prophet already were". The "wild beast" and the "false prophet" refer to the visible organization of Satan that is destroyed at Armageddon. But no mention is made as to his invisible organization's being there. The invisible part, the demons, is worse, and if the visible is accounted for then surely the invisible would be noted as being there, if it is. But since this most important part of Satan's organization is not spoken of as being in this place of lasting destruction along with the wild beast and false prophet, we have additional grounds for believing that the demons under Satan are with him when he is hurled into the everlasting destruction symbolized by "the lake of fire and sulphur".

When two armies under opposing generals engage in battle, we give the outcome by saying this general won and that general was defeated, mentioning only the generals by name. But it is understood that with each general is his army. So it is in Revelation 20:3, 7, 10. When those verses speak of Satan's plunge into the abyss, his release from it, and his drop into the fiery lake symbolizing destruction, his demons under him are to be understood as undergoing these experiences with him.



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