

# The DAWN

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# Christ's Second Coming

## Its Manner and Purpose

*“Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”*  
—Matthew 24:26,27

**VIEWING THE NEWS OF** the day taking place in the world, we are witnesses to scenes of trouble of all kinds. We see the senseless tragedy of the murders which took place recently in Newtown, Connecticut, where the lives of so many innocent young children, and those who taught them, were lost. We observe our leaders in Washington—unable to come up with truly meaningful legis-

lation to deal with the country's fiscal problems related to taxes, spending, and debt. We see ongoing turmoil in the Middle East, wondering where the next flare-up or all-out war will be. We look at many countries in Europe, also dealing with fiscal

crises, and ask how such conditions can continue much longer without the uprising of the people in general. These, and a multitude of other world, national, and local problems of every kind, assail mankind each day.

It is little wonder that many individuals and groups throughout the world who profess to be followers of Christ are renewing the proclamation of their belief that the Second Coming of Christ is very near. They say that he may arrive any day, and when he does, he will bring the world to an end, and take his own people back to heaven with him. Others, they say, will be left in a hopeless condition, to suffer the consequences of not being “saved” by belief in Jesus. The conclusions of these concerning the nearness of Christ’s coming are based upon their view of the “signs of the times.” They believe that worsening world conditions denote that the Second Advent cannot be very far away.

We agree that world events today are prophetically very significant, and that there are many “signs of the times” that are scripturally based and, therefore, worthy of our consideration. As we do this, however, it is needful to consider what the Bible says concerning both the manner and the purpose of Christ’s Second Coming. We must separate the truths of the Bible from the traditions and teachings of men, many of which have been handed down from generation to generation, and are out of harmony with the testimony of the Scriptures.

To begin to understand the reason for Jesus’ Second Coming, we must know the purpose of his First Advent. At Jesus’ First Advent he came to earth as a human, born of an earthly mother, and

then grew to manhood's estate and performed his ministry, which was consummated by his death on Calvary's cross. The outcome of Jesus' First Advent was not a mistake, or miscalculation, on God's part. Indeed, the divine purpose of the First Advent called for Jesus' death as a human being. He gave his flesh "for the life of the world." (John 6:51) This constituted a ransom, or a corresponding price, for Adam—a perfect human life given as the purchase price for the perfect life forfeited when Adam sinned in Eden. (I Tim. 2:3-6; I Cor. 15:21,22) Jesus was faithful to his First Advent mission, accomplishing God's purpose as the "Lamb of God, which taketh away the sin of the world." (John 1:29) Upon Jesus' completion of his First Advent work, the next steps could commence in the unfolding of God's plan for man's salvation.

The first of these steps was the resurrection of Jesus from the dead by the power of his Heavenly Father. Jesus was not raised from death as a human, but as a divine spirit being, invisible to human eyes. (Rom. 8:34; Eph. 1:20-23; Heb. 1:3,4; I Pet. 3:18) True, he showed himself to his disciples a few times in an assumed body of flesh. To them, as humans, this was the best method of proving that he had been raised from the dead. On each appearance he assumed a different body. Once, he appeared as a gardener, and at other times a stranger—each time as a person unfamiliar to them but identifiable through his words or mannerisms. Once, to satisfy the needs of Thomas, Jesus appeared in a body displaying wounds in his hands and feet. John referred to these appearances as "signs."—John 20:30

Previous to his crucifixion, Jesus said to his disciples, “Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.” (John 14:19) The Bible promises that the true followers of Jesus will, in the resurrection, be made “like him,” and “shall see him as he is,” not as he was while here on earth. (I John 3:1-3) They will be able to see Jesus as he is since his resurrection because they will be like him. As humans this would be impossible, and that is why the world of mankind will not see Jesus during the period of his Second Presence. It is a visit, not of a man, but of a divine being, who is as invisible to human eyes as the great Creator of the universe is invisible.

It is important, therefore, in considering the prophecies of the Bible relative to the Second Advent of Christ to realize that they pertain not to the coming of a human being. Hence, we should not look for fulfillments which would disclose the appearance of a man, but instead the presence of a spirit being. Our opening text reminds us of this. If someone should report that Jesus was in the desert, or in secret chambers, we are not to believe it. We would not find him as we might find a human in such places, because he is no longer human.

Then Jesus explained the manner of his coming, and how it would become manifested. He speaks of a “bright shining”—translated “lightning”—which would shine from the east to the west. Failing to understand the manner and purpose of Christ’s return, some have concluded that the use of the word lightning, as found in the *King James Version* of this text, indicates the suddenness with which he would appear to a startled world. The correct

thought, however, is of enlightenment rather than suddenness—an enlightenment that is to eventually encompass the whole world—from the east even unto the west. “His lightnings enlightened the world: the earth saw, and trembled,” wrote the psalmist.—Ps. 97:4

### **COMING—*PAROUSIA*—PRESENCE**

The Greek word *parousia* in our text, which is translated “coming” in the statement, “so shall also the coming of the Son of man be,” literally means “presence.” Again we see that Jesus is describing the effect of his presence, rather than the suddenness of his arrival. Through a misunderstanding of the manner of Christ’s return, theologians have erroneously attached the thought of “coming” to the word *parousia*. Because of this, some Greek dictionaries even give “coming” as a secondary meaning. However, careful Bible students will not be misguided by false meanings which have been attached to words by those who did not understand the truth on this subject.

More important than the opinions of Greek scholars is the inspired use of this word *parousia* in the Bible. In Philippians 2:12, we have an example. Here, the Apostle Paul employs *parousia* to contrast his “presence” with the Philippian brethren with his “absence” from them. The only possible translation of *parousia* in this text is “presence,” and thus here in the *King James Version* we are given the proper rendering of the word.

The first use of the word *parousia* is in Matthew 24:3. The disciples asked Jesus what would be the sign of his *parousia*. It is in response to this that

Jesus gave his detailed prophecy of events that would occur at the end of the age, a period which he described as “the days of the Son of man.” (Luke 17:26) Because *parousia* is mistranslated “coming” in this text (Matt. 24:3), many students of prophecy have been misled, as we have noted, to believe that the various signs which Jesus mentioned would constitute proof that he would come soon. When we realize, however, that *parousia* means presence, we see that the fulfillment of the signs indicates the fact that Christ has already returned and is invisibly “present,” not that he will soon “come.”

In Matthew 24:37, Jesus compares the days of Noah with the days of his Second Presence, or *parousia*. To use the word “coming” in this text, as many translators do, destroys the comparison which the Lord makes. He is not comparing the coming of Noah with his Second Coming, but “the days of Noah” with the days of his own *parousia*, or presence. Luke’s account further establishes this fact. It reads, “As it was in the days of Noe, so shall it be also in the days of the Son of man.” (Luke 17:26) There can be no question here as to what is meant. By comparing this statement with Matthew’s account, we find clear evidence that the *parousia* of the “Son of man” does not refer to the moment of his arrival, but covers the entire period of his presence.

### **EPIPHANEIA—MANIFESTATION**

Another Greek word used in the New Testament with respect to Christ’s Second Advent is *epiphaneia*. *Strong’s Greek Dictionary* gives the meaning of this word as “manifestation.” It also has associated with it the thought of brightness, which indicates a

manifestation by means of bright shining. This Greek word is not used in the prophecies of Christ's return and Second Presence to denote a special time period during his presence.

In II Thessalonians 2:8, Paul uses both *parousia* and *epiphaneia*. In this inspired use of the two words in the one text is revealed the manner in which they are related to each other in the prophecies. The apostle speaks of the *epiphaneia* of Christ's *parousia*. In English, this would mean the brightness, or bright shining, of Christ's Second Presence. Thus we see that *parousia* denotes the fact of Christ's presence, while the word *epiphaneia* simply indicates the manner in which his presence is revealed—its brightness. The only manner in which it indirectly indicates time is in the fact that the manifestation—*epiphaneia*—of Christ's presence is progressive. Simply stated, first his presence is manifested to believers who are diligently watching for evidences of his return, and later to the world of mankind in general.

Christ's Second Presence, we believe, became a reality well over a century ago. This is because history has given evidence to the fulfillment of the signs given by Jesus himself as he answered the disciples' question: "What shall be the sign of thy *parousia*?" Consequently, shortly after Christ's Second Presence began, a bright shining forth of scriptural truth began to be unveiled, illuminating the prophecies of the Bible, and manifesting the fact of his *parousia* to his faithful watchers. This *epiphaneia*, or brightness of Christ's presence, has continued and increased since then, manifesting to thousands that he has returned.

As yet, however, mankind in general is unaware of Christ's return and presence, although it is true that society has been affected by the bright shining. The "lightning" referred to in our opening text, in its east to west shining, has affected the human family to such a degree that there is increasing confusion among men, and the institutions of men, as to what the future holds. It has led, on the one hand, to the desire for greater liberty and more of the good things of life, but, on the other hand, to trouble—indeed, "a time of trouble, such as never was since there was a nation."—Dan. 12:1

The bright shining of Christ's Second Presence is, to begin with, causing the tribes of the earth to mourn—one of the signs which Jesus said would mark his presence. (Matt. 24:30) While the people see the initial result, and experience the turmoil precipitated by the *epiphaneia* [bright shining] of the *parousia* [presence], they are as yet unaware of the real cause of earth's troubles. Certainly they do not know that this chain of events initiated by the beginning of the brightness of the Master's presence will continue until Satan's empire is completely overturned, and the kingdom of Christ is established, causing the "knowledge of the LORD" to fill the earth "as the waters cover the sea."—Isa. 11:9

The text in II Thessalonians 2:8 adds another dimension: "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [*epiphaneia*] of his coming [*parousia*]." "That Wicked" referred to in the prophecy is the great system of Antichrist described by Paul earlier in the chapter, as "that man of sin." (vs. 3) Paul said that the spirit

of this “wicked” system was beginning to manifest itself even in his day, and that soon there would be a great falling away from “the faith which was once delivered unto the saints.”—Jude 3

Briefly this “faith” was that Christ would return to establish his kingdom on the earth, and that those who faithfully followed in his footsteps of self-sacrifice would then be raised from the dead in the first resurrection and would live and reign with him. (Rev. 20:6) Some, however, even in Paul’s day, seemingly wanted to reign with Christ in this life. (I Cor. 4:8) Following the death of the apostles, this ambitious spirit increased until finally, under the influence of Satan, the organized Christian church succumbed to it, and joined hands with the civil powers to set up what they called Christendom, or Christ’s kingdom.

This false “kingdom of Christ,” which for many centuries claimed much power and authority, did not go unnoticed by God. In due time, the fulfillment of Paul’s words in II Thessalonians 2:8 began to take shape. Note that the prophecy states that first it would be consumed by the Spirit of the Lord’s mouth. This is a reference to the Word of God. We believe that this consuming work began in earnest during the first half of the nineteenth century. It was then that the Bible, having for centuries been almost completely buried in dead languages, began to be published and distributed freely throughout the earth, and in the vernacular languages that the people could read and study. Its wide circulation and more general use during this period furnished a climate conducive to renewed scriptural investigation, and paved the way for the tremendous outpouring

of truth—a bright shining—which would come soon after Christ’s return—during the period of his Second Presence. Paul says that this outpouring of truth from God’s Word would “consume” the errors of the old system.

This was only the beginning. The prophecy further states that this “Wicked” would be destroyed by the brightness [*epiphaneia*] of the Master’s presence, or *parousia*. It has been since the beginning of his *parousia* that the principle of “the divine right of kings,” as a vital factor in world affairs, has been just about completely destroyed. This has come about through the enlightenment of the people, and their resulting dissatisfaction with that system of government. Even so, very few, as yet, have been enlightened concerning the true kingdom of Christ which ultimately is to rule the world in righteousness. This enlightenment will eventually come, however, as the *epiphaneia* of the *parousia* progressively continues.

## **IN THE CLOUDS**

Revelation 1:7 reads, “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.” Clouds symbolize trouble, and Christ’s presence is first manifested by trouble. This prophecy states that “every eye shall see him,” that is, discern him. The word translated “eye” in this verse, according to *Thayer’s Greek Dictionary*, means “metaphorically the eyes of the mind, the faculty of knowing.” If Jesus came as a human in literal clouds, no one could see him literally. However, these symbolic clouds reveal the fact

of his presence to the point where eventually “every eye”—the minds of all mankind—will recognize the meaning of the chaotic and distressing events of which they are a part. The plan of God has not yet progressed to this point, but we can discern enough to know that this, too, will take place as yet another feature of the presence of our returned Lord.

This prophecy divides those who finally recognize the Lord into groups—they “which pierced him,” and “all kindreds of the earth.” Space does not permit us here to discuss in detail the additional prophetic meaning of these words. The main point we are establishing now is that the enlightenment caused by the Master’s presence—going from east to west like the sun—is discernible in the light of the fulfillment of prophecy, not by visible sight. At the same time, however, we realize that the bright shining of Christ’s presence is a gradual process, and the work resulting from that enlightenment will not be fully complete until the end of Christ’s kingdom.

### **APOKALUPSIS—DISCLOSURE—REVELATION**

The inspired writers of the New Testament often used the Greek word *apokalupsis* in their reference to the period of Christ’s presence. *Strong’s* defines this word as “disclosure.” In the *King James Version*, it is frequently translated “revelation.” *Apokalupsis* appears to be more limited in meaning than the word *epiphaneia*, which not only denotes a manifestation, but indicates the manner in which it occurs—that is, by means of a bright shining.

Like the word *epiphaneia*, *apokalupsis* does not relate to time, such as a specific period during the

*parousia*. Only from the standpoint of the increasing revelation of Christ's presence, first to the church, and then to the world, does the word *apokalupsis* in any sense relate to time. We could say, for example, that the *apokalupsis*, or revelation of Christ's presence to the world is yet future, and thus a future time would be attached to the word in that sense. The word itself, however, is not related to time, nor does it describe a period of time.

It was the bright shining that revealed Christ's presence to the watchers among the Lord's consecrated people soon after it became a reality. It is the bright shining of his presence that will also reveal it to the world at large in the future, until all will become acquainted with the fact that he has returned and is the rightful King of earth. That will be the time when "the glory of the LORD shall be revealed, and all flesh shall see it together."—Isa. 40:5

The word *apokalupsis* appears six times in the New Testament with respect to the Second Presence of Christ. One instance is I Corinthians 1:7. This is simply a reference to the waiting of the followers of Jesus for the *apokalupsis* of Jesus Christ, here mistranslated "coming," the *Marginal Translation* correcting this. I Peter 1:7 uses the Greek word *apokalupsis*, and in the *King James Version* it is rendered "appearing." Here Peter explains that to be a follower of Christ, one's trial of faith is very important, because it is through this trial that he is "found unto praise and honour and glory at the appearing," or unveiling, of our Lord Jesus.

I Peter 1:13 uses the word *apokalupsis* in an exhortation to soberness and a steadfastness of

hope until “the revelation [*apokalupsis*] of Jesus Christ.” Peter makes another very interesting use of the word. He speaks of the exceeding joy to be experienced by the faithful overcomers when the glory of Christ is “revealed” to the world. (I Pet. 4:13) What is this joy? Turning to Romans 8:19, we find the answer. Here, Paul uses the word *apokalupsis* with reference to a blessing that is coming to mankind during the time of Christ’s kingdom. He says, “The earnest expectation of the creature [*Emphatic Diaglott*: creation] waiteth for the manifestation [*apokalupsis*] of the sons of God.”

Jesus is the chief of these sons of God, and the others are his footstep followers, those who, according to Romans 8:17, suffer and die with him that they might live and reign with him. This text also reveals that when the presence of Jesus is revealed to the world, those who live and reign with him will also be revealed as sharing in his glory. A further confirmation of God’s plan for the church—to share in the glory of Christ when that glory is revealed to the world—is found in II Thessalonians 1:7, which reads, “To you who are troubled rest with us, when the Lord Jesus shall be revealed [*apokalupsis*] from heaven with his mighty angels [his messengers—faithful followers].”

Jesus mentions this same great event, which occurs during the time of his presence, saying, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations.” (Matt. 25:31,32) This is Jesus’ introduction to the parable of the sheep and goats, a judgment day parable. Not until the individual

work of judgment begins will it be the due time for the revealment of Christ's *parousia* to mankind in general. Then his followers, here described as "angels," will be revealed with him.

What a joyful experience it will be when all the faithful followers of Jesus, glorified with him, will be revealed to the world as judges, priests, and kings, to direct the affairs of the people for a thousand years, and to dispense the rich blessings of life and happiness promised by the Heavenly Father, and guaranteed by the shed blood of the Redeemer! Not until this work is entirely complete, including the judgment of each member of mankind "in righteousness" (Acts 17:31), will the full scope of the *apokalupsis* of Christ's *parousia* be fully seen and appreciated. Surely every consecrated follower of the Master is earnestly longing for that time to come. ■

## **2013 MEMORIAL SUPPER DATE**

The proper time for the annual observance of the Memorial Supper will be after 6:00 P.M. on Sunday, March 24, 2013.

A complete Memorial Service is available for isolated brethren, or for any who wish to have it.

The audio cassette tape or CD can be purchased for \$3.00, and the DVD for \$5.00. All are also available free on loan, from:

Dawn Recorded Lecture Service  
199 Railroad Avenue  
East Rutherford, NJ 07073

**Please place your order by March 17, if possible.**

# The Supremacy of Christ

**Key Verse:** “*It pleased the Father that in him should all fulness dwell.*”  
—Colossians 1:19

**Selected Scripture:**  
Colossians 1:15-20

## THE INFINITE NATURE OF

God is attested by the following declaration: “So teach us to number our days, that we may apply our hearts unto wisdom.” (Ps. 90:12) In considering the exalted position which Jesus Christ, the Son of God, has attained, we are reminded that

he was a created being. Also, we recall the fact that he did not exist during the interval between his death on the cross and his subsequent resurrection by the power of God. By contrast, however, the Heavenly Father, as the Creator and Self-Existing One, is without beginning or end.—John 5:19-26; Rev. 3:14; I Cor. 8:4-6

In today’s lesson, Paul’s prayer is for believers in Colossae and, by extension, for all the saints throughout the Gospel Age. His desire is that we express gratitude for the privilege of being invited to joint heirship with Christ in his coming kingdom as a result of being delivered from the power of darkness. Such deliverance is based upon an acceptance of the meritorious sacrifice of Jesus and the transforming influence of the Holy Spirit, which activates the lives of God’s spirit-begotten children.—Col. 1:12-14

As the only direct creation of the Heavenly Father, Paul elaborates further concerning the exalted position

Jesus Christ holds in the arrangements of God's plan. "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (vss. 15-18) Then, in our Key Verse, Paul asserts that as a result of Christ's having received such exaltation from the Father, he now has all power and authority to execute every aspect of God's eternal purpose.

A major aspect of God's plan is to have Christ Jesus effect a ministry of reconciliation that ultimately will bring all intelligent beings into harmony with the Heavenly Father's will. Over two thousand years ago a heavenly message was given which still awaits complete fulfillment concerning a Savior for mankind. (Luke 2:8-11) These good tidings were for all people, including past, present, and future generations. The Scriptures indicate that Jesus not only died as a satisfaction for the sins of those who already have accepted him as their Savior, but also for those who have not yet thus recognized him. (I John 2:1,2) The Bible teaches that a heavenly reward is offered to faithful followers of Jesus during this present Gospel Age. Human perfection on earth is set forth as the hope for the rest of mankind who lead righteous lives in God's kingdom and come into full heart-harmony with his laws.

In all of these undertakings, the supremacy of Christ is emphasized to such a degree that at the end of the kingdom, death itself will be destroyed. Mankind will have then come back into harmony with the divine purpose, at which time even Christ Jesus will be subject to the Heavenly Father, that God may be all in all.—I Cor. 15:24-28 ■

# Full Life in Christ

**Key Verse:** “*Ye are complete in him, which is the head of all principality and power.*”

—*Colossians 2:10*

**Selected Scripture:**  
*Colossians 2:6-15*

through the example and teachings of Christ Jesus.—Col. 2:3

Nevertheless, false teachers and human philosophies became prevalent amongst the believers during the development of the Early Church. Thus, Paul warned the brethren in Colossae to be vigilant lest they be contaminated by such erroneous doctrines. (vss. 6-8) In our Key Verse, he reaffirms the all-sufficiency of Jesus Christ, who is above every principality and power. He is the only means through which his consecrated followers are made acceptable to God.

During the dispensational change that followed God’s acceptance of Cornelius into the body of Christ, there were repeated efforts by some Jewish believers to insist that Gentile converts to Christ accept and follow some of the practices associated with the old Law Covenant arrangement of Israel. In this epistle, however, Paul forcefully refuted any such teaching as being applicable to believers, Jew or Gentile, who had accepted Christ as the means of their salvation.—vss. 13-17

**AN IMPORTANT ASPECT OF** Paul’s ministry was to emphasize that there was no need for followers of Christ to look beyond what is written in the Scriptures for a source of understanding, since God had supplied everything needful for their spiritual growth and knowledge

Consecrated believers presently live at a time when questions concerning the efficacy of the Mosaic Law with respect to our standing in Christ are no longer a potential snare affecting our spiritual development. Yet, the Bible abounds with exhortations for us to prove all things and hold fast to the “faith which was once delivered unto the saints.” (Jude 3) The reason for this exhortation is that just as some teachers infiltrated the Early Church and introduced false doctrines, we too, living near the end of the Gospel Age, must be careful concerning the entertaining of any new teaching or theory. This lesson, given at the dawn of the Gospel Age, is preserved in holy writ for us, and we are exhorted to cling to the Biblical teachings of our Lord and the apostles—the old paths, as it were—which we have received.

In Jude 3, we are told to “earnestly contend for the faith.” This relates primarily to our personal responsibility of putting forth every effort possible to be able to have a scriptural reason for what we believe. This does not mean there will not be occasions where we will also have to speak out against errors that we may observe. Even here, however, we should speak plainly as to what the Scriptures teach, without being of a contentious spirit. We are to remember that the body of Christ is diverse. By interacting with one another where there are differences, if done in the proper spirit, there are opportunities for growth.—II Tim. 2:24,25

Finally, the words of Peter are also instructive. “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” (II Pet. 1:12) Peter, in citing “in remembrance of these things,” refers to those fruits and graces of the Spirit to be added to our foundation of faith which he enumerated earlier in verses 5-7 of this same chapter. This complete faith structure, when internalized, should have the result of crystallizing our character and assisting us in becoming a part of the body of Christ. ■

# Clothed with Christ

**Key Verse:** “Above all these things put on charity [love], which is the bond of perfectness.”  
—Colossians 3:14

**Selected Scripture:**  
**Colossians 3:5-17**

of God. Set your affection on things above, not on things on the earth.”—Col. 3:1,2

Consecrated believers who have received the Holy Spirit are not understood by the world at large. This is because their spiritual life and motivation are hidden from the natural man. Thus, others cannot comprehend their great hope of becoming participants with Christ in blessing the human family during God’s kingdom. In preparing themselves for such an honor, those who follow the Master must eradicate any inclinations toward impure works of the flesh, which would hamper their spiritual growth. Such propensities of the fallen human nature must be replaced by putting on the “new man,” and devoting all energies toward the doing of God’s will. This aspect of consecrated living is critical to the success of all New Creatures in Christ, and is also emphasized elsewhere in Scripture.

For example, Paul contrasts the works of the flesh with the works of the Spirit. He indicates that our spiritual life is dependent upon our determination to walk in the

## **FOLLOWERS OF CHRIST**

who have truly renounced their former ways and habits are required to demonstrate that they have entered into a completely new type of life. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand

Spirit and live in the Spirit, and that these are evidences of our being in Christ. (Gal. 5:16-25) A further evidence of God's transforming power in the believer's life will be manifested in his relationship toward fellow New Creatures. Sometimes there will be occasion of misunderstandings with other brethren along various lines, but Paul admonishes us to put on as a garment such graces as mercy, kindness, humility, meekness, and longsuffering. This will enable us to overlook the idiosyncrasies of others, also bearing in mind the need for extending forgiveness, just as Christ has forgiven us.—Col. 3:3-13

Our Key Verse emphasizes our need to manifest pure love, which serves as an outer garment, to bind together the various graces of Christ-like character needful for divine approval. Additionally, it is essential that each of us follow scriptural guidelines for every act that we commit to the greatest extent possible. This will assist us to live in harmony with the spirit of sacrifice, the spirit of consecrated living, the spirit of holiness. We are to imitate Christ, and to walk "as he walked," if we are to be successful in our sojourn in the narrow way.—I John 2:6

Faithful believers are sanctified—set aside—for holy service by God's Word of truth. (John 17:17) In this account, Jesus prayed for his disciples who were present with him on his last night on earth. His petition also was on behalf of all the members of the Gospel Age body of Christ to this very day. The sanctification given by God is brought about by a process that is directly related to a believer's study of, and his feeding upon, scriptural principles contained in the Bible. There, the standards of holy, righteous conduct are set before the mind of each child of God. Obedience to its teachings will separate the believer more and more from the spirit of the world, purify his mind, and promote increased spirituality. Thus, the diligent student will truly become, as our title says, "clothed with Christ." ■

# Spiritual Disciplines for New Life

**Key Verse:** *“Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.”*  
—Colossians 4:17

**Selected Scripture:**  
*Colossians 4:2-6,17*

IN THE FINAL CHAPTER OF the book of Colossians, Paul exhorts the brethren regarding the need for diligence in prayer, especially on behalf of those witnessing concerning God’s plan. (Col. 4:2-4) This is an important aspect of our appreciation for, and exercise of, the privilege of Christian discipleship. Faithfulness in coming often and tarrying at the throne of grace is indispensable to our growth and development in Christ. As spirit-begotten New Creatures, we are in the process of being developed to help bring about the fulfillment of the Abrahamic promise to bless all the families of the earth. (Gen. 12:3) In our prayers, we should express our support for the efforts being made to promote the kingdom message.

We should have great compassion for the human family, and as opportunities present themselves, we should witness concerning the glorious plan of salvation. This plan has been provided to offer the opportunity of life for the world of mankind. Man is in dire need of such comfort, given the horrors of disease, religious conflict, starvation, wars, violence, immorality, death, and other calamities that exist today on a global scale. Let us imitate the example of Paul, recorded for our admonition:

“Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!”—I Cor. 9:16

Another important aspect of the believer’s lifestyle is to redeem the time from temporal concerns and focus upon spiritual endeavors. “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” (Eccles. 9:10) There are many avenues of service in the Lord’s cause that are available to all of us. To the degree that we are faithful in doing even little things with a view to pleasing God, he will reward us with greater opportunities for service. Let us think of the comfort and consolation we can bestow upon the brotherhood by pen, telephone, or other forms of communication. In addition, we should avail ourselves of every opportunity for assembling with others of like precious faith at meetings and conventions, in addition to engaging in frequent personal study of God’s Word.

In his writings, Paul often acknowledged and encouraged many of his associates by name, particularly those that assisted him in his ministry. Not only were they supportive of his efforts, but they were also undoubtedly instruments of comfort and fellowship. (Col. 4:7-14) In our Key Verse, Paul exhorts Archippus to take heed to the ministry he had received from the Lord and to fulfill it, although the specifics as to its nature are not detailed. We, likewise, as consecrated children of God, should be diligent in serving him with every fiber of our being.

As the body of Christ is now being developed, all who have been accepted as probationary members can attest to the Lord’s strengthening influence in their lives as he waits for the completion of his Bride. May each believer be spurred on to greater fervency in his sacrificial walk by the glorious promise of being associated with Christ Jesus in helping to restore mankind to perfection and everlasting life during God’s kingdom.—Rev. 20:6 ■

# Christ—Our Sanctification and Redemption

**“Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”**  
—*I Corinthians 1:30*

**IN LAST MONTH’S ISSUE** of *The Dawn*, we considered the first in a series of lessons on the general subject, “The Mind of Christ.” The above scripture was considered as to its first two parts—wisdom and righteousness—and how Christ Jesus is “made unto us” these things as we seek to develop his mind in our life. This month we will consider the last two features of this scripture—sanctification and redemption—considering how each of these also play an important role in the establishment in us of the mind of Christ.

When we read in the Scriptures of having “the mind of Christ” (I Cor. 2:16), more is included in this than simply thinking like Jesus did, although this is an important part of what is meant by this phrase. According to *Strong’s Greek Dictionary* and

*Thayer's Greek Definitions*, the word “mind” as used in this verse also includes these deeper meanings: the faculties of understanding, judging, and determining in a sober, calm, and impartial manner; the capacity for spiritual truth; the ability to perceive divine things, and to recognize goodness while hating evil; a particular mode of thinking as related to one's purposes and desires; the will. When viewed in this way, we can begin to appreciate the fact that developing the mind of Christ is a full-time job for those who would be his footstep followers.

Sanctification and redemption [deliverance] rank very high on the list of the benefits made available to us as a result of the sacrifice of our precious Redeemer. In order to fully appropriate these benefits, however, it is necessary that we take them deeply into our mind, our will, and the innermost purposes and desires of our heart, that they may more fully assist us in the transforming of our character into the image of Christ. These benefits must also produce from us, to the extent of our capacity and ability, good works, wholesome words, and righteous deeds. In other words, every aspect of life—our will, thoughts, words, and actions—should reflect as much as possible that mind which was in Christ Jesus. Only thus will he be fully “made unto us” sanctification and redemption.

### **CHRIST—OUR SANCTIFICATION**

Sanctification signifies setting apart to holy service. The Greek word *hagiasmos* used in our text, which declares that Christ is made unto us sanctification, literally means, according to *Strong's*, purity, or purification. We should remember,

however, that the standard of purity to which the apostle refers is not one of human conception—not merely moral uprightness—but a purity of relationship to God, which means a full dedication of ourselves to do his will. The true meaning of sanctification from the divine standpoint is well illustrated by the inscription appearing on the mitre worn by Israel’s high priest on his forehead, which read, “Holiness to the LORD.” (Exod. 28:36-38) It meant, in the case of the typical priest, that through a properly constituted and carried-out service of consecration or dedication, he had been set apart to serve God in the holy things of the Tabernacle, including the offering of sacrifice.

In the consecration service by which Israel’s priests were dedicated to fill the office of the priesthood (see Leviticus 8), a part of the blood from the ram of consecration was placed upon the tip of the right ear, the right thumb, and the great toe of the right foot. Thus was indicated the all-comprehensiveness of their consecration. Antotypically, in the case of those who follow the Master, it means that all of our life’s efforts and works are to be dedicated and used in the divine service. As the blood was put upon the thumb of the right hand, so our consecrated sentiments will be, as expressed in the hymn, “Take my hands, and let them move at the impulse of thy love.” (*Hymns of Dawn*, #277) As the blood was put upon the great toe of the priest’s right foot, so we will endeavor to walk in the footsteps of the Master, to walk by faith in the way that the Holy Spirit leads, to walk as Christ walked. (Eph. 5:2) In our hearts and by our words and deeds, we will say to our God these additional words

from the hymn, “Take my feet and let them be swift on errands, Lord for thee.”

Similarly, as the blood was placed upon the right ear of the priest, so our hearing is to be one of faith in action. We are to “hearken unto the voice of the LORD” (Deut. 15:5), in order that we may not only know his will, but also do it. If the dedication of our lives is complete, if our devotion is unmixed and whole-hearted, we will not give ear to other suggestions of any kind, whether from the world, the flesh, or the Adversary, the purpose of which may likely be to turn us aside from the narrow way.

The life of the fully consecrated is one in which moments and days are made to flow in channels which can be used for showing forth the praises of him who hath called us out of darkness into his marvelous light. (I Pet. 2:9) Our every thought and power should be used in keeping with the divine will, and brought “into captivity . . . to the obedience of Christ.” (II Cor. 10:5) We will want the will of God enthroned in our heart so completely that our life will be poured out to him and his service, and our whole being consecrated fully and forever to the doing of his will.

In all of this, Christ is our sanctification because the fullness of his devotion to God—a devotion so zealously performed that he was consumed with fervent zeal—is the example which we should follow. The work of sanctification is not a momentary one. While there is a moment in which an individual definitely decides to consecrate himself to do God’s will, the carrying out of that consecration, the living of a life set apart to the holy purpose of God, is the work of a lifetime. Daily we should study the Word

of God by which we are sanctified. Daily we should look unto Jesus, the Author and Finisher of our faith. These daily endeavors are necessary in order that we may more and more set aside the old ways of the flesh, and have the Spirit of Christ filling our hearts, with the will of God the supreme issue in our lives.

Jesus, praying on behalf of his followers, asked that they be “sanctified” by the truth. (John 17:17) It is important to realize that error will not sanctify. Neither will ignorance sanctify. This is an important reason why our study of God’s Word should be sincere, and in the spirit of humility. In this way only will we glean from its pages what God expects of us, rather than to be searching the Word for justification of our own ideas. The Prophet Micah expresses this sentiment, when, enumerating the requirements of the divine will, he lists among them, “walk humbly with thy God.” (Mic. 6:8) We are not walking humbly with our God if we resist the plain instructions of his Word with respect to any of the details of our consecrated life.

### **EMOTION NOT SANCTIFICATION**

Confusion exists in the minds of many professed followers of Christ with respect to the life of sanctification. They erroneously couple it with religious emotion, mistakenly expecting an outward manifestation of some spectacular nature, or some inward feeling of ecstasy as an evidence of their acceptance with the Lord. The peace and joy of the Lord which fill the hearts of truly consecrated believers will be manifested to a large extent in keeping with their own natural dispositions. Some are by nature more

emotional than others, and it is understandable that when such are introduced to the joys of faith and the blessings of a life that is lived for God, their emotions may be greatly stirred.

On the other hand, the same joys of faith in the hearts of those consecrated ones who by nature are more practical and less demonstrative, can be just as deep and satisfactory. In other words, religious emotions, to whatever extent they may appear, are to be viewed, not as a guide in the Christian way, but merely as the result of being made free from condemnation and of having the assurance of acceptableness with God.

We should remember, too, that the sanctified life goes far beyond a mere turning toward goodness and righteousness, and a turning away from evil and unrighteousness. It is also more than an endeavor to be morally upright and pure. It includes these, upon the basis of one's best efforts to be righteous, but there is the further privilege of devoting that life to the service of God. Sanctification, then, goes far beyond the mere giving up of bad habits, the mere forgetting of a few worldly pleasures. It is indeed a giving up of these things, but at the same time it is a living for God, his purposes, and his plan.

One who is fully devoted to the doing of God's will, and who is laying down his life in the divine service, will have little, if any, time to indulge in worldly pleasures, even those that appear wholesome by nature. He will not find it necessary to determine whether such things are sinful or impure. His life being devoted to the service of God, he will have little or no time for things of the world.

One who, from the bottom of his heart, can truly say to the Lord, quoting again the words of the hymn, "Take myself, I wish to be ever, only, all for thee," will not be seeking worldly entertainment, because there will be too many things to do for the Lord, the truth, and the brethren.

### **CHRIST—OUR DELIVERANCE**

Christ is also made unto us redemption, says the apostle. The word redemption is here used in the sense of deliverance, or salvation. This is the outcome of the redemptive work—the result of a ransom, or a corresponding price, having been given. It is the same Greek word translated "deliverance" in Hebrews 11:35. The thought is that of the child of God's full victory through Christ, and of the ultimate attainment of a position of glory with him in his kingdom.

If this ultimate and full deliverance of the foot-step followers of Christ is to be realized, however, there must also be the intermediate and incidental deliverances of the faithful all along the narrow way. Christ is made unto us deliverance, both in our daily experiences of trial and testing, as well as in the final deliverance from this "vile body," in the glories of the first resurrection.—Phil. 3:21

The redemption provided by Christ will eventually result in the deliverance of all mankind from sin and death, but in the divine program the redemption and deliverance of his followers of this present age comes first. This redemption, or deliverance, which is in Christ Jesus, both as it applies to our present experiences and, also, to our ultimate deliverance into the kingdom, is always identified with

his sacrifice, made on our behalf. In connection with that sacrifice, our Lord was severely tested and tried, and the apostle explains that by reason of this, “He is able to succour them that are tempted.” (Heb. 2:17,18) That is, he is able to deliver them from temptations which otherwise might overpower them.

Because Christ is dealing with us as a faithful and sympathetic High Priest, we have the promise that God “will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” (I Cor. 10:13) True, our Heavenly Father may permit us to stumble temporarily, but even such an experience will be overruled for our good, if we continue to put our trust in him and maintain our assurance of the fact that he will help us, assist us, deliver us, in every time of need.

We are permitted to stumble at times, perhaps, in order that valuable lessons may be learned respecting our weaknesses. Sometimes we may forget our need of divine help. We may think that we are able to stand in our own strength. It is then that we need to take heed lest we fall. The Lord in his wisdom permits us to stumble, therefore, in order that we may be reminded of our need of him, our need to lean upon his strength, that we may find in him our staff of support to keep us from actually falling.

If, through all of our daily experiences in the narrow way, we learn to put our trust more fully in him who is our redemption and deliverance now, who has provided a covering for our sins, and who has promised us help to overcome our temptations,

we will finally experience that great and ultimate deliverance into the kingdom. This grand hope is especially meaningful today, because the signs around us in the world indicate that the faithful followers of Christ will soon all be delivered and united with him in glory. If we are faithful as individuals we can take comfort in the Master's blessed assurance, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh."—Luke 21:28 ■

*"The secrets of God are with them that fear him,"  
To those who like children will be.  
Thru only his Spirit his mysteries are shown  
With the eyes of our faith do we see.  
—selected*

## WEEKLY PRAYER MEETING TEXTS

**FEBRUARY 7**—"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."—Romans 13:10 (Z. '98-201 Hymn 267)

**FEBRUARY 14**—"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matthew 12:37 (Z. '96-32 Hymn 198)

**FEBRUARY 21**—"Thou art my rock and my fortress; therefore for Thy name's sake, lead me, and guide me."—Psalm 31:3 (Z. '02-249 Hymn 12)

**FEBRUARY 28**—"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Philippians 4:6 (Z. '03-8 Hymn 115)

# “What Is That in Thine Hand?”

*“The LORD said unto him, What is that in thine hand?”*  
—*Exodus 4:2*

**THE SETTING OF OUR LESSON** is a point in Moses' life about forty years after leaving Egypt. Moses had been reared as a member of Pharaoh's family, and had received the benefits of education and position which would be available to such.

Stephen, the martyr, reported this in his speech before the Sanhedrin, when he stated, “Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.”—Acts 7:22

In spite of the position and honor Moses enjoyed as a member of Pharaoh's family, his interest and sympathies were with his people, the Israelites. So strong was this feeling that it prompted him to slay an Egyptian whom he saw brutally mistreating an Israelite. Realizing the seriousness of the act, he sought to conceal it by hiding the body. However, the slaying became known, and we read in Exodus 2:15, “Pharaoh . . . sought to slay Moses. But Moses fled . . . and dwelt in the land of Midian: and he sat down by a well.”

While resting at this desert oasis, Moses watched seven young women bringing a flock of sheep to the well for watering. When the women started to fill the troughs, certain shepherds began to interfere. This aroused the ire of Moses, and he successfully interceded on behalf of the young women. Then, he also assisted them in the task of watering the sheep, performing the most difficult part, that of filling the troughs with water. Because of this help, the seven grateful and impressed young women returned home much more quickly than usual. When their father, Jethro, learned of all this he insisted that Moses be brought to his home as a guest. As one might expect, in time, Moses took as his wife Zipporah, one of the young women.

How different was Moses' life in Midian from what it had been in Egypt! From the comforts of the civilization and rich life of Egypt, he was suddenly transferred to the raw desert and to the humble task of herding sheep under primitive conditions. Broken, too, were the tender ties of family and friends which had meant so much. In the forty years between the incident at the well and the scripture which opens our lesson, Moses must have wondered many times about his people Israel, yet in Egypt.

We know, however, that Moses had not been forgotten by God. These forty years had been developing in him a rich growth of character. He had been learning well the lesson of humility which would be so necessary for one whom God would lift so high among the children of men. In a practical way, he had also been traversing the very wide expanse of desert which God knew would be the

route to Canaan which the Israelites later would tread. We can benefit by thus observing the hand of God working in the life of one of his faithful servants.

We also have the “desert” experiences. By force of circumstance we may be set aside for a while, and to outward appearances be forgotten of God. Yet, the hand of God led Moses in the wilderness of Midian and continued with him the forty years he served there as a shepherd. Likewise, God’s gentle leading for us may be from triumph to testing, from abundant fellowship to lonely days, but in it all he will be there to direct, however strange the circumstances may at first appear to us.

The beginning of the particular day in Moses’ life recorded in Exodus 3:1 must have seemed to him to be just “another” one in that long succession of lonely years. In our mind’s eye, we can visualize him as he arose that day to begin his normal activities. As he stood outside his tent, how different he appeared than when in Egypt. His garments were of rough homespun cloth, adequate but not necessarily appealing to the eye. His feet were shod with sandals that in all probability his own hands had fashioned. In his hand was a simple shepherd’s rod. As he stood gazing over the vista before him, he little realized how momentous would be that day and the many yet to follow. That day, in a special sense, he was to begin a career as an highly honored servant of God.

We, too, who are children of God, can look back to a similar point of time in our lives. Once, with many of us, we were in the world just drifting with the tide of men and quite unmindful of our God, or

of his plan. However, there came that day, a special day, when we perhaps heard a Bible discussion, read a tract or a booklet, heard the message of truth presented over some form of media, or in some other way heard the voice of God, and our lives were changed forever.

As Moses walked and tended the sheep on that memorable day for him, he was startled by the appearance of a burning bush. As he looked he realized that, although burning furiously, the bush was not being consumed. When he went closer to inspect, he heard coming from the bush a deep, resonant voice speaking his own name, "Moses, Moses." Instinctively, he answered, "Here am I." (Exod. 3:4) Then he heard the voice identify itself by the memorable words, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."—vss. 5,6

Fear gripped Moses, and he covered his face with his hands, turning away from the strange sight. However, the voice of God continued speaking. Moses heard God speak of the sad plight of his people in Egypt and also the welcome assurance that they were to be delivered from bondage into their own land, a land flowing with milk and honey. Then the voice of God spoke to Moses in a most direct manner saying, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (vs. 10) These words seemed to shock Moses. Recovering from his startled fear, he attempted to

reason with God, and even to argue against the suggestion.

No doubt Moses quickly recalled the pomp and grandeur of Pharaoh's court and just as quickly contrasted his own rustic appearance. For forty years in a strange land he had tended sheep, far from the busy kingdom of Pharaoh, and out of touch with the progress of that day. The long years of menial work under primitive conditions had taken away Moses' youthful self-assurance. He felt inadequate for what God had suggested. Note how this is shown in his reply: "And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (vs. 11) How much we can sympathize with Moses in this statement! Was not this our attitude when we began to realize we were being invited to become a son of God, to be used eventually in delivering the world from bondage to sin and death? As we realized the grandeur of the call, its lofty purpose, the holiness of our God, did not we say, "Who am I, that God should call me?"

God began patiently to explain to fearful Moses how the deliverance of his fellow Israelites would be accomplished. He answered questions Moses asked. Additionally, God told him that Pharaoh would resist, but that he would force compliance by a demonstration of mighty power. At the conclusion of God's speaking, however, doubtful Moses again expressed his fears in the words, "Behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee."—Exod. 4:1

## IN MOSES' HAND

Then to Moses came a most unusual question. The Lord said to him, as recorded in the words of our theme text, "What is that in thine hand?" Moses knew well what he had in his hand—it was the mark of his work, a shepherd's rod or stick. If his eyes had rested upon it at that time he would have noted the well-worn rod which he had probably used for years. It was a stick he had cut from a tree to be used in herding his sheep, killing harmful snakes, or overturning rocks. It was a useful thing, to be sure, but very commonplace and of no financial value. Yet, in a sense, that stick represented nearly all that Moses possessed, because the sheep he tended were the flock of Jethro, his father-in-law.

What an abrupt change in thought was introduced by this question. Prior to this, God had been outlining his momentous plan for liberating Israel, and now he asked Moses, "What is that in thine hand?" Puzzled, Moses answered with the simple words, "A rod." As he did, he probably reached out his hand which grasped the rod. In verses 3-5, God demonstrated to Moses the power that this simple shepherd's rod had when used under divine authority and purpose.

When Moses finally realized he was to return to Egypt as God's servant, he made arrangements with his father-in-law to take his family and depart. The account reads, "Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand." (Exod. 4:20) Notice the phrase, "the rod of God." This common rod had now an honored place. No longer would it be used to prod sheep,

strike snakes, or overturn rocks. It was now the rod of God. It had changed ownership.

Indeed, such is the case with us who have become disciples of Jesus. That which we had in our hands at consecration, great or small, that which represented all we had and were, now belongs to God. As Moses used the rod thereafter at God's direction, so we, as stewards, are to use our time, talents, our all, as God directs. If we do this, God will bless our efforts. The result of his blessing our efforts may be great and be readily seen as was the case with Moses, or we may need to wait until the kingdom to see all that is accomplished by this power. However, whether results are now great or small does not matter. What does matter is our willingness to be used.

## **IN GIDEON'S HAND**

In looking back over the long history of God's dealings with his servants, we can see many instances when God's power blessed the "little" thing in the hand of a servant. In reverent contemplation, our minds go back to a faraway time in Israel's history. At the time we have in mind, the Israelites are to be found cowering fearfully in the mountain caves. They have been driven there by a ruthless enemy who is plundering the farms of the defeated people. The position of Israel seems hopeless because the conquering nation, now entrenched, greatly outnumbered them, and is naturally warlike.

From the heights above, one can look down upon the enemy's well-disciplined army, numbering well over one hundred thousand men. (Judg. 8:10) Israel has no army at this time, so there seems no possible

solution for the hopeless situation. That is, there is no solution unless one would look to God obediently with faith.

We might imagine being there at that time and perceiving a young, determined man of Israel in earnest conversation with a few men. As we approach, we inquire, "What is that in thine hand?" Promptly comes the reply, "An earthenware pitcher with a lamp inside." How strange it would have seemed if the one to whom we spoke insisted that with such meager implements he and the three hundred with him expected to rout the mighty host below! Yet, such was the case when Gideon and his band of three hundred were used of God to defeat the Midianites. It was all they had in their hands, but in their hearts was great faith, and God blessed that faith with a resounding victory.

We read that Gideon deployed the three hundred in the hills surrounding the Midianites, who were in the valley below. At a given signal from their leader, each blew a trumpet, then shouted the words, "The sword of the LORD, and of Gideon." (Judg. 7:18,20) Then they broke the pitchers to reveal the lamps inside, and consternation broke out among the army below which had bedded down for the night. It appears that the enemy mistook each light to be a torchbearer of a troop. Historians indicate it was the custom in that day for each torchbearer to represent six thousand warriors. Hence the Midianites quickly concluded they were surrounded by a force many times larger than their own. In the darkness, confusion reigned and the Midianites' hands were turned against each other, and a rout ensued.

All that Gideon and his men had in their hands were a pitcher, a lamp, and a trumpet. In their hearts, however, was a willingness to serve God, and faith that he would provide the victory. Once more the question comes to us, “What is that in thine hand?”

## **IN DAVID’S HAND**

We now travel down to another troubled point in Israel’s history. At this time, Israel has an army, well-trained and ready for battle. A valley separates them from a formidable army of Philistines, and the Israelites are afraid. In addition, they are being daily humiliated by a personal challenge from a “champion” of the Philistines—the giant Goliath. His daily taunt is, as recorded in I Samuel 17:10,11, “I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.”

As Israel was being subjected to the taunts of evil Goliath, the young man David came on the scene. He was shocked to see the army of Israel flee from the presence of such a man, and in dismay he proclaimed, “Who is this . . . Philistine, that he should defy the armies of the living God?” (vs. 26) This statement of David does much to reveal his faith. To him this was not Israel’s army, or Saul’s, but it was the army of “the living God.” This living faith in the heart of youthful David prompted him to speak of his willingness to accept Goliath’s challenge.

When word reached Saul concerning one in the camp willing to battle for Israel in combat with Goliath, David was called before him. “David said

to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth." (I Sam. 17:32,33) Youthful David was not to be denied. With enthusiasm, and displaying great faith, he recounted previous deliverances he had by the hand of God while doing battle with wild beasts. In conclusion, he said, "The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine."—vs. 37

David's strong faith in God greatly impressed King Saul, and he agreed to David's fighting as a representative of God and of Israel. Saul's sympathies were with David to such an extent that he made arrangements for the youth to wear the King's armor. However, after David tried on the helmet and coat of mail, and had placed the sword on his side, he decided against wearing the armor. He said that he had "not proved them." He felt unqualified to wear Saul's armor unless he had previously tried them in combat.—vss. 38,39

If we had been present at that time we would have wondered greatly as David began to remove the coat of mail. Especially would we have been concerned because it was apparent that David still intended to do battle. We would have watched as the unarmed youth, with only staff in hand, headed down the valley and toward mighty Goliath. We would have been puzzled to see him stop at the brook and, for a moment, busy himself. As he arose we would have seen that he had gathered five

smooth stones. He had with him a staff, a shepherd's bag, and a sling, and he was walking toward a giant to do battle. In his heart was faith in God—he knew the battle was the Lord's.

The account states that Goliath disdained the youth, and said, "Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." (vss. 43,44) Young David, with complete faith in God, was unafraid. Note the courage in his words that came back to the approaching giant: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied."—vs. 45

So David, with merely a few stones in a bag, and a sling in his hand, marched out, as the opposing armies watched, and with his sling hurled one of the stones that slew mighty Goliath. This demonstration of faith in God has, throughout the centuries since, stirred many hearts. May we who are now servants of God keep it well in mind. As we engage the hosts of evil in battle, let us not think of their might, or of our own weakness. Instead, let us think as did David, whose final words to Goliath were, "All this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S."—vs. 47

That which we have in our hand may be only a stick or a stone, but if the Lord indicates it is acceptable in his service, it will be blessed abundantly. What do we have in our hand?

## IN MARY'S HAND

Let us once more go back many years to the time of Jesus' earthly ministry. Imagine ourselves in a home in Bethany where are gathered for a meal Jesus and his disciples. We behold this scene, and among those at the table we note Lazarus, who had been raised from the dead. As we stand watching, we see a sister in the doorway manifesting much agitation of spirit as though uncertain about a decision. We reach her side and notice something in her hand, but before we can inquire concerning it she moves quickly toward our Lord. When she reaches him we see that it is Mary, so desirous of showing her love for the Lord because of his awakening Lazarus from the dead that she anoints Jesus with the costly ointment from the alabaster box we had previously observed in her hand.

Some of the disciples expressed indignation at the scene just described, saying, "To what purpose is this waste?" (Matt. 26:8) Jesus, however, defended Mary and said that she had poured this ointment on him for his burial. This was not understood by them at that time, nevertheless, the tone of his remark was such that she felt commended and the disciples reprov'd. All Mary had in her hand was the "alabaster box of very precious ointment."—vs. 7

The Lord blessed this simple act of devotion. When the alabaster box was broken, the perfume quickly filled the room, and its fragrance, symbolically speaking, is with us to this very moment. This is true, because Jesus said, "Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." (vs. 13)

How beautifully this illustrates the Lord's approval of our serving one another. One may ask in doubt, "What can I do to be a blessing to my brethren?" To such we would reply, "What is that in thine hand?" If the Lord so appreciated an act of simple devotion that he decreed it should be told wherever the Gospel was preached, would not he be mindful of each thought of love one has toward another? Indeed, if we attempt to express it, asking the Lord's blessing, it shall surely be blessed.

How often a pen in the hand of a saint has been blessed by the Lord in bringing blessings to another. A saint who has recently been called home by our Lord was often the source of encouragement to her isolated brethren. It mattered not that her hands were gnarled with arthritis. With much time and great love in her heart, her aching fingers penned for others messages of love and encouragement which the Lord blessed. So it may be that in our hand is just a stick, or stone, perfume, or pen, but by the Lord's grace these can be used to bless others if our hearts are willing. What is that in thine hand?

### **IN PAUL'S HAND**

Our minds now turn back to the period of the establishment of the Early Church. In Corinth, we walk close by the water's edge and there behold men performing various tasks. Fishermen are coming in from the night of toil. Laborers are bending their backs as they unload the ships from distant ports. Then we note two men in animated conversation, yet hard at work. To one we inquire, "What is that in thine hand?" The hand held out for us to

inspect had grasped between the thumb and forefinger a needle strung with cord. We ask of him, "What work do you do?" The answer, clear and forthright, comes back, "I serve God with this needle and cord." This imagined conversation could have taken place if we had then talked to the Apostle Paul. When he was called of God, in his hand was the needle and cord which he had learned to use as a sail and tentmaker. It was all he possessed at the time, but he was willing to use it, and God wondrously blessed him in the service of the brethren.

In Acts 18:1-3, we read, "Paul departed from Athens, and came to Corinth; And found a certain Jew named Aquila . . . And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers." Paul's time and talent was consecrated to God, and he considered himself merely the steward of these things which God could and did bless. His trade was a means of serving God and his people, by laboring so that he would not be a burden upon those whom he visited in his travels.

We note well Paul's love for and dedication to his brethren: "We were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."—I Thess. 2:7-9

## IN OUR HANDS

What is in our hands? Some of us may be salesmen, teachers, office workers, or one of many other occupations. Do we consider it a means of furthering our service to God? Have we prayed that God open our eyes to our privileges, and seeing them, have we joyfully attempted to fulfill God's will? To a true child of God, only such a course can bring full joy and peace of heart.

To Moses of old, God blessed a stick in his hand, and with Gideon it was the earthen pitcher and lamp. Youthful David saw God bless his efforts with the pebble from the brook, and Mary the perfume. Faithful Paul wrought "night and day" with his needle and cord so that he could preach the Gospel. We must have something in our hand. Let us pray to see and know that which we have, and humbly ask God's blessing on our efforts to serve him, his people, and his truth. ■

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*"Put on therefore, as the elect of God, holy and beloved, . . . humbleness of mind."—Colossians 3:12*

Everything in the Scriptures points us to the fact that humility is a quality most essential to all of the Lord's people who would be used of the Lord in any important or special work for him. . . . Any service for the Lord is an honor; but the more we are permitted to serve, the more will be our blessing in the present life, and the greater also will be our reward in the life to come. Let us, therefore, as the apostle says, humble ourselves under God's mighty hand, that he may exalt us in due time.—*Daily Heavenly Manna*, February 23

# Canada Trip Report

**IT WAS A** blessing and privilege from our Heavenly Father for Brother Jonathon Freer to visit some of the brethren in Canada from August 8-20, 2012, and to provide this report for readers of *The Dawn*.

I departed for Edmonton, Alberta, Canada on August 8, 2012. Upon arriving at the Edmonton airport, I was met by Brother Bill Neumeyer. We traveled for four hours to Cold Lake, Alberta. After checking in to our hotel we contacted Brother David Lawrence, who is newly interested in the Truth. Our visit with David was one of the highlights of the trip. We met him for dinner at a local restaurant where we had a vigorous discussion. Brother David told us that he wanted to discuss “God’s plan.” We talked a great deal about the Divine Plan of the Ages, and looked at numerous scriptures related to God’s plan of salvation for all mankind. We examined Isaiah 35, Jeremiah 31, and also looked at Ephesians 3:1-12, considering all of them as they relate to God’s eternal purposes. David was very excited, asked lots of questions, and made many relevant comments during the discussion.

After dinner we went to the hotel where the three of us studied together for several hours. David was extremely inquisitive and displayed a true spirit of the Truth. We discussed many of the fundamentals of our faith, including: the call of the church; consecration; the role of the Christ, head and body, as a mediator in the earthly phase of the kingdom; the ransom and its importance to the church and the world of mankind. These proved to be very beneficial in answering many of his questions, as well as reinvigorating to our faith.

Brother David is actively witnessing in the Cold Lake area. He goes from door to door giving out literature he has received from the Dawn. He has a wonderful spirit and is dedicated to spreading the good news of the kingdom. He is isolated and really craves fellowship from the brethren. He also has some physical limitations that prevent him from traveling or driving to meet with other brethren. Later in our trip, recommendations were made to the brethren to try and visit him when possible. After concluding our meeting with David, we had a prayer and took him home. Parting was not easy, as he continued asking questions all the way to his house. We assured him we would make efforts in the future to meet with him, as well as encourage the brethren in Canada to visit him when possible. This experience was truly a blessing and uplifting to all of us.

Brother Bill and I returned to Red Deer the following morning. As we traveled, we had a long discussion about our meeting with David. I encouraged him to work with the ecclesia in Red

Deer and try and make an effort to meet with David as often as possible. He is a sponge, soaking up all he can of the Truth, and it will be important to maintain contact with him in a variety of ways.

## **MEETINGS AT RED DEER**

Upon arriving at Red Deer, we were scheduled to meet with another brother there, James Paech. He has been meeting with the ecclesia there periodically for about a year. James contacts the Dawn often, and has requested many different books and booklets. Our meeting with James was at Brother Albert and Sister Margaret Baumgarten's home. We had a good discussion about God's wonderful plan for all mankind. James proved to be very knowledgeable, particularly as relates to distinguishing our beliefs from those of Christendom in general. We also considered a number of scriptures related to character development and the vital importance of having these developed in our hearts, minds, words, and actions. Among these, we specifically talked about the importance of "forgiveness" and how it relates to God's plan. We ended with prayer and encouraged James to continue studying, suggesting the Dawn book, *Treasures of the Truth*. Although a copy was not available on my visit, I told him that when I returned to the Dawn I would send it to him.

On August 10-12, I attended the Red Deer Convention. There were 85 brethren in attendance from the United States and various parts of Canada. The convention was a rich season of blessing to all who attended. Many fruitful lessons were given



Brethren at Red Deer Convention

from the platform, and the fellowship with “those of like precious faith” was sweet.

Leaving the Red Deer Convention, I traveled with the Siwak family, returning with them to their home in Prince Albert, Saskatchewan. It was a privilege to spend the next five days helping them as they recovered from the July “Plow Storm” that had destroyed Brother Ben and Sister Sue Siwak’s home, garage, and outbuildings. On Sunday, August 19, eighteen brethren from the Prince Albert area gathered together. It was a blessed time of fellowship, and we had the privilege of giving two discourses.

## **FELLOWSHIP IN SASKATOON**

Following the meeting, lunch was served, after which I departed with Brother Ryan and Sister Lisa Hangs to their home in Saskatoon, where the fellowship continued. We had the opportunity for several hours to discuss a number of topics, including: baptism, the Holy Spirit, and Christian



Brethren at Prince Albert

character. Early the next morning, Brother Ryan took me to the airport, and I returned to the Dawn, concluding my trip.

These experiences will be remembered for a long time to come. We desire that you remember the brethren in Canada in your prayers that the Lord will help them remain faithful, as they pray also for you. ■

*“By love serve one another.”  
—Galatians 5:13*

# Ukraine Pilgrim Trip Report

**FROM SEPTEMBER 18** to October 8, 2012, Brother Kenneth and Sister Carmelita Fernets had the privilege of visiting many of the brethren in the eastern European country of Ukraine, and are pleased to give this report to readers of *The Dawn*.

It had been several years since seeing our beloved brethren in Ukraine, so with much anticipation we left JFK Airport in New York for our flight through Vienna, Austria, to Lviv, Ukraine. Upon our arrival, the warm smiles of our dear hosts, Brother Oleg Dohan and Brother Zigmund Paserski, greeted us along with their open arms. We were surprised to see the beautiful new airport, far different from the one we remember from our last trip to Ukraine, and the beauty of this legendary medieval city is unchanged.

Our hosts took us to their home in Grybovychi, where we stayed during most of our visit in Ukraine. It was such a spiritual uplift to be with this consecrated family, dedicated and devoted to serving our Lord, and to be with them in fellowship and in spirit, sharing the beautiful promises of the unspeakable

gift from our Father. We had a wonderful first evening together, and we thank our Heavenly Father for his overruling that we arrived safely, with such a warm welcome.

The areas in which we desired to visit brethren included Mukachevo, Lviv, Vynnyky, Dublyany, Tornopol, and many stops in between. By the Lord's grace, we were able to include multiple visits to many places, spending time with the different families of brethren in these cities and towns. We found that there is no shortage of love for the brethren in the Ukraine.

On Friday morning, fully rejuvenated from our long flight, we left for the convention in Mukachevo. It is located in southern Ukraine on the south side of the Carpathian mountain range. After a pleasant three-hour drive, we arrived at the hotel where our reservations were already waiting. Brethren came to Ukraine from Moldova, Romania, Italy, and Poland. There were about 400 in attendance in Mukachevo. It felt like a small international convention, conducted in the Ukrainian language. We enjoyed visiting and fellowshiping with many brethren we had not seen for quite some time. Since we could speak both the Ukrainian and Russian languages, that was an added blessing for all.

After the two-day convention, and an emotional parting hymn, we were on our way back to our host's home in Grybovychi. It was a great weekend to be with the Lord's people in convention, and on the way home we enjoyed the mountains and the beautiful colored leaves and shrubs during daylight. Ukraine has very rich top soil and lush, green

valleys. It has been noted that with adequate equipment, Ukraine could feed the entire European continent.

## **QUESTIONS POSED**

The next day we motored to visit and serve the Tornopol brethren. There were 18 present at one meeting in the home of Nadia Sederenko and her daughter Maria Shkilna, faithful servants of the Lord. The topic discussed was, “The Three Anointings of David.” We had very good fellowship with excellent questions, such as: Where does the great company come from? Is the great company a spirit begotten class? Will the great company have kingdom duties? The brethren were comforted by the discussion and were very happy to be able to ask questions freely. Precious time was spent together, and the Truth was always the main topic. We also enjoyed a wonderful outdoor chicken barbecue prepared by the Symchuk young people, and again the fellowship was sweet and excellent.

Some of the Tornopol brethren, the Symchuks, took us for a much-needed walk the next day, and we went to a beautiful park strolling through wooded areas for about two miles. As we walked we saw “Noah’s Ark”—a restaurant, although it was a much smaller design than the Biblical original. They had a fire going outside the ark, which reminded us of the sacrifice Noah made after coming out of the ark after the flood.

As we were driving back to Grybovychi, Brother Symchuk said we had time to visit a family along the way, with whom we had fellowship years ago. The name of the family is Dohan and Dmytrik in

the village of Zolochov. We had a very nice visit recalling our time together from several years earlier while we were with Brother Mike and Sister Marge Balko, our fellow travelers to Ukraine for many years. There was much singing, music, and hymns shared together, along with sweet memories. Most importantly, all these brethren are still holding the Truth ever dear as the years go by, remembering the Lord's promise of the kingdom to come in peace and happiness. How comforting it is to pray together the petition, "Thy kingdom come!" The truth is so stimulating and invigorating we wish to tell the whole world what a loving Heavenly Father we have.

### **LIVING CONDITIONS MIXED**

There are obvious changes and improvements in the country and in living conditions. We noticed better retail outlets and higher quality goods, but the people remain very short on finances. Jobs are scarce or non-existent, and many who do have jobs receive only minimal wages. Some do not get paid on a regular basis. Most people still depend on their personal gardens as their main source of income or food. Many are forced to work outside of the country to pay for their homes, utilities, and other daily needs. Romans 8:22 came to mind, which reads, "The whole creation groaneth and travaileth in pain," waiting for the manifestation of the sons of God.

Our next visit was with Brother Andre Lybida, Sister Halya, and their daughters, who all live under the same roof in the village of Dublyany, Ukraine. Families such as these enjoy a great

closeness by living together in the same home, and their love was very apparent. We enjoyed wonderful fellowship, much hymn-singing, and lots of discussion of many important facets of the Truth. It was truly a privilege to be with them, as it had been several years since we had seen one another.

While in Lviv, we also visited with Evghen Hlushanik and family, and had wonderful fellowship with them. We had discussions with them on various topics: How to witness; Brother Russell's message of the Harvest; and more. We spent a full day together driving, visiting, talking, and our fellowship continued with the whole family back at the home of our host late into the evening. We thank the Heavenly Father for this "fellowship of kindred minds."

We visited with Brother and Sister Wolk, also of Lviv, and shared hours of spiritual discussion throughout the day. It was all very beneficial, stimulating, and encouraging. While there, we were graciously served with a wonderful roast duck dinner, farm-raised and fresh, and we enjoyed the meal and the fellowship, sharing many memories from the past. It was another reminder of how the Apostle Paul would have felt in his various travels to meet with the saints in his journeys.

In the village of Vynnyky, near Lviv, we enjoyed a wonderful visit with Oleg and Marysia Dohan and family, with their children Julia and Paul. There were 23 present at the midweek meeting, and the topic discussed was the Urim and the Thummim of the Tabernacle picture. Here again, the words to the brethren at Ephesus from the Apostle Paul rang in our hearts, "I also, after I

heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers.”—Eph. 1:15,16

## **TRIALS AND TESTINGS**

It was our wonderful privilege to visit and fellowship with the family of Stefan Dohan, Oleg’s brother, along with Stefan’s mother and aunt, who all live in the village of Vynnyky. Stefan is the younger brother of Oleg, and is battling a serious illness, cancer of the brain. The family is all staying close to the Lord, asking him for daily strength to keep going and to remain faithful. After a few days of visiting, Stefan invited the entire Lviv ecclesia to his home for a meeting and fellowship. Due to his difficulty traveling, it was easier for the brethren to come to him. About 50-60 brethren attended, and had sweet fellowship, excellent spiritual discussions, and wonderful temporal food.

The subject of the meeting centered on Romans 8:19-22 and the blessings of the coming kingdom. Brother Ken delivered a discourse in Ukrainian titled, “What Is the World Waiting For?” and he had a translator assist with reading the scriptures to the brethren. The enthusiasm shown at this meeting was outstanding. Stefan spoke as much as he could, and even though he retired to rest, he asked everyone to continue with the visit and fellowship while he rested. He loves the Lord and asked to be included in our prayers. This is a severe trial for the family, but they remain very close to the Lord, and look forward to whatever his will might be in the future. This is a shining example of

I Peter 4:12, “Beloved, think it not strange concerning the fiery trial which is to try you.”

At the final Sunday gathering, Brother Ken gave a discourse at the Lviv ecclesia. The title was, “The Application of the Merit and the Ransom.” Brother Andrew Lybida was the official translator for this service. There were 40 to 50 present, and the meeting was held at a college.

All of our hosts made us feel at home, as is the case with all the Lord’s people around the world. Brother Oleg Dohan, who is married to Brother Zigmund Paserski’s daughter, Marysia, and their two children, also in Vynnyky, have always made us feel welcome, whenever we have visited. Likewise, Brother Zigmund’s other two daughters, Krystina and Marta, both entertained us warmly in their parents’ home, and it was an incredible delight, pleasure, and blessing to be with them in this consecrated home once again. Sister Maria Paserski endures great physical difficulty with her lack of sight, but her daughters and sons-in-law helped to carry the load. Krystina’s son Maxim is a wonderful little bundle of energy, and her husband Ehor worked tirelessly to attend to all our needs, driving us wherever needed, and even taking us shopping. Although Krystina is busy running a store in a mall, she took time to care for us, and we had time to take a walking tour of this mall. There were many goods available in the stores, but most cannot afford what is for sale.

## **MEMORIES MADE**

While in Ukraine we found the brethren very zealous and dedicated to their covenant of sacrifice which they had made with the Lord. They are

content with whatsoever lot they may be in—content with little or with much. With all of them, however, the Truth comes first. They seek to prove all things by the Scriptures, and they rejoice in the coming kingdom for all mankind. They continue faithful to the Truth given from the beginning of the Gospel Age Harvest to the present time, never lagging in their zeal.

Throughout our trip and visits with the brethren, questions and discussions were nonstop. This was one of the very reasons for our visit, however—to have a free flow of questions, discussions, and ideas. Some topics of discussion were: What will happen to Israel in the day of Armageddon? What do the three anointings of David signify, and is there any application for us in our time? This question came up several times during our visit. We discussed the holding back of the four winds, details of Israel's current state and what may lay ahead, things to expect as the Age winds down, considering scriptures that touch on all these subjects. Regardless of opinions that were expressed, all left room for a clearer "Thus saith the Lord" in all these matters, knowing that God's Word must always be the final authority.

Recalling the days when the Apostle Paul took his pilgrim journeys to visit the various ecclesias of the Early Church, we can easily imagine his emotions when the time came to leave each place. For although it is always our goal to uplift and encourage the saints, we found that as we departed from these brethren, the blessings we received far outweighed any we may have tried to bestow. Thus, our zeal for the days and weeks to come was multiplied a

hundredfold. Regarding our dear brethren in Ukraine, the psalmist's sweet words come to mind, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Ps. 133:1 ■

*I love to talk to my Father  
In the quiet hours of the night.  
Then the trials of the day seem to vanish away  
And hide themselves from my sight.*

*I love to talk to my Father!  
He's never too tired to hear.  
If the day has seemed long and things have gone wrong,  
He seems especially near.  
—selected*

## OBITUARIES

*The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to their family and friends in the loss of these dear ones.*

Brother Peter Gilmour, Melfort, SK, Canada—  
November 8. Age, 95

Sister Bertha Azzolina, Milwaukee, WI—December 8. Age, 89

Sister Berniece Grosskopf, Paisley, FL—December 20. Age, 93

Sister Lucy Strzelczyk, Buffalo, NY—December 25. Age, 88

Sister Nita Lamb, Huntsville, AL—December 29. Age, 80

Brother James Dean, Orlando, FL—January 1. Age, 93

Sister Betty (Lena E.) Sims, Columbus, OH—January 2. Age, 83

Sister Sandra Birner, Gresham, OR—January 9. Age, 92

# SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

## **K. Fernets**

Sacramento, CA

February 15-17

The speakers listed below are invited by individual classes, or their services have been arranged by their home classes:

## **G. Balko**

Sacramento, CA

February 15-17

## **M. J. Balko**

Sacramento, CA

February 15-17

## **A. Fernets**

Sacramento, CA

February 15-17

## **B. Jakubowski**

Sacramento, CA

February 15-17

## **S. Jeuck**

St. Petersburg, FL February 10

## **B. Keith**

Sacramento, CA

February 15-17

## **H. Montague**

Sacramento, CA

February 15-17

## **P. Mora**

Sacramento, CA

February 15-17

## **M. Nemesh**

Sacramento, CA

February 15-17

## **D. Rice**

Sacramento, CA

February 15-17

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## CONVENTIONS

*These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.*

**SACRAMENTO CONVENTION, February 15-17**—Holiday Inn Express, 2224 Auburn Boulevard, Sacramento, CA 95821. Contact J. Freer, 8012 Vintage Way, Fair Oaks, CA 95628. Phone: (916) 879-4655

**NIGERIAN SEMINAR, February 22-24**—Obudi Agwa Owerri, Imo State, Nigeria. Contact: C. Egbu, #2 Darlington Street, Mokola Ibadan, Oyo State, Nigeria. E-mail: egbucaje@gmail.com

**FLORIDA CONVENTION, March 2-4**—Howard Johnson Hotel, 230 West State Road 436, Altamonte Springs, FL 32714. Hotel reservations, phone: (407) 862-4455. Specify “Florida Bible Students” for special rate. Deadline for special rate is February 18. Other information, contact E. Kuenzli, 330 Jasmine Road, Casselberry, FL 32707. Phone: (407) 670-4189 or E-mail: ekuenzli@cfl.rr.com

**FRESNO PRE-MEMORIAL CONVENTION, March 8-10**—(New Location) Holiday Inn Fresno Airport, 5090 East Clinton Way, Fresno, CA 93727. Contact R. Evans, 3084 Magnolia Avenue, Clovis, CA 93611. Phone: (559) 291-4710

**GREATER NEW LONDON PRE-MEMORIAL CONVENTION, March 10**—East Lyme Community Center, 37 Society Road, East Lyme, CT. Contact V. Grillo. Phone: (860) 823-7099 or E-mail: millennialview@sbcglobal.net

**DETROIT PRE-MEMORIAL CONVENTION, March 16,17**—Quality Inn-Troy, 2537 Rochester Court, Troy, MI 48083. Hotel reservations, phone (248) 689-7500. Specify “Detroit Bible Students” for special rate. Other information, contact P. Nemesh. Phone: (248) 649-6588

**ALBUQUERQUE CONVENTION, March 29-31**—Sheraton Albuquerque Airport Hotel, 2910 Yale Boulevard

SE, Albuquerque, NM 87106. For hotel reservations, contact S. Thomassen by March 18. Phone: (505) 268-8170 or Email: srbt@juno.com

**AGWA CONVENTION, March 30**—Obudi Agwa Owerrri, Imo State, Nigeria. Contact B. Obiukwu. Email: abiblestudecc@yahoo.com

**NEW YORK CONVENTION, April 14**—Doubletree Hotel Mahwah, 180 Route 17 South, Mahwah, NJ. Phone: (201) 529-5880. Contact A. Williams. Phone: (718) 261-3053 or Email: austin@osnetinc.com

**BOISE CONVENTION, April 26-28**—Owyhee Plaza Hotel, 1109 Main Street, Boise, ID. Contact D. Allers, 7558 W. Hathaway Lane, Boise, ID 83714, by April 7. Phone: (208) 375-6873

**WEST NEWTON CONVENTION, May 5**—Sewickley Grange Hall, West Newton, PA. Contact G. Balko. Phone: (724) 771-0139

**PRINCE ALBERT/SASKATOON CONVENTION, June 29-July 1**—Siwak Farm. Contact A. Siwak, RR 1 Stn Mpp, Prince Albert, SK, Canada S6V 5P8

**BIBLE STUDENTS GENERAL CONVENTION, July 20-25**—University of Pittsburgh at Johnstown, Johnstown, PA. Contact E. Kuenzli, 330 Jasmine Road, Casselberry, FL 32707. Phone: (407) 670-4189 or E-mail: ekuenzli@cfl.rr.com

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