



"Watchman, What of the Night?
The Morning Cometh, and a Night also?"—Isaiah

VOL. XLVIII SEMI-MONTHLY No. 12

Anno Mundi 6055—June 15, 1927

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"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what He will
say unto me, and what answer I shall make to them
that oppose me."—Habakkuk 2:1.

C.W.T.B.&T.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth: for the powers of the heavens shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

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

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been

selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET . . . BROOKLYN, N. Y. U. S. A.

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YEARLY SUBSCRIPTION PRICE: UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to branch offices only. Remittances from scattered foreign territory may be made to the Brooklyn office, but by International Postal Money Orders only.

(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice.
Act of March 3rd, 1879.

RADIO

The Lord has clearly demonstrated that it is his will that the message of the kingdom shall be proclaimed by radio. There is not a radio station in the immediate vicinity of every class. If a class residing in a city where there is a radio station can make arrangements for the use of said station, other classes in nearby towns or cities should cooperate in arranging and putting on programs. Cooperation can be either by communicating with the SOCIETY at Brooklyn, Radio Department, or by writing the class that has made the contract for the broadcasting and arranging with them to share the expenses and the other burdens.

We also make this suggestion: If a radio discourse is put on Sunday afternoon or evening, then on the following Sunday morning let canvassing parties go out in the vicinity

and canvass the people for the books. This will afford an opportunity for all members of the class to have a part in the preaching of the gospel. The friends who have tried this have been wonderfully blessed. This is an indication that the Lord wishes it to be done.

WORLD-WIDE WITNESS

We strongly advocate that every class on Sunday, August 28th, and Sunday, September 4th, suspend all meetings, and let these be general field days for every member of the class to go out in the active service from door to door, and close the day with a testimony meeting at 7:00 o'clock. This will afford an opportunity for everyone to preach the gospel.

BETHEL HYMNS FOR JULY

Sunday	3 151	10 226	17 233	24 65	31 221
Monday	4 45	11 184	18 27	25 294	
Tuesday	5 248	12 277	19 29	26 68	
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Sat.	2 148	9 156	16 173	23 225	30 196

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Elijah Work"
Z March 1, 1927

"The Elisha Work"
Z March 15, 1927

Week of July 3... ¶ 1-27
Week of July 10... ¶ 28-55

Week of July 17... ¶ 1-19
Week of July 24... ¶ 19-30

Week of July 31... ¶ 31-49

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII

JUNE 15, 1927

No. 12

RESURRECTION BODY

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

—1 Corinthians 15: 44.

IT IS stated by the inspired witness of God that the fact of the resurrection of Jesus Christ from the dead by the power of Jehovah is assurance or guarantee that all men shall have an opportunity for judgment. (Acts 17: 31) This statement implies, of course, that all the dead are to be brought forth from the condition of death for the purpose of giving each one a trial for life. In support of the same Jesus stated: "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of judgment."—John 5: 28, 29.

² There is no doctrine more clearly and definitely settled by the Scriptures than that of the resurrection of the dead. Among Christians and professed Christians there has been expressed a diversity of opinions as to what is resurrected and with what body the dead come forth. If you should ask a so-called orthodox clergyman about this he would answer to this effect: "When death occurs the soul, which is immortal, departs and goes back to God, and the body is put into the tomb. When the resurrection trump is sounded the soul is brought back, and the same body which that soul once possessed will be resurrected, and the soul and body will again be united." That theory is so completely out of harmony with the Scriptures, of course, that it is hardly worth considering; but many have believed that theory regardless of how unreasonable and unscriptural it is.

³ The Apostle Paul, in discussing the resurrection, among other things said: "But God giveth it a body as it hath pleased him, and to every seed his own body." (1 Corinthians 15: 38) The question at once arises, What did the apostle mean by the word "it"? In a number of places in the literature of the Bible Students in discussing the resurrection the statement has been made that the "it" is the soul or being, while in still other places it is stated that the "it" refers to the new creature. (Volume 2, p. 133) The following quotations bear upon the question under consideration:

⁴ It is the *soul*, the sentient being, that God purposes to *restore* by resurrection power; and in the resurrection he will give to each person (to each soul or sentient being) such a body as his infinite wisdom has been pleased to provide; to the church, the "bride" selected in this age, *spirit* bodies; to the restitution class, human bodies, but not the ones lost in death. (1 Corinthians 15: 37, 38)—Volume 5, p. 344.

⁵ He [the apostle] taught a resurrection of the soul or sentient being from unconsciousness, from death; but denied the resurrection of the body.—Volume 5, p. 349.

⁶ Describing the differences between present conditions and those of the future, the apostle says, "It is sown in corruption: it is raised in incorruption." "It"—the new creature, whose existence began at the time of consecration and begetting of the spirit; the new creature that has been developing, in accord with the divine will—the new creature that is said to have lived in the flesh, as in a tabernacle, while waiting for the new body. "*It*" was sown in corruption, in a corruptible body; "*it*" went down into death; and yet "*it*" is not represented as being dead, but as merely sleeping, while its earthly tabernacle was dissolved. It is the same "*it*", the new creature, that is to be clothed upon with the heavenly house, the spiritual body, in the First Resurrection.—Volume 6, pp. 726, 727.

⁷ When the Lord shows us that we have erred in the consideration of his Word, and reveals this by giving us a clearer understanding, we should be quick to make a correction of the mistake and rejoice because of the better understanding. There is no disposition here to be captious nor to find fault with what has been written. Upon a careful consideration of the above paragraphs it is manifest that the wrong thought has been expressed.

⁸ According to the Scriptural definition of soul (Genesis 2: 7), no soul can exist without a body. The body of flesh was first made from the elements of the earth, and then the breath of life was breathed into it; and a moving, sentient being or soul came into existence. That soul, like all other human souls, consisted of a will, mind, heart and organism. A soul could no more exist without a body than it could without the breath of life. That being true, when a man dies it is the soul that dies; hence there is no soul to which a body could be resurrected. When the soul or being is resurrected

that soul or being must be made up of will, mind, heart and body, with the breath of life causing the organs to function; and therefore there could be no occasion to say that the soul or being or creature is brought forth and given a body. Nor would it be Scriptural to say that "it" went into death and yet that "it" is not represented as being dead but asleep, while its earthly tabernacle is dissolved.

⁹ The substance of the above and foregoing quotations is this, to wit: That the soul, being, new creature or "it" is in existence somewhere, and that when the resurrection takes place the "it", soul, or new creature is brought forth and given a body as it pleases the Lord. It is true that the statement is made that the "it" is asleep, but the statement nevertheless implies the existence of the "it"; and the only difference between that statement and the conclusion announced by the orthodox clergy is that the latter say that the soul is alive and conscious somewhere and will be brought forth to be united with the body, whereas the latter statement is that the soul, new creature, being or "it" is asleep and will be awakened and given a body. So far as the philosophy of the resurrection is concerned, what difference does it make whether the new creature or being is alive somewhere without a body or asleep somewhere without a body? In both statements the point is made that the soul and body are separate and are brought together at the resurrection.

¹⁰ It is apparent that we have had a misunderstanding about this text. We know to a certainty that the dead are dead, unconscious and completely out of existence until God's due time to awaken them in the resurrection. We speak of death as "sleep" because of God's purpose to awaken the dead. We know also from the Scriptures that the new creature must go into death in order to participate in the resurrection. Some of these sleep in death, that is to say, remain out of existence for a long time, while others who are on the earth will have an instantaneous change from human to spirit.—1 Corinthians 15: 53; Philipians 3: 10, 11.

¹¹ We fell into the same error when we said concerning the new creature that only the mind is begotten and that this new creature or treasure is contained in the body of flesh, which is called an "earthen vessel". It would be impossible for merely the mind to be a creature. The conclusion that we have a new creature dwelling in an earthen vessel was based upon a misunderstanding of the words of the apostle, which read: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Corinthians 4: 7.

¹² The context shows that the apostle was not here speaking of the new creature as a "treasure", but was speaking of the ministry or commission given to him and to others of "like precious faith" to preach the truth; and he says that this ministry or commission is a great treasure, and that this is possessed or kept in

an imperfect or earthen vessel. Otherwise stated, the Lord has committed to imperfect earthly creatures the great treasure, commission or office of being "ministers of reconciliation" by proclaiming his message of salvation.

A SAFE RULE

¹³ The aforementioned error and like errors occur by taking an isolated statement and ignoring the context of the scripture. When one who knows how to formulate an argument in proof of a question at issue has written that argument based upon a specific question, then the proper way to examine that argument is this: Determine (1) what is the principal question at issue or for determination; (2) what is the proof brought forth in support of the question at issue; and (3) what is the conclusion reached based upon that argument.

¹⁴ The Apostle Paul was capable of formulating a logical argument. In addition thereto, and of far more importance, he was an instrument in the hand of the Lord; and his words were guided by the Lord and therefore impart absolute verity and truth. We may be absolutely certain that the apostle's argument in support of the question at issue is consistent with itself and with every other part of the divine plan. To take a paragraph or sentence out of its setting and attempt to ascertain its true meaning aside from the context is not always possible, and often leads to grievous error. Full force and effect should be given to every statement made by the apostle bearing upon the question at issue.

¹⁵ Taking the entire chapter of 1 Corinthians fifteen together, what is the paramount question at issue or for determination? It is this: Was Christ raised from the dead? Satan, acting through his visible representatives, had tried to destroy all the evidence concerning the resurrection of Jesus Christ. His priests or clergymen bribed witnesses to lie concerning the resurrection of Christ Jesus. (Matthew 27: 63-65; 28: 11-15) Of course Satan was using every possible means to destroy men's faith in the resurrection of Christ. He had succeeded well with many. It is manifest that some of the Christians of the ecclesia at Corinth were wavering in their faith concerning the resurrection of Christ. This conclusion is reached by reason of the words of the apostle: "If Christ be not raised, your faith is vain; ye are yet in your sins." The burden of the apostle's argument is to show that there could be no resurrection of the followers of Christ Jesus except they be resurrected as a part of The Christ.

¹⁶ It is not unusual for the Scriptures to refer to The Christ collectively, or as one. In his memorable prayer on the night preceding his crucifixion Jesus prayed in behalf of his disciples who had been faithful, and in behalf of others who should come into a like precious relationship with him; and his prayer to Jehovah was that these all might be made one. (John 17: 21) The prophet represents Jesus speaking concerning the mem-

bers of his body this side the veil, and who are foolish and imperfect, as being a part of himself. (Psalm 69: 5) That this thought was in the mind of the apostle is clearly proven by his words when he refers to all as one body, meaning The Christ.—1 Corinthians 10: 17; Ephesians 4: 4, 25.

¹⁷ An examination of the entire chapter (1 Corinthians 15) discloses these cardinal points, to wit: (1) That the resurrection of Christ is the paramount question at issue; (2) that this resurrection includes the body members with the Head, and that all constitute one; and (3) that the "it" mentioned in verse forty-four, and in other places in this same chapter, does not mean the soul, being, new creature, ego, character, entity or identity; that the "it" has no reference to an individual but that the "it", as here used, means The Christ, the anointed of God. The words of the apostle show the consistency of this conclusion. It will be profitable to consider the main point of his argument as set forth in the chapter; and to this end divisions are here made of the chapter, and the argument of the Apostle Paul is paraphrased in language with which every-day people are familiar.

THE ARGUMENT

¹⁸ Verses 1-11, the substance of the argument is this: 'My brethren [fellow Christians], let me call your attention to the good news in which you stand and through which you obtain salvation, provided your faith is real. I brought to you the all-important truths which I have been taught, to wit: that Christ died for our sins, that he was buried in the tomb, and that he arose to life again, even as was foretold by the Scriptures; after he arose he was seen by Peter, and then by all the twelve, who were witnesses to his resurrection. Later more than five hundred persons saw him at one time. After that James saw him, and then he was seen by all the apostles. Last among these I saw him also. All of these are witnesses of his resurrection. Because I persecuted the church I am not fit to be an apostle; but I am an apostle, and I am what I am by the grace of God, and therefore I am a competent witness. Here is a great array of witnesses proving the resurrection of Christ. That is what I believe and preach.'

¹⁹ Verses 12-20, the argument is in substance: 'All of these witnesses testified to the resurrection of Christ. Why then are there some among you who deny the resurrection of the dead? If Christ be not risen our preaching is vain, we are false witnesses, you are still sinners, and your brethren who have died in Christ have perished. Therefore you see that the resurrection of all these Christians depends upon the truth of the resurrection of Christ. These Christians are a part of Christ, because of his body; and if Christ is not resurrected, then they are gone for ever and there is no hope for them. If that were true then we would be the most miserable amongst all men. But, my brethren, the truth is

that Christ is risen from the dead and is the firstfruits of those that sleep in death.'

²⁰ Verses 21, 22 continue the argument: 'You must know that death came upon all because of the wrongful act of one man, Adam; and now by one man [Christ] also comes the resurrection. If Christ is not resurrected, then no one could ever be resurrected.'

²¹ Verses 23-28, the substance of the argument is: 'The order of the resurrection is this: Christ the first, both in time and in rank; then the others who become Christ's during his presence, because he comes to judge the living and the dead. (2 Timothy 4: 1) All who become Christ's during his presence shall live. (Acts 3: 21) The reign of Christ will result in the destruction of the wilfully wicked, and death itself will be destroyed; and then Christ shall turn over to Jehovah the restored race of humanity. Such a wonderful work could not be possible unless Christ is raised.'

²² Verses 29-34, the argument in substance is: 'My brethren, I am a Christian. I have been baptized into Christ's death that I might have a part in his resurrection. If there is no resurrection, then why would any of us be baptized into Christ? Why do we expose ourselves to persecution of the enemy every day, and lay down our lives in the service of the Lord, if there is no resurrection of the dead? If Christ does not arise from the dead then there is no hope, and we might as well eat and drink and be merry and forget everything else. But do not permit yourselves to be deceived. You have been listening to the false and foolish arguments of certain men against the resurrection, which arguments have lulled you to sleep. You have been keeping bad company, and this bad company has corrupted your morals. I speak this for the purpose of arousing you to righteousness, that you might hear from me of the resurrection of Christ.'

²³ Verses 35-38, the argument is in substance: 'I have shown you that Christ arose from the dead and that the resurrection of all others depends upon that great fact. But the opponents will raise some captious questions; some among them who deny the resurrection will say, How can the dead arise? With what body do they come? Those are foolish questions. I will give you an illustration: When you sow a seed no life springs from it except it first die. If you sow wheat, that grain of wheat dies and a body comes forth. If you sow some other grain, that grain dies and a body comes forth. The same body or grain that you put into the ground does not come forth. God has provided a body, and will provide a body for every seed according to its kind. If it is wheat seed a body of that kind will come forth, or if some other seed a body that is suitable.'

²⁴ Verses 39-41, the argument is in substance: 'As a further illustration, all flesh is not the same. There are human flesh, cattle, birds and fishes, all of different flesh. Bodies are not all the same. You look above you, and see the heavenly bodies; and you look about you,

and you see earthly bodies. They are different in glory. That is the way it will be in the resurrection; there will be some heavenly bodies and some earthly, and they will be different in glory.'

²⁵ Verses 42-44, the argument is in substance: 'But now I am writing you concerning the resurrection of Christ, which is disputed by our opponents. The all-important question is his resurrection, because without his resurrection all other resurrection is impossible. In this same epistle I have shown you that although The Christ is made up of many members yet they form one body; Christ is one. By one spirit all of us are baptized into one body. ["Now ye are the body of Christ, and members in particular."—1 Corinthians 12: 12-27.] The body of Christ, consisting of the members in particular on this earth, is a dying body. It is a body of humiliation. It is weak and dishonorable in the sight of men. Christ Jesus, the Head of The Christ, went into death dishonored of men; and all the members must follow the same course.

²⁶ 'Therefore concerning the resurrection of Christ I say unto you: "*It* [The Christ] is sown in corruption; *it* [The Christ] is raised in incorruption: *it* [The Christ] is sown in dishonor; *it* [The Christ] is raised in glory; *it* [The Christ] is sown in weakness; *it* [The Christ] is raised in power: *it* [The Christ] is sown a natural body; *it* [The Christ] is raised a spiritual body." The Christ on earth anointed of God is a body of humiliation, a natural body. In the resurrection it is a spiritual body of glory and honor. Christ means Anointed One of God. The anointing takes place on earth. The body when anointed is natural or human. It is planted in death, and then God raises it up out of death and gives it a body as it pleaseth him.'

²⁷ Verses 45-50, the argument is in substance: 'You know that it is written in the Scriptures that Adam, the first man, who was to give life to the human race, was made a living soul. That soul or being or creature was made by forming the body from the elements of the earth and then breathing into it the breath of lives. That soul failed because of sin. The last Adam, The Christ, is a life-giving spirit when completed in the resurrection, and will give life to the human race; and there is no other means given under heaven whereby mankind can get life, except through Christ Jesus. (John 10: 10) The spiritual was not made first; the animal was made first, and later comes the spirit. Christ must die as the animal body and be raised out of death a spiritual body, because such is God's plan. They who are now devoted to the Lord and who are in Christ are men. Our nature is animal, our body is animal, and we are members of the body of Christ, and we are in humiliation. We must go down into death in the image of Christ Jesus, as when he died, and then we shall bear the image of the heavenly in the resurrection.'

²⁸ But suppose one who heard Paul's argument at that time should have said: "But, Paul, may I ask a

question? You have stated that 'it' is sown in corruption, and that the 'it' means Christ. Did Jesus Christ have a corruptible body? Was it not written of him that his body did not see corruption?" (Psa. 16: 9, 10) To this the apostle would answer:

²⁹ 'True, it was written concerning the Lord Jesus that his literal body did not see corruption. That body would have corrupted, because it was an animal body, except for the miracle performed by Jehovah our Father, who in his own good way and for his own good purposes has preserved that body. But every member of the body of Christ, which is the church, is imperfect; and therefore *it* must go into death a corruptible body, and in the resurrection God raises up The Christ incorruptible. As I said to you, the seed which you sow is not the body which comes forth, but God gives that seed a body suitable to its kind. The Christ is the seed of promise, which seed God promised to Abraham. (Galatians 3: 16) That seed is sown a natural body. It pleases God to give that seed at the resurrection a spiritual body. Now I assure you, brethren, that flesh and blood cannot inherit the kingdom of God, neither can a corruptible body be in the kingdom of God.'

³⁰ Verses 51-55, the argument is in substance: 'Now I will disclose to you a mystery and a secret concerning the resurrection. The faithful members of the body of Christ who go into death prior to his second coming, as he promised, shall be out of existence until the coming of the Lord; and in that day he shall raise them up. But some members of the body will not sleep in death, but will be instantaneously changed from an animal to a spiritual body. This will take place in a moment, because all must be changed from animal to spiritual in order to be of The Christ. The body this side the veil, which is corruptible, must put on incorruption; the mortal must put on immortality. When this change takes place from corruptible to incorruption, and this mortal has become the immortal Christ, then shall be brought to pass the saying of God's prophet: "Death is swallowed up in victory." Then can be said: "O death, where is thy sting? O grave, where is thy victory?" Those who shall constitute the glorious body of Christ will never be subject to the power of death.'

IMMORTAL BODY

³¹ It is believed that those who have carefully followed this consideration can see that the conclusion is irresistible that the "it" refers to The Christ. No one outside of Christ will ever be incorruptible. It is to The Christ alone that the promise is given that over such the second death will have no power. (Revelation 20: 6) None outside of Christ will ever receive immortality. These are they that are admonished while on earth to seek immortality. (Romans 2: 7) The members of The Christ while on earth are, by the will of God and his precious promises, begotten to an inheritance incorruptible, reserved in heaven, which is the divine nature. (James

1:18; 1 Peter 1:1-3; 2 Peter 1:3,4) None others are begotten to this incorruptible inheritance, which is immortality. No one will ever have even a chance of being immortal.

³² It is therefore easy to see that the apostle in using the word "it", which he says is sown corruptible and raised incorruptible, does not refer to individual souls or beings or characters or entities or egos, but his reference is to *The Christ as a whole*. If the apostle, when he says that God gives *it* a body as it pleases him, means each individual, and that some of these get mortal bodies and others immortal bodies, the apostle would be manifestly inconsistent; because subsequently, and in the same argument, he says that the "*it* must put on immortality". On this very snag the clergy of Christendom have fallen. They contend that at the resurrection every one will be given an immortal body, and they use this statement of the Apostle Paul as authority. But that is not what the apostle said at all.

³³ In the general resurrection of course every one of the human race will be raised up with a human body. Long before the time of the Apostle Paul Job wrote: "And though, after my skin, worms destroy this body, yet in my flesh shall I see God." (Job 19:26) Job believed in and spoke of the resurrection. The apostle of course was familiar with this, and doubtless those Christians at Corinth were familiar with the same scripture. Other prophets had taught the resurrection of the dead, and that God would open their graves and cause them to come up out of their graves.—Ezekiel 37:12; Jeremiah 31:15-17; Isaiah 35:10.

³⁴ The apostle and his brethren would all understand that these prophecies concerning the resurrection have reference to mankind coming forth in human bodies. That question was not troubling the Corinthians at all. The apostle was telling them about the resurrection of The Christ, and this they could not understand. He was telling them about a change from human to spirit being. If the question propounded to the apostle, 'With what body shall the dead come forth?' had reference to the general resurrection of all the human race, the apostle would not have given the answer: 'Thou foolish person.' On the contrary he would have said: 'You are familiar with what the prophets have taught. A man is dead and in the tomb. He went down into death a human being and he will be brought forth a human being.' This is further proof that the apostle was not discussing the general resurrection, but that he was discussing the resurrection of The Christ, and showing that the general resurrection absolutely depends upon the resurrection of The Christ.

³⁵ The apostle and the others knew that the general resurrection would be in a body known to man; but the apostle did not know what kind of body God would give The Christ. His brother John had said: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him

as he is." (1 John 3:2) The Apostle Paul, being also an inspired witness of God, would know exactly the same things as expressed by John. Therefore his answer to the question concerning the resurrection of The Christ was: 'God will give *it* [The Christ] a body as it pleaseth him'; and it will be a glorious body.

THE MYSTERY

³⁶ The Christ, God's great mystery, was hid from all for many ages and generations. That mystery was first made known to Christ Jesus after he was anointed at the Jordan. It began to be uncovered and made known to the followers of Christ Jesus after Pentecost. In God's due time Paul became an apostle of Jesus Christ, and the mystery was revealed to him. He then wrote that those who will inherit the realms of glory must be of Christ. He stated that the true church while on earth is the body of Christ in the flesh, and that this body is suffering ignominy, persecution and shame at the hands of the enemy, even as the Head suffered.

³⁷ As a member of the body of Christ, Paul wrote: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Colossians 1:24-27.

³⁸ It was concerning this mystery or glorious resurrection of The Christ that the apostle was writing to the Corinthians. He knew that if these Christians were to turn away from the great truth of the resurrection of Christ they could never be of the glorious body of Christ. His argument therefore was for the purpose of showing them that Christ died and arose from the dead according to Jehovah's plan; that Christ is made up of many members, yet all one body; that as the Head suffered, the body must also suffer; that "it", The Christ, must go down into death in dishonor and weakness and shame, and that God would raise "it" up to honor, power, glory and immortality. His argument is clear, cogent and convincing, and brings joy to the heart of the Christian.

³⁹ Now those on the earth who are of the temple class can appreciate the promise of God made through Jesus: "Be thou faithful unto death, and I will give thee the crown of life." Those who bear the reproaches that came upon the Head, and go down into death with him, faithful to the end, shall be granted in the resurrection great honor of life on the divine plane, and be for ever members of the glorious body of Christ.

⁴⁰ It is easy to be seen what difficulty we find ourselves in if we say that the apostle in 1 Corinthians fifteenth

chapter means the soul, new creature, character, or entity, when he speaks of the "it". When a Christian dies, to say that his character is somewhere in existence and that that is what will be resurrected is without meaning. The character is the man or creature. No man *has* a character, separate and distinct from himself. If he is a man he *is* a character. If the man dies the character is dead. Man is a soul, and when the man dies the soul is dead. Man is a creature; when the creature dies the creature is dead, regardless of whether it is an old or a new creature. The apostle's argument was that the new creature, a member of Christ, remains dead until the time of the resurrection, during the second presence of the Lord. The creature when dead is nowhere; it is out of existence, and in due time shall be awakened out of death by being brought again into existence.

⁴¹ If a man dies not ever having known Christ, his opportunity to be brought to a knowledge of the truth is during the reign of Christ. Then the man will be awakened out of death and be given a knowledge of the truth and an opportunity for life. But surely there is no question about what kind of body he will have when he comes forth from the grave in the resurrection. He could have no other kind of body except a human body. It is likewise certain that he would not have the identical body that went down into the tomb, but nevertheless he would have a human body given to him at the recreation or resurrection. This question, however, was not really discussed by the apostle, except that he said that during the reign of Christ all would be brought forth from the tomb. Not so, however, with the members of The Christ. They come forth as spirit beings, but with what kind of body no man on this earth has ever known.

⁴² In 1 Corinthians 15 the apostle was not discussing the individual members of Christ's body separately; he was discussing The Christ as a whole. But in Revelation 3:12 the promise is made to individuals that those who are overcomers will be made a part of the temple of God. It would not be possible, however, to be of the temple except one is a member of Christ. When discussing The Christ, if the individual and separate members are kept out of mind and The Christ is considered as one, Head and body, then it is clear what the "it" in 1 Corinthians 15 means. "It" (the Christ) goes into death as a human being, with a human organism, and comes forth with a divine organism.

⁴³ Confusion on this question, as on others, has resulted from thinking that each Christian must 'develop a character' when he becomes a new creature; and from the further error that each new creature exists inside of a human organism; and that when death ensues the body dies, but that the new creature continues to live somewhere and will be resurrected and given a body as pleases the Lord. Confusion is bound to result when we have the wrong premise. When we get the proper understanding of the new creature and the proper understanding of character, then it is easy to see what the

apostle meant when he spoke of the "it"—that he had reference to The Christ, the seed of promise, which constitutes "the mystery of God".

⁴⁴ No one will be resurrected as a member of the body of Christ unless while in the flesh he grows into the likeness of Christ. But this likeness is not "character" likeness, as has been erroneously stated through misunderstanding that the character is something separate and distinct from the man. The likeness of the Lord spoken of in the Scriptures is an unqualified, unswerving and absolute devotion of the creature to Jehovah God; and never, sympathetically or otherwise, allying oneself with any part of the Devil's organization.

⁴⁵ The Lord Jehovah has been developing and is now completing the new creation, which is The Christ. This new creation stands out separate and distinct from Satan's organization. When begotten and anointed of the holy spirit, and then when put on trial one proves his love for the Lord, Jehovah will be faithful in the performance of his part of the covenant; and thus doing the Christian is certain to have a part in the "first resurrection". He therefore becomes a part of the "it" while in the flesh; and if faithful unto death, he is a part of the "it" that is resurrected to immortality.

QUESTIONS FOR BEREAN STUDY

What assurance does the resurrection of Jesus Christ give? What do the clergy say concerning the resurrection of the dead? How have Bible Students ordinarily interpreted 1 Corinthians 15:38, 42-44? ¶ 1-6.

If a former interpretation is seen to be wrong what should be the attitude of true Christians relative thereto? What is a soul, and can it exist apart from the body? Summarize our former view of the "it" of 1 Corinthians 15, and point out the inconsistency thereof. ¶ 7-10.

What similar error has prevailed concerning 2 Corinthians 4:7? Explain the passage. What led to these errors, and how may they be avoided in studying these and other texts? ¶ 11-14.

What is the main question being considered by the apostle in 1 Corinthians 15, and why? How did he regard The Christ, here and in his other writings? Quote other scriptures in corroboration. What three cardinal points does he make in the chapter? ¶ 15-17.

Paraphrase 1 Corinthians 15:1-28 inclusive. ¶ 18-21.

Paraphrase verses 29 to 41, cite the captious questions which the apostle discusses, and explain his illustrative answers thereto. ¶ 22-24.

What now is the crux of the apostle's argument in this chapter? What does he then mention in support thereof, and how does he dispose of possible objections relative to the corruptibility of The Christ body? ¶ 25-29.

What "mystery" does the apostle now disclose, and what is the reason therefor in this connection? When will death be "swallowed up in victory"? Who only will ever be beyond the power of the second death and enjoy an "incorruptible" inheritance? What now is the irresistible conclusion concerning the "it" of 1 Corinthians 15:38, 42-44? ¶ 30-32.

With what body did Job expect to be raised? What other prophets spoke about the resurrection of mankind? Did the apostle need to explain to the Corinthians the nature of the general resurrection? What was the question that

troubled them, and how did Paul answer it? ¶ 33-35, 41. What is the "mystery of God", and when and to whom was it first disclosed? Read and explain Colossians 1:24-27 and show how it bears upon the argument in 1 Corinthians 15. ¶ 36-38.

What difficulty results from a misinterpretation of the "it" in this chapter? Does the new creature die? ¶ 39, 40.

Is the resurrection of new creatures, as individuals, discussed in 1 Corinthians 15? Are individuals referred to in Revelation 3:12? How may we avoid confusion in the study of certain scriptures? ¶ 41-43.

What does it mean to grow into the likeness of our Lord? How may a Christian be certain to be of the "it" class now and in the first resurrection? ¶ 44, 45.

DAVID SPARES SAUL

—AUGUST 7—1 SAMUEL 26—

"Be not overcome of evil, but overcome evil with good."—Romans 12:21.

DAVID'S absence from Saul's feast on the first day of the month, to which reference was made in our last study (1 Samuel 20:24), brought about a complete break in the strained relationship which had been manifesting itself for some time. It was no longer safe for David to return to Saul's court; so, taking with him a few young men who had joined themselves to him, David went south into the country of his own tribe. He had made no preparation; for his going was in the nature of a flight.

² David called on Ahimelech at Nob, where the tabernacle of Moses was, and where Ahimelech ministered as priest. There, under some stress and by saying that he had urgent business on the king's account, he obtained the shewbread which had been presented before the Lord; also, with the priest's consent, he took the sword of Goliath, which was kept there. He said of it, "There is none like that; give it me." (1 Samuel 21:1, 6, 9) He then went into the country of the Philistines, and for fear of Saul joined himself to Achish, king of Gath. No doubt the sight of Goliath's sword, back in the city of Goliath, made the men of Gath fear treachery on David's part; and seeing that his life was in danger David escaped from there, feigning madness.—1 Samuel 21:13.

³ The Scriptures make no adverse comments upon David's course. It cannot be commended, but it must be taken that David was learning hard lessons in the school of experience. The lack of Scriptural condemnation should make the Bible student hesitant of judging him; and it should be noted that when Jesus referred to David's act of taking the shewbread, he referred to the incident as if it established the authority of need over precedent and ceremony.—Luke 6:3, 4.

⁴ After escaping from Gath David dwelt in the cave of Adullam, and there his brethren and all his father's house went to see him. Evidently Eliab had lost his jealousy, and all of them wished to help their brother; for they realized that King Saul was treating him hardly. Now there went to him "every one that was in distress, and every one that was in debt, and every one that was discontented, . . . and he became a captain over . . . about four hundred men." (1 Sam. 22:2) Not

trusting Saul, David took his father and his mother into the land of Moab, beseeching the care of the king of Moab; and there his parents lived for some years in the land of Ruth, whose children they were.—Ruth 4:21, 22.

⁵ Saul was disturbed about David and his company of strong men, over whom he as king had no control; and in his council in Gibeah he complained bitterly to all those round about him, charging that they favored the son of Jesse more than they did him, and that they had all conspired against him. (1 Samuel 22:7, 8) There was present one Doeg, an Edomite in authority over Saul's personal servants who, wanting to curry favor, told Saul that Ahimelech had given David some sustenance, and had inquired of the Lord for him and had given him the sword of Goliath the Philistine (for Doeg had been present on the occasion). This information was of no service to Saul; it was merely a sneak's attempt to stand well with his master.

⁶ The king, wanting an outlet for his anger and his vicious spirit, sent for Ahimelech and all the men of the priesthood who were serving the tabernacle at Nob. He charged the priest with conspiracy in favor of "the son of Jesse" (He would not mention David's name.). Ahimelech denied the charge and said, "Who is so faithful among all thy servants as David . . . and is honorable in thine house?" (1 Samuel 22:14) He told the king that he had understood that David was upon the king's business, and had helped him accordingly. But the king, mad with jealousy and passion, commanded those about him to slay all the priests. No Israelites would obey the terrible order; and the king then turned to the Edomite, and he slew on that day eighty-five persons that did "wear a linen ephod". More than that, "Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword." (1 Samuel 22:18, 19) Only one escaped, Abiathar; and he fled to David.

⁷ David now entered upon the most painful part of his very varied life. Saul began to hunt him, as David said, like a "partridge in the mountains" (1 Samuel 26:20); and yet David's hand was continually made

strong, for men continued to join him till there were about six hundred. (1 Samuel 23:13) Saul made desperate attempts to capture him and his men but was never able to do so; for David's sentinels were alert and he and his men were mobile, and in the wilderness of Ziph there were many caves in the mountains where they could hide.

⁸ It was while David was there that Jonathan, who was evidently with his father in his hunt for David, met David secretly in the wood and "strengthened his hand in God". (1 Samuel 23:16) On one occasion Saul had compassed the mountain in which David and his men were. It was the tightest place David had been in; but Jehovah gave him relief, for a hasty message came to Saul to say that the Philistines were attacking Israel. Saul hastily withdrew; and David escaped and went further south to the strongholds of En-gedi, on the Dead Sea.

⁹ Saul again returned to the pursuit of David, now taking 3000 chosen men. Before he reached, as he supposed, the rocks where David was, he retired alone into a cave. But David and his men were in the cave, and they thought David's God-given opportunity to slay his enemy had come. What David did was to approach behind Saul, with footsteps as soft as a panther's, and in the darkness cut off the skirt of Saul's robe spread behind him. Saul went out of the cave, not knowing how near death he had been. When he had gone some distance David called to him, bowing himself to the earth. He spoke pleadingly to the king, showing that those who said that David sought his hurt spoke lies.

¹⁰ Holding up the skirt of Saul's robe in his hand David showed him the proof of how he could have killed the king. Then he called upon Jehovah to judge between them, and for Jehovah to avenge him of Saul; but he said, "Mine hand shall not be upon thee." (1 Samuel 24:12) He called upon God to judge between them and to deliver him out of the hand of Saul. Saul saw that David could not be his enemy and, momentarily moved with emotion, he wept much. He acknowledged that David must be king after him, and pleaded with David for a covenant that David would not hurt his family or destroy his name out of his father's house. David swore this unto Saul, and Saul went home.—1 Samuel 24:20-22.

¹¹ If Saul had lived up to the avowal of that moment his after-life would have been very different; but his emotion, while it seemed to stir him, was only a temporary thing. Before long his madness of jealousy overcame him again. David had not trusted him, and therefore did not disband his army of men, but went back into the wilderness. It could not have been long after this that Saul again gathered an army to go after David. Again taking 3000 chosen men with him, he went as if it were to make civil war. David's men, always on the lookout, advised him; and he saw that Saul was making another determined attempt to take him.

¹² Saul pitched his tent; and David, with Ahimelech the Hittite and Abishai, David's nephew, from the height looked down on Saul's camp. David said, "Who will go down with me to Saul to the camp?" Abishai, ever more than ready for any deed of daring and valor said, "I will go down with thee." (1 Samuel 26:6) By night these two daring men penetrated the outposts of Saul's army, and made their way into the inner circle where Saul was sleeping, with Abner the captain of his host and the other officers round about him.

¹³ Abishai whispered to David that God had delivered his enemy into his hand. He begged David to let him smite, saying, "I will not smite him the second time." David answered, "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?" (1 Samuel 26:9-11) But David instructed Abishai to take Saul's spear, which was stuck in the ground to indicate that the king was there, and his cruse of water; and they returned. The scripture says that the Lord had caused a deep sleep to fall upon Saul's men.

¹⁴ Next morning David stood on the hill overlooking the valley where Saul's army was, and cried to the people and to Abner the captain of the host. Abner contemptuously replied, "Who art thou that criest to the king?" And David said to Abner, "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. . . . As the Lord liveth ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster." (1 Samuel 26:14-16) And as David lifted these for them to see they saw that it was he who had been there, and that the king's life had been in his hand; not as before when Saul was alone in a cave amongst his enemies, but David and his men had been into the heart of their camp, where the king lay.

¹⁵ David spoke strongly to King Saul, blaming much of what was happening upon those who were jealous of him, and calling for the curse of Jehovah upon those who had driven him out from abiding in the inheritance of Jehovah, and who had said to him, "Go, serve other gods." (Verse 19) Saul again acknowledged his wrong, and finally said to David, "Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail."—1 Samuel 26:25.

¹⁶ Still David did not trust Saul. He went on his way, and Saul returned to his place. It was the last time they met. It might seem as if David ought now to have trusted Saul and have disbanded his company. Perhaps he did not now consult Jehovah as on other occasions; for the next word written of him is one of fear: 'I shall one day fall by the hand of Saul.' (1 Samuel 27:1) His fear caused him to take one of the most risky steps of his adventurous life—he again went

to the Philistines, joining himself to one of their lords.

¹⁷ Saul was heading on for the final disaster of Gilboa. As he turned away from God, going in his distraction to the witch of Endor for guidance, God left him to perish; and we may take it that God did not intend that David should cast in his lot with Saul, for had he done so his army and his leadership would certainly have turned the scale against the Philistines on Gilboa. Probably it would be correct to say that God left both these men to themselves; but that David's heart was right with the Lord, even though for a moment he lost faith, and even though he made the mistake of joining the Philistines. The Lord preserved him from entering the ranks of Israel's enemies, and saved him from the disloyalty of his own men, who in their bitterness over a great momentary loss were ready to destroy him. God brought David out of all his distress.—1 Sam. 30:6.

¹⁸ While much might be said of the injustice to which David was subjected by Saul's determination to kill him and thus prevent him from becoming king of Israel, even though he well knew that he was trying to kill one who was the anointed of the Lord, there are other things in the narrative which call for attention for instruction for the people of God. One of the most important is David's correct view of the sanctity of the Lord's anointed. It was evident to all Israel, as well as to the two chief persons concerned, that Saul was entirely in the wrong, and that he was perverse in his attitude toward the God of Israel, whose representative he was; and that thus he was really unfitted to be

king and shepherd over God's people. But David did not allow his own judgment to interfere with God's arrangement; it was not for him to attempt to alter it or even to interfere.

¹⁹ Here is an important lesson for God's people of the present day. Private judgment as to the fitness of things in connection with the Lord's work, as to whether one or another is the better fitted for offices which are in the appointment of the Lord, must not be allowed to interfere with the Lord's arrangements; and he who attempts to interfere will surely bring himself into the judgment of the Lord. The local matters in any church are the cares which the Lord has given to his people, but the general care and direction as to the work to be done are his concern alone.

QUESTIONS FOR BEREAN STUDY

What caused the break between Saul and David? What did David say and do at Nob? How did Jesus refer to this incident? Where next did David go, and what happened to him there? ¶ 1-3.

What following did David have after his escape from Gath? What was Saul's next rash act, and what precipitated it? ¶ 4-6.

Where did David and his company now go, and who visited him at that time? Tell how David spared Saul's life in the cave. What effect did this have on Saul? ¶ 7-10.

On what other occasion did David spare Saul's life? Relate the incident in detail. ¶ 11-15.

What risky step did David now take, and why? What happened at Gilboa? ¶ 16, 17.

What lessons may we learn from this narrative? ¶ 18, 19.

DAVID BRINGS THE ARK TO JERUSALEM

—AUGUST 14—2 SAMUEL 2:1-4; 5:1-5; 6:1-15; PSALM 24—

"We shall be satisfied with the goodness of thy house, of thy holy temple."—Psalm 65:4.

FROM the time he slew Goliath, when he was seventeen or eighteen years old, till he was thirty years of age, David had bitter experiences because of King Saul's jealousy of him. It was much the hardest period of his life. The incidents which gave us the last study—wherein David, having had to flee for his life, on two occasions proved to Saul that he was not his enemy, as Saul professed to believe—occurred two or three years before Saul's death.

² But if this time of persecution was the hardest time of David's life, it was also a most profitable time to him. It was then, and in his many varied experiences which he had, that he learned the care of God over him; and it was then that he cultivated that magnanimous disposition which fitted him to be a leader and a caretaker of God's people Israel. For amongst these men, of whom it is said that each had a grievance, David learned of the general conditions of the people, and what was necessary to better their conditions; just as Jesus has

all judgment given to him because he is the Son of man, that is, because of his actual experience among men. It was in that experience that David learned how to handle rough men, and how to keep himself alert for every occasion.

³ While Saul had been following David, the Philistines had been gathering their armies for an attack on Israel. Probably if Saul had not been so eager in seeking David's life he would have been better prepared for the fierce battle which was to come. It was a sad day for Israel when the battle was fought. Israel lost heavily to the Philistines, and both Saul and Jonathan were slain—Jonathan in battle. But Saul, first wounded by the archers, then tried to end his life, and was finally slain by a vagrant Amalekite. (1 Samuel 31:3; 2 Samuel 1:10; 21:12) It was a day of calamity for Israel, and none suffered in spirit more than David. His lamentation tells of his loss and of his sense of loss to Israel.

⁴ David had reached thirty years of age when Saul was slain. On hearing of the calamity on Mt. Gilboa, and knowing that he had been anointed to be king, he, according to his usual practice, sought God's guidance. Through Abiathar the priest he asked if he should go up to the men of Judah, and where he should go. He was directed to Hebron, and there he presented himself to his brethren and was accepted of them as king. His position was difficult; his alliance with the Philistines made him a suspect before all Israel. Though Judah accepted him, Abner, who was a self-seeker and had no love for David, kept the northern tribes of Israel from accepting David; and for five years Abner led the northern tribes, during which time there was constant strife between Judah and them. Then Abner got Ishbosheth, Saul's son, appointed king; and it was not until seven years had passed that his cause failed.

⁵ Abner now came to David, acknowledged that David was God's appointment, and wanted to make a bargain with him. He would bring the northern tribes into subjection to David. But Abner had to be put into his place; the people were not his to bargain with. David was kindly considerate toward him, and gave him a position in the army, which, however, he never held; for Joab, being jealous of him, slew him.

⁶ All the tribes now gathered to David to Hebron to acknowledge him king, saying that they knew him to be the Lord's anointed. David, directed by true wisdom, moved to Jerusalem; for the move was a concession to the northern tribes and to Benjamin, as well as that Jerusalem was a better center for government than Hebron. There were two things ever present in the mind of David: One, to establish a kingdom in Israel which should bring honor to Jehovah as Israel's great King; and the other, associated with it, to erect a temple suitable for the worship of Jehovah's great Name. Without doubt God was guiding David's mind, in order that there might be a prophetic picture made which should guide God's people as to his will when the time came for the establishment of the real kingdom, and thus that in the last days they might know that he was fulfilling prophecy by completing every vision.

⁷ The tabernacle of Moses was at Nob, in the tribe of Benjamin, not far from Jerusalem; but the ark, which was the main feature of the tabernacle and without which there could be no high priestly service, consequently no day of atonement for Israel, had been in Kirjath-jearim since the days when the Philistines returned it. Probably well-nigh eighty years had elapsed since the ark had been in its tabernacle, its tent covering. Why David made no attempt to reunite the ark and the tabernacle we may not know; probably there was not sufficient room on Mt. Zion for the tabernacle structure.

⁸ When his place for the ark was ready he made great arrangements to transfer it. It was then that the tragic incident of the death of Uzzah occurred, because unlawfully he put out his hand to steady the ark. Divine

disapproval had to be shown, and this was one of the occasions when it must be manifested. The ark was hastily taken into the house of Obed-edom, until the divine will should be understood. (2 Samuel 6:6-10) About three months later it was carried with great joy up the hill of Zion to its place near the throne, and there it remained until in Solomon's days it found its final resting place.

⁹ Without doubt the overruling providence of God guided David. Also he was moved by the holy spirit (2 Peter 1:21), so that he is numbered amongst those holy men of old who by that spirit spoke of things to come. This is abundantly proved by the fact that the things he wrote not only have been food for God's people of all ages since, realized specially by those who were called to the high calling of God in Christ Jesus (Philippians 3:14), but are found to have particular instruction for those who are of the "servant" class in the last days.—Isaiah 43:10.

¹⁰ The kingdom of Israel under David is God's illustration of the establishment of the kingdom of heaven upon earth, and of the work which is to be done in the time of that establishment, when the anointed Son of God is being placed upon the throne of God's glory, not indeed visible to men but yet in absolute power and authority. The Scriptures show by various pictures the One who was to come, God's appointed Savior; and that he should be the great Prophet, Priest and King. By Moses he was pictured as the great Prophet and Instructor of God's people (Deuteronomy 18:15); by David, as God's King to rule (Psalm 72:2,11); and by Aaron, as God's Priest to make the efficacious sacrifice for mankind.—Hebrews 10:14.

¹¹ The great Messiah therefore will be in his relation to God and the people, a Prophet, Priest and King. The Ruler will teach the people and will give them the advantage of his priestly services; the Priest will enforce the rule of righteousness, but will help to the uttermost those who will come to God by him. (Hebrews 7:25) And as God's great Prophet, he will clearly teach all men the truths of salvation, so that there will not be the present ignorance of the salvation which God has provided for all men.

¹² With David in Zion, and the ark in a place set for it there, these three offices of The Christ came as near as possible to being accurately foreshadowed. David the king was a true prophet, as the Psalms show. He could not be a priest, but he could and did put on an ephod when he brought the ark into Zion (2 Samuel 6:14); and that he had a true priest's heart to serve the people is shown by his acts as king. (2 Samuel 24:17) The manner of setting up the kingdom is also pictorial. Jerusalem and Zion as the center of government were not chosen until the actual time came for the establishment of the kingdom.

¹³ Zion, now to become so prominent in Israel and in the purpose of God, is not mentioned in Scripture until

David appeared before it, took it, and there established it as the place of power in God's representative kingdom. Hitherto from Joshua's day, 500 years before, it had been held by the Jebusites, who therefore dominated the city of Jerusalem. David could have no sacrifice on Mt. Zion even though the ark was homed there, for he must not build an altar; but the ark was a symbol of power, and its presence there represented the kingdom of God being established in power.

¹⁴ Similarly God's organization, Zion, the place of his power and the organization he would use upon earth to accomplish his last purpose, was unknown to his people until the time came for his kingdom to be set up in power. Since that time it has been realized as the home and the place of his government, and whence all the truth which he has for his people is being made known to them. In picture and in reality aliens, Canaanites, have occupied that which was to be God's home for his ark and the center of his government and truth.

¹⁵ The removal of the ark to Zion was an occasion for praise. It is supposed, and apparently with good reason, that the Twenty-fourth Psalm was written for that occasion and first sung then. The "gates" and the "everlasting doors" in the Psalm may readily be taken to represent the gates and doors of God's government, which have been shut against him since Satan's rebellion and Adam's sin against his Creator.

¹⁶ The time is now here when these things, represented by David's ascension to the throne of Israel and the setting of the ark in its place on Mt. Zion, are being enacted for the establishment in the earth of God's truth and the reign of righteousness. Satan is gathering his forces to battle; and men, both those in power in the earth who are fighting to retain their hold upon the advantages they are reaping from their grip upon the necessities of their fellows and those also who are in the grip of the present evil arrangements but who nevertheless do not want to be ruled by truth or be obligated to serve God, are opposing the coming kingdom.

¹⁷ The Bible student who sees what God is doing sings with great joy the song of the homing of the ark. He knows that those bolted gates and barred doors must open before the onward march of the truth, which is the power of God to accomplish his purposes. Jehovah, represented by his Son, who is called the Word of God (Revelation 19:13), leads his armies to the conquest of evil. The King of glory comes into his own.

¹⁸ As later events show, Mt. Zion was not the final resting place of the ark. Later it was removed to Mt. Moriah, a little distance away, but of course still in Jerusalem. Even so the work Jehovah is now doing is a means to an end. It will only be when the last battle is fought that the temple of God will be erected and the ark placed in it. In the meantime the servants of the Lord, represented by David, strengthened by the knowledge that God is with them, proceed to the completion of the work to which God has called them.

QUESTIONS FOR BEREAN STUDY

What was probably the hardest and yet the most profitable period of David's career? How was Saul punished for his seeking David's life? ¶ 1-3.

What course did David take on hearing of King Saul's death? Did all Israel accept him as Saul's successor? Who were Ishbosheth and Abner, and what happened to them and their scheme? ¶ 4, 5.

When and where did all the tribes acknowledge David? What wise move did he then make? What two things were ever present in his mind? Where were the tabernacle and the ark at this time? When was the ark moved, and where to? ¶ 6-8.

How was David guided in his acts? Whom did David foreshadow, and how? When did Mt. Zion first come into prominence? Were sacrifices performed there? Apply the picture in detail. ¶ 13, 14.

What are the "gates" and "everlasting doors" mentioned in Psalm 24? What is God now doing in the earth, and who are his chief opponents? Who are his witnesses? What is represented by the final removal of the ark from Mt. Zion to Mt. Moriah? ¶ 15-18.

INTERESTING LETTERS

TWO WITNESS SUNDAYS

DEAR BRETHREN:

Last month the Johnstown class voted to use one Sunday a month during the months of May, June, July, August, September and October in the service—canvassing. Last Sunday, May 22nd, was the first one planned. All meetings were cancelled, and all the friends who could do so went out. The results were wonderful, far surpassing all expectations. There were eight workers engaged in the service, and two of these acted as drivers on rural territory most of the time. At the end of the day, we found that exactly 150 books had been sold. Each face was radiant with joy, and the workers could hardly wait for one another to relate his or her experiences.

The Lord certainly showed his approval of our canvassing on Sunday, in many, many ways. We found that not one of all the people (mostly farmers) whom we canvassed said

a word against our selling books on Sunday. Many thanked us for calling on them and asked us to call again whenever we were in that section. We found (as each worker testified) that Sunday is the best day of the whole week for canvassing rural territory. The farmers were in from the fields, and the housewives were not busy with their numerous duties (which would be the case on any week day). In several instances the workers had an audience of six to eight persons at once, visitors or the whole family circle, all manifesting keen interest.

The class here has now voted to have two Sundays a month to be used in canvassing rural districts.

With much rejoicing in the witness of the kingdom, and with Christian love we are,

Your fellow servants by his grace,
JOHNSTOWN (N. Y.) CLASS,
K. H. CARPENTER, *Director*.

RESOLUTION

We, of the International Bible Students Association, gathered in convention at Pasadena, Calif., desire to declare our complete allegiance to our Heavenly Father, his beloved Son our High Priest, and his servant the WATCH TOWER BIBLE AND TRACT SOCIETY, and express our love and loyalty to our President, J. F. Rutherford.

We unanimously rise to our feet to acclaim this convention the best that we have ever attended, due to the following special features of the program, viz:

1. That all speakers have spoken on recent WATCH TOWER articles.
2. That all who spoke at this convention were actively engaged in house-to-house canvassing, so that they could speak with authority.
3. That we had two splendid service drives during the convention in which the friends enthusiastically participated.

Whereas, this being a "WATCH TOWER Convention", we humbly raise our voices to our Heavenly Father in thankfulness for the abundance of the clearer light that is now shining on the pathway of the anointed through THE WATCH TOWER.

Whereas, we have received great comfort and joy at this convention, we take solemn oath that we will not slack our hands against the Devil's organization, realizing that this is the only way in which we can show our appreciation of kingdom privileges and interests.

We hereby go on record as heartily approving the actions taken during this convention, which have proved by witnesses that the accusations against and the blot upon the names of Brothers C. F. Condart and R. V. Toutjian are

false, and that by vote of this convention Brother Toutjian filled his appointment at Pasadena.

Whereas, we have received the cooperation of the Brooklyn headquarters in connection with this convention, we desire to especially express our gratitude for the services rendered by Pilgrim Brothers Bohnet, Murray and Sexton.

Resolved, that this resolution be mailed to Brother J. F. Rutherford, and a copy be sent also to the Pilgrim Department at Brooklyn.

APPRECIATING THEIR PRIVILEGES

OUR DEAR BROTHER RUTHERFORD:

We rejoice in the privilege of conveying to you the love and esteem of the East Liverpool ecclesia.

We have many reasons to rejoice, not the least of which is the knowledge that the Heavenly Father has a definite plan and is carrying it out in orderly sequence to a completion; and that he has an organization in the earth, upheld by his mighty right hand.

Our privileges of service for the past year we feel have been greater than ever before; and we desire to do this year all we can, dear Brother, to encourage and sustain you in carrying out the marvelous work which we know the King is directing.

We appreciate also something of the extent and malignancy of the Devil's organization, and the importance of keeping our garments which the Lord has so graciously provided.

Please accept our love for all the brethren at Brooklyn and especially do we remember you as we realize your great load of responsibility.

EAST LIVERPOOL (O.) CLASS, C. R. STAATS, Secy.

TORONTO CONVENTION

A DETAILED report of events of a general convention are of great interest to the brethren who attend and to those who do not attend. All of these have many friends to whom they would like to send a synopsis of the discourses and of the events as they occur each day. There will be published during the convention a paper carrying a synopsis of the discourses, illustrations of the speakers, convention hall and other matters of interest. There will be at least six issues of such a paper. If the SOCIETY can be assured in advance that there will be a subscription of not less than ten thousand, then the entire series of not less than six papers will be mailed to any address with the postage prepaid, for the sum of 35¢.

Announcement is made at this time to enable the friends to send in their subscriptions. All who reside in the United States may send their subscriptions to the Brooklyn office, for convenience in remitting American money, the address being, WATCH TOWER BIBLE & TRACT SOCIETY, 117 Adams Street, Brooklyn, N. Y., Convention Press Department.

Those residing in Canada will send their subscriptions to the Canadian branch, remitting Canadian money, addressing WATCH TOWER BIBLE & TRACT SOCIETY, 38 Irwin Ave., Toronto 5, Ont., Canada, Convention Press Department. Remittance should be made in Post Office money order or stamps. Do not send cash in letters unregistered, as it is almost certain to be lost.

Anyone residing outside of the United States should make his subscription and remittance to the Canadian office, remitting 40¢ for each subscription, in Canadian money or its equivalent. The extra charge of five cents is made to cover extra postage outside of the United States and Canada.

All subscriptions should be written plainly, if possible using a typewriter. Write out the name, street address, town or city.

ENTERING CANADA

Many brethren are inquiring as to what are the regulations for persons going from the United States into Canada and returning. For the benefit of such the following information is given:

Automobilists: (1) Have your state registration certificate with you. (2) Have your driver's license with you. (3) Before leaving the United States apply at U. S. Customs House at port of exit (Buffalo, Niagara Falls, Lewiston or Ogdensburg, N. Y., Port Huron, Mich., Detroit, Mich., Windsor Short Ferry) for an automobile touring certificate (no charge), which will entitle you to return to the United States with your automobile at any port of entry. (4) On the Canadian side the Canadian Customs will issue an automobile certificate free of charge, if you make out your own entry card. There will be some handy men ready to make out the card for you and charge you 50¢, but you can

save that by making it out yourself. This entry card will entitle the holder to remain in Canada with his automobile for thirty days.

IMPORTANT: Automobilists desiring to remain longer than thirty days must present this certificate to the Canadian Collector of Customs, who will give information as to requirements for extension of time.

Attention is called to the fact that a splendid camping ground is arranged at Toronto so that parties traveling by automobile and desiring to camp out, can arrange so to do. Further information about camping may be had by addressing Convention Committee at the Toronto office.

RE-ENTERING UNITED STATES

Native American citizens: Ordinarily, only oral answers to a few simple questions by an immigration inspector are required. It is wise to have with you a birth certificate or a certificate of identification, endorsed by a reputable citizen of the United States.

Naturalized citizens should have their naturalization papers with them.

Those who are not American citizens, but who have been residents of the United States prior to the time of the convention, must be prepared to establish the fact that they entered the United States legally. Passports and steamship landing cards will help, also date and name of ship upon which you came to the United States.

All articles acquired in Canada (whether exempt from duty or not) must be declared to the U. S. Customs officers.

All baggage will be inspected at the port of entry. Trunks may be offered for inspection by the U. S. Customs officers at the Union Depot in Toronto before departure, thus avoiding delay at the frontier.

It is suggested that conventioners returning to the United States wear the official convention badge, so as to readily identify themselves to the border inspectors.

VACATIONS

We advise the brethren everywhere possible to arrange for vacations during the period of the convention so they may attend this convention. While it is true that attending a convention entails upon each one considerable of a burden financially and otherwise, each one is fully repaid by the blessing received. All of us will have in mind that our great Jehovah God is having a witness given in the earth preparatory to the elimination of Satan's organization and the complete establishment of his government of righteousness. It is a great encouragement to each one who is interested in the Lord's kingdom to meet together with others and to talk over that which is dear to their hearts. It is hoped that all the discourses will be in harmony with the present kingdom work and that everyone who attends will have a great blessing and receive a new incentive to press on with vigor and zeal in the service.

MUSIC

The brethren who are first-class musicians, and can play some instrument in an orchestra, should bring their instruments with them and report to the music director, so that an orchestra can be organized to furnish music at the auditorium.

SERVICE DAY

There will be probably two Service Days. On these days organized canvassing parties will visit Toronto and surrounding territory within a radius of fifty miles. Everyone who comes in an automobile should list it upon arrival with the Service Committee and arrange to enter the field on Service Day.

Much of the convention proceedings will be broadcast. This will create a lively interest in convention matters and doubtless point the way for a more successful Service Day than would be had otherwise. The occasion will be an unusual one for giving testimony to the Name of Jehovah and his King and kingdom.

Information received is to the effect that a number of brethren are coming from different parts of Europe. The enthusiasm that started at London last year is continuing to grow, and the brethren in Europe are anxious to have a part in the International Convention in Toronto.

Special trains are being arranged to run from the Pacific Coast, from the South and from the East. We are advised that a special train will start from Los Angeles, Wednesday, July 13th, coming by way of San Francisco, Ogden, Cheyenne and Chicago. The railroad route will be the Southern Pacific R. R. to Ogden; Union Pacific R. R., Ogden to Omaha; Chicago, Milwaukee & St. Paul R. R., Omaha to Chicago; Grand Trunk R. R., Chicago to Toronto. This special train will arrive in Chicago at the Union Station and leave from the Dearborn Station.

For further information concerning this train address the following: E. D. Sexton, 739 E. Walnut St., Pasadena, Calif.; E. A. Jurd, 355 Pac. Electric Bldg., Los Angeles, Calif.; C. W. Gerdes, 61 Diamond St., San Francisco, Calif.

Chicago will operate a special train over the Grand Trunk to Toronto, leaving July 17th at six in the morning, Central time. All desiring to go on this train should address A. L. Seeley, 7642 Normal Avenue, Chicago, Ill.

ACCOMMODATIONS

The accommodations for those who attend the convention will be hotels and private residences. There are no hotels on the convention grounds. A committee has charge of arranging for rooms. For all information desired upon this point letters should be addressed to the Convention Committee, Toronto, as follows: WATCH TOWER BIBLE & TRACT SOCIETY, 38 Irwin Ave., Toronto 5, Ont., Canada, Convention Committee.

The prices will vary according to the accommodation. We hope to give more exact information in next issue.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Hagerstown, Md.	July 4	Reading, Pa.	July 12, 13
Walkersville, Md.	" 5	Hazleton, Pa.	" 14
Baltimore, Md.	" 6, 7	Wilkes-Barre, Pa.	" 15
Havre de Grace, Md.	" 8	Toronto, Ont.	" 18-26
Philadelphia, Pa.	" 10, 11	Brooklyn, N. Y.	" 31

BROTHER W. J. THORN

Norristown, Pa.	June 21	E. Stroudsburg, Pa.	June 29, 30
Lansdale, Pa.	" 22	Upper Black Eddy, Pa.	July 1
Allentown, Pa.	" 23, 24	Easton, Pa.	" 3
Kunkletown, Pa.	" 26	Brooklyn, N. Y.	" 10
Bangor, Pa.	" 27, 28	Toronto, Ont.	" 18-26

BROTHER C. W. CUTFORTH

Blaine, Me.	July 4, 5	Ottawa, Ont.	July 14, 15
Easton, Me.	" 6	Toronto, Ont.	" 18-26
McAdam Jct., N. B.	" 8	Stouffville, Ont.	" 28
Tracy, N. B.	" 9, 10	Lindsay, Ont.	" 29
Montreal, Que.	" 12, 13	Haliburton West, Ont.	" 31

BROTHER J. C. WATT

New Haven, Conn.	July 3	Bridgeport, Conn.	July 10
Branford, Conn.	" 4	Stamford, Conn.	" 11, 12
Milford, Conn.	" 5	Port Chester, N. Y.	" 13
Danbury, Conn.	" 6	Allentown, Pa.	" 14-17
South Norwalk, Conn.	" 7, 8	Toronto, Ont.	" 18-26

BROTHER H. H. DINGUS

Coeburn, Va.	July 10	Harrisburg, Pa.	July 15
Honaker, Va.	" 11	Toronto, Ont.	" 18-26
East Radford, Va.	" 12	Erie, Pa.	" 28
Waynesboro, Va.	" 13	Elyria, O.	" 29
Hagerstown, Md.	" 14	South Bend, Ind.	July 31, Aug. 1

BROTHER J. B. WILLIAMS

Pittsburgh, Pa.	July 3	Cambridge Spgs., Pa.	July 11, 12
New Brighton, Pa.	" 4, 5	Erie, Pa.	" 13, 14
Sharon, Pa.	" 6	Westfield, N. Y.	" 15
Farrell, Pa.	" 7	Toronto, Ont.	" 18-26
Meadville, Pa.	" 8, 10	New York, N. Y.	" 31

BROTHER G. H. DRAPER

Kansas City, Mo.	July 6	Cleveland, O.	July 13, 14
Jefferson City, Mo.	" 7, 8	Buffalo, N. Y.	" 15, 17
St. Louis, Mo.	" 10	Toronto, Ont.	" 18-26
Terre Haute, Ind.	" 11	Westfield, N. Y.	" 27, 28
Indianapolis, Ind.	" 12	Erie, Pa.	" 29, 31

BROTHER R. G. GREEN

Mobile, Ala.	June 18	Mansfield, O.	July 12, 13
Birmingham, Ala.	July 3, 4	Toronto, Ont.	" 18-26
Nashville, Tenn.	" 5, 6	Chatham, Ont.	" 27
Louisville, Ky.	" 7, 8	Michigan City, Ind.	" 28
Cincinnati, O.	" 10, 11	Dubuque, Ia.	" 29, 31

BROTHER M. L. HERR

Minneapolis, Minn.	July 4	Kalamazoo, Mich.	July 13, 14
St. Paul, Minn.	" 5	Ann Arbor, Mich.	" 15
Black River Falls, Wis.	" 6, 7	Detroit, Mich.	" 17
Madison, Wis.	" 8, 10	Toronto, Ont.	" 18-26
Michigan City, Ind.	" 11, 12	Pittsburgh, Pa.	" 31

G. S. KENDALL

Danville, Va.	June 24	Toronto, Ont.	July 18-26
Lynchburg, Va.	" 26	Ashtabula, O.	" 27, 28
Baltimore, Md.	" 27, 28	Sandusky, O.	" 29, 28
York, Pa.	" 29	Chicago, Ill.	" 31
Pittsburgh, Pa.	July 3, 4	Clinton, Ia.	Aug. 1, 2

BROTHER G. R. POLLOCK

Lincoln, Neb.	July 1, 3	Ann Arbor, Mich.	July 12, 13
Omaha, Neb.	" 4, 5	Toronto, Ont.	" 18-26
Des Moines, Ia.	" 6, 7	Niagara Falls, N. Y.	" 27, 28
Moline, Ill.	" 8, 10	Cleveland, O.	" 29, 31
Joliet, Ill.	" 11	Toledo, O.	Aug. 1

For the benefit of our readers the announcement is made that the following radio stations are broadcasting the kingdom message:

STATION	CITY	METERS	TIME
WBBR	New York, N. Y.	416.4	Daily
WHK	Cleveland, O.	278.	Sun. & Thurs.
WORD	Chicago, Ill.	275.	Daily
KFWM	Oakland, Calif.	214.2	Daily
CKCX	Toronto, Ont.	291.	Sun., Tues., & Fri.
CHCY	Edmonton, Alta.	517.	Sunday [& Thurs.
CHUC	Saskatoon, Sask.	329.5	Sun., Tues.
WCAH	Columbus, O.	265.3	Sunday [& Sat.
CFYC	Vancouver, B. C.	411.	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	205.4	Sunday
WLSI	Providence, R. I.	441.	Sun., Wed., & Fri.
WBAX	Wilkesbarre, Pa.	256.	Sunday
WCBM	Baltimore, Md.	229.	Sun. & Sat.
WBT	Charlotte, N. C.	275.	Thursday
WSAS	Huntington, W. Va.	243.8	Sunday
WBRL	Tilton, N. H.	420.	Sunday
WTAL	Toledo, O.	250.	Sunday
KFJF	Oklahoma City, Okla.	261.	Sunday
KFEQ	St. Joseph, Mo.	267.7	Sunday
KLZ	Denver, Colo.	384.4	Sunday
KWTC	Tustin, Calif.	441.	Saturday
WRHM	Minneapolis, Minn.	252.	Sunday
WREC	Memphis, Tenn.	254.	Sunday