

# BIBLE MONITOR

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“For the faith once delivered unto the saints”

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OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

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## MY DEBT

When we stand with Christ in glory,  
Looking o'er life's finished story,  
Then dear Lord, shall I know,  
Not till then, how much I owe.

When I stand before the throne,  
Dressed in beauty not my own.  
When I see Thee as thou art,  
Love Thee with unsinning heart,  
Then dear Lord, shall I fully know,  
Not till then, how much I owe.

When I hear the wicked call  
On the rocks and hills to fall,  
When I see them start and shrink  
On the fiery deluge brink,  
Then dear Lord, shall I fully know,  
Not till then, how much I owe.

– *Selected*

## THE RESURRECTION, HISTORICAL AND PERSONAL

When celebrating the resurrection of Jesus, what does it mean to you? Is it a historical fact or a personal experience?

Jesus died on Golgotha from the effects of scourging and crucifixion, that Pilate had ordered. Physically that is why he died. He suffered traumatic physical pain and failure of His body's organs. The worst suffering that He endured on that cross was far beyond the physical suffering. He suffered the implication of the sins of mankind, past, present and future. He suffered the humiliation not only of man's cruelest form of torture but even more so from being forsaken by His Father.

As the sin-bearer, Jesus became unapproachable by His Father. God forsook Him.

The holiness of God could not bear the sight of His Son as the ultimate sinner. Jesus bore not His own sins, for He had none, but the sins of fallen humanity. The weight and the humiliation of that sin load was too much for Jesus' human body. He accomplished His Father's plan.

How would God react to the sacrifice hanging on the cross? It looked like Jesus' ministry to the earth was a total failure. He had not changed the political or military situation, that had been expected when the Messiah would come. Instead He supposedly had been defeated by the Jews, the Romans, and the devil. Whatever miraculous power He had demonstrated during His ministry had been of no effect during His crucifixion.

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He died and was buried in Joseph's nearby tomb.

God the judge decreed a propitiation be made for human sins. That sacrifice was His own and only Son. There was no other perfect sacrifice that could be made by men to alleviate God's judgment upon them for their disobedience, sin and failure. God had both demanded and gave the only sacrifice that would be effective. His perfect Son hanging on the cross had become unbearable for God to look upon as He bore the sins of the whole world.

What would happen to that sacrifice? How was God going to bring to fruition His plan to offer salvation to the whole world?

There was a pause until the first day of the week, when His answer would be shared with men. Jesus' body had been hastily prepared for burial, after being removed from the cross. There had not been time to apply all the spices associated with a burial, because sunset was so near. Those who had charge of that service noted carefully where He was laid, so they could return on the first day to complete their service.

When the night of the first day gave way to light of the day,

the women came to complete their task. As they arrived, they noted that the stone in front of the entrance to the tomb, had been rolled away. The measures taken by Pilate at the behest of the Jewish leaders had been totally negated by the power of God.

The rolled-away stone allowed them to look inside the empty tomb, where they saw only the empty burial wrappers. God had answered. He had accepted the sacrifice that had cost Him His Son. If His body had remained, there would not have been any way to escape God's judgment of men for their sins. With His acceptance His plan was fulfilled. God the Judge was satisfied by God, the Merciful.

Although many do not believe that Jesus resurrected, their disbelief does not nullify the fact. The resurrection of Jesus is an historical fact as solid as any other event that has ever been written. During the forty days that intervened between His resurrection and His ascension, there were many who saw Him. Some dined with Him and some were challenged by Him.

The offer of the Gospel is available to all. It is necessary for each one to personally accept what was accomplished for him

by this Grand Gift of God. He sent His Son, not to condemn the world, but to exclusively provide salvation. Jesus is the propitiation for the sins of each one. It behooves us as individuals to accept what has been graciously provided for us. There is no way we can produce lives that are so good that God would accept them instead of His provided sacrifice. We cannot merit His salvation, but we can have it freely.

Whether by faith or by reason we accept the historical fact of Jesus' resurrection, we still need to accept the gift of being accepted into God's family through the gift of salvation secured by Jesus when He paid the price, we could never pay. Do you believe that Jesus resurrected so you can have your own resurrection from sin's death unto eternal life?

M. C. Cook

## EXPECTING THE MESSIAH NO ONE EXPECTED

Luke 7:19-23

Luke 7:19-23, "And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? Or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things we have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me."

It is a curious thing from

our perspective, knowing the whole story, why John the Baptist should wonder whether Jesus is the Coming One, the Messiah. Matthew informs us that John now was in prison. (Matt. 11:2.) Certainly, John had opportunity to reflect on his ministry. His was a ministry not only of repentance from sin but an eager anticipation that the Messiah was coming. John had given testimony that Jesus was the Messiah. (John 1:29-34.) Now John is beginning to wonder.

Although Jesus was performing miracles beyond any previous expectation it was more about what Jesus wasn't doing

that caused John to doubt. John's expectation included the hope that the Messiah would be cleaning house. "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." Luke 3:17

So, it appears that John, or at least some of his disciples, were disappointed with Jesus. They envisioned the Messiah as throwing out the corrupt religious leaders who depended upon the bureaucracy of Rome to maintain their power. They nurtured hopes that once again Israel would become the dominant leader of the nations. Jerusalem would be the seat of power, both religious and political, and the home of the Messiah from whom God's hand of blessing would constantly uphold His kingdom. Obviously, Jesus was falling far short of those expectations. Could it be that Jesus was just another prophet or a forerunner of the Messiah?

The two disciples of John asked Jesus, "Art thou he that should come? Or look we for another?" (Luke 7:19.) Jesus doesn't answer them immediately. Luke writes, "And in that same hour he cured many of their infirmities and plagues, and of evil spirits;

and unto many that were blind he gave sight." (Luke 7:21.) Then Jesus responds by instructing them to tell John all they have just witnessed and adds, "And blessed is he, whosoever shall not be offended in me." (Luke 7:23.) What are we to learn from this interaction between Jesus and the two disciples of John?

1. Jesus doesn't answer their question. But He has provided them with ample reason to believe He is the Messiah. Believing that He is the Messiah isn't just information to be tucked away until a convenient time. Believing that Jesus is the Messiah changes everything including any and all preconceived ideas about the Messiah. All loyalties and future hopes are invested in Him. Jesus wants disciples, not just people who can give the right answers when asked.

2. Believing in what we believe is not faith. There is always content to our faith that helps others and ourselves to understand what we believe. But faith is in whom we believe not what. (Jude 24, 25.) We don't know what became of these two disciples of John. Perhaps on their way back to see John the evidence of what they had witnessed and the work of the Spirit on their hearts opened their

minds to the truth of who Jesus is. If so, they could have joyfully reported to John that Jesus is indeed the Coming One and that they must return to follow Him. But if they refused to budge from their own understanding of what the Messiah is to be like, then they ended up being offended by Jesus. At best they thought that He was misguided. At worst He was a fraud. In whichever case not someone to trust or follow. This became Israel's future and persists today.

3. We all have false assumptions about Jesus. This isn't about bad theology and poor understanding of the Scripture. It is about being human and our understanding being a result of our sinful nature. Believing in Jesus can begin in an instant. But the shaping of what we believe and understand is a lifelong experience of the Spirit applying the truth of Scripture to our lives. Some of this experience is learning how much we don't understand, how poor our theology may be, and how misguided we have been in our knowledge of Scripture. But much, perhaps most of our experience is learning and applying the same truths in multiple ways as we experience each day. Love, truth, joy, peace,

patience, hope, faith and other fruits of the Spirit grow and mature and deepen our awareness of God's great love for us in Christ Jesus.

4. As said before we don't know what happened to these men. But what occurred was a prelude to the conversation Jesus would have with His disciples. "Whom do men say that I the Son of man am?" He asked. All the conjectures about who Jesus was came pouring forth from their mouths. "He saith unto them, But whom say ye that I am?" Peter responded, "And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.'" (Matthew 16:13-17.) This is a necessary conversation all of us must have with Jesus. Our salvation depends on making this same decisive declaration of faith to Him. And our discipleship as followers of Jesus is shaped by this same declaration through word and deed to the world around us.

5. Too often the thought whispers in our ear below the level of our conscious mind, "and ye shall be as gods, knowing good and evil." (Genesis 3:5.) How easy it becomes to rationalize our expectations of what God should do. When God doesn't live up to

our expectations of Him, when tragedy or death claims another prey, when the ashes of sin leave a bitter taste in our mouth, or our fondest hopes evaporate into nothingness how quickly we take offense with Him. Hardly had the words of professing Jesus as the Messiah left Peter's lips when he rebuked Jesus for any notions about suffering and dying at the hands of the religious establishment in Jerusalem. "Be it far from thee, Lord: this shall not be unto thee." (Matthew 16:22.) The response by Jesus was quick and sure and applies to you and me as well. "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Matthew 16:23.)

Oh, how these words should pierce our hearts. When we are so blind and cannot even see the present, much less the future, how

much more we should lean on Him in whom there is no darkness. God is sovereign over all creation including our lives. What seems like confusion and nonsense to our minds comes right from the heart of God. For He desires that we turn again and ask for the grace that will sustain us through every darkness in our lives. It is to Him we turn for healing, wholeness, and comfort. It is Him who teaches us to yield to the work of His Spirit that strengthens our spiritual being and gives us a measure of understanding. In so doing we discover that He has made us more than conquerors able to profess with our hearts, our minds, and our lips that nothing, "shall separate us from the love of God which is in Christ Jesus our Lord." (Romans 8:35-39.)

Brother Phil Franklin  
Modesto, CA

## CHURCH OUTREACH CONFERENCE

This is a summary of the second and third messages brought by Richard Newswanger on November 17, 2019 at the Second District Church Plant and Growth Conference held at West Fulton Dunkard Brethren Church.

### PART 2

We talk about what we really care about. If we really care about Jesus Christ, we will naturally share Him.

I Cor. 15:1-11 is a good summary of the Gospel.

Understanding the Gospel is key to any believer and key to sharing with others.

Sometimes when witnessing, people need to be addressed boldly. For example, ask them, "If you died today where would you go?" For other people, that would be a very offensive tact. Pray for the Holy Spirit to guide you on the method to use.

Pray that God would give you a Divine encounter every week and then look for it. Success in witnessing is to share the Gospel in the power of the Holy Spirit. Trust the rest to God.

God is raising up a generation that is looking for live authentic Christianity. They are interested in sharing the Gospel. If believers would share the Gospel once a week, it would change the church. Petty differences or rubs would fade away.

Prayer walking as a pair is powerful. Go into a city to walk and pray and have a few tracts ready for those whom you encounter.

### PART 3

I Cor. 9:16, "For 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."

We are often reacting to

things we view as negative in our lives. We end up at the opposite end of the pendulum. It is not wise to make decisions based on emotional reaction.

Joseph is a good example of someone who had a godly response to unfair situations. He was rooted in the long-term plans God had for his life.

Richard talked about positive aspects of church planting:

1. Exercises our faith. God is at work and we are forced out of our comfort zone.

2. It gives more people opportunity to use their gifts.

3. Makes people feel needed.

4. We can touch more lives for Jesus. Smaller churches are more welcoming than a mega church.

5. It's easier to get people involved with a smaller church.

6. Church planting is life giving to the sending church.

Some statistics:

Less than 20% of Americans attend church regularly.

81% of the US population is in the city. Most of our churches are rural.

70% of unchurched people have never been invited to church.

94% of churches are losing ground.

Smaller churches (1 to 49 members) and large churches



(200+) with small groups are growing.

People generally change churches every ten years.

A portion of the people in a church are feeling restless (not rebellious). Giving them a church plant to work on often fills their need for challenge.

When deciding to begin a church plant or undertake outreach activities, it's good to remember that enthusiasm and excitement do not equal love for souls. It is easy to be addicted to the high of new church activities, rather like a

honeymoon experience. It is harder to follow through with long term commitment. Which is why we need the involvement of different people. Some are visionaries who are wired to strike out with new ideas while others have a more steadfast personality that is needed for long term consistency in a body.

There is a website established by Biblical Mennonite Alliance that shares resources regarding church planting. [www.biblicalmennonite.com](http://www.biblicalmennonite.com)

Sister Melissa Brock

## THE MANDATE OF THE TRUE SHEPHERD

Some people think that the work of the "Shepherd" is a very glamorous and self-fulfilling job. That is because they have not had to be a Shepherd.

I like what Eugene Peterson had to say along this line when asked what advice he would give to seminary students. "I'd tell them that pastoring is not a very glamorous job. It's a very take-out-the-laundry and changing-the-diapers kind of job. I would try to disabuse them of any romantic ideas of what it is."

He had it spot on.

The idea today is that the

pastor is the CEO of the church with everybody serving him. I suppose that would be nice if you could get it, but it is not what ministry is all about.

The present generation needs to learn the very basics of ministry. We have the finest educational institutions in all of history and we are failing in some of the very basic tenets of ministry.

Simply said, being a Shepherd is a dirty job. Only love for the sheep can overcome the dread of being a Shepherd.

Our role model, of course,

is Jesus the Great Shepherd, the Good Shepherd. David understood the dynamics of this kind of work. After all, he started his life out as a Shepherd boy and ended his life as the Shepherd of Israel. If you study his life, you will find that it was not a very easy job and David made his share of mistakes.

The human Shepherd is not perfect and is liable to make mistakes. But when we come to the Great Shepherd and the Good Shepherd, we come to someone who was absolutely perfect in everything He does.

David put it this way, "The LORD is my Shepherd; I shall not want." (Psalm 23:1.)

What more needs to be said after this? Someone put it this way, because the Lord is my Shepherd, I have everything that I need. You see, Jesus does the dirty work of being our Shepherd to lead us through life for His glory and honor.

When you think of the earthly Shepherd, you come to the idea that the health of the flock is dependent upon that Shepherd. The Shepherd has an awesome responsibility to oversee the overall health of the flock. Therefore, the Shepherd needs to know what is best for the sheep.

Here is where we get into trouble. The sheep do not know what is best for it. Only the Shepherd knows what is truly best for his flock and he will always lead the flock in that direction.

Our heavenly Shepherd is doing the same thing. It is a very dirty job with many cantankerous and rebellious sheep, and it is the job of the Shepherd to lead the sheep into "green pastures."

If we understand this very concept, we will begin to appreciate the things that are happening in our life. I often think of Job and all the things that happened to him and he had no idea where all of this was coming from. Yet he came to that point in his life where he said, "Though he slay me, yet will I trust him."

Sometimes I get upset at the things happening in my life and in some regard, I blame God for messing up my life. If I can only keep in focus that He is my Shepherd and as my Shepherd, He is leading me in the path of righteousness "for his names sake." I do not understand the path, but I trust the Shepherd to lead me in the right direction.

Perhaps it is our human nature to want to control things. And as part of the flock, we try to control the Shepherd. That is

backward. We cannot control the Shepherd because we do not have the knowledge and wisdom necessary to do what is beneficial for the flock. Only Christ, our Shepherd, has the ability to lead us in paths that will glorify Him.

We need to keep in mind that the flock belongs to the Shepherd. The assets of the flock belong to the Shepherd. Because that is so, the Shepherd will do everything in His power to protect His assets. The flock is in good hands when it is under the hands of the leadership of the good Shepherd.

I know it is hard for most people to understand and accept the leadership of the Shepherd. We have our own ideas of where we want to go, but we do not understand that

the purpose of the flock is to glorify the Shepherd. When I begin to understand that, I have a very different perspective of that Shepherd.

Jesus said, "My sheep hear my voice, and I know them, and they follow me." (John 10:27.)

People are listening to many voices these days. But Jesus was saying very emphatically that His sheep hear His voice. That is so very important. If you are not His sheep, you do not hear His voice. It is that simple.

Only the true believer hears the voice of the Shepherd and that is only through the Word of God. Because they hear His voice, they follow Him.

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## I MUST

"Wist ye not that I must be about my Father's business?" Luke 2:49.

"I must." It was the watchword of Jesus. It was His theme for His life here on earth. In this day of vacillating humanity, it does us good to look to God's Word and see consistency. In politics, the moral arena, education,

and daily life, all we see is indecision, instability, divided loyalties, reeds shaken by the wind, and the devastation that comes with it.

Jesus was on a mission and He could not afford to fail. Hear His words: "Even so must the Son of man be lifted up" (John 3:14), "I must work the works of

him that sent me” (John 9:4), and most of all, “Ye must be born again” (John 3:7.)

The last scripture mentioned, John 3:7, transfers the urgency from Christ to Nicodemus. It is an absolute necessity to be born again, or we will not see the Kingdom of God. I must. How about you? The scripture says you must as well. There are many things in life we will not do. There are even things we cannot do. But there is one thing we must do. We must be born again. If we are not, then we will stand before God, and His judgment will stand. The jailer asked Paul, “Sirs, what must I do to be

saved?” Peter addressed the Sanhedrin by saying, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 16:30 and Acts 4:12.)

Not the labor of my hands  
Can fulfill the laws demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone,  
Thou must save and thou alone.  
Rock of Ages, cleft for me,  
Let me hide myself in Thee.

—*Augustus Montague Toplady, 1776*

Brother Lynn H. Miller  
Mohler's Congregation

## PHIL'S PONDERINGS

*As we “study to shew ourselves approved unto God...”*

April 2020 Study Questions

### April 5 – Luke 9:46-10:16

Who do you think was least among the disciples?

What is the greatness we should aspire for?

How do you handle setting off for another “village” not a part of your travel plans?

What excuses in verses 57-62 hit closest to your heart?

If you were one of the seventy what instruction would be most difficult for you?

**Commentary:** In virtually any group of people who are drawn together for a common purpose some struggle will occur in determining who shall lead. Election signs are already visible in our communities advertising who is the greatest. Many churches have withered and died over who is the greatest among them. Jesus exposes our vanity and pride in wanting preeminence. What is our greatest glory? What is greater than receiving Jesus and through Him our Father God. Receiving a child or our brothers and sisters in Jesus' name is all the greatness we need.

#### **April 12 – Mark 16:1-20**

When did the women purchase the spices before they came to the tomb?

Why is the angel in the tomb when they arrive?

What did they see when the angel directed their gaze to where they had laid Him?

What credibility do the women add to our believing in the resurrection?

How does the disbelief of the disciples add to the credibility of the resurrection story?

**Commentary:** No credible historian denies the crucifixion of Jesus. Conversely, no credible historian, speaking solely from a historical perspective, claims the resurrection as a historical event. Why? Because faith is not a verifiable reality upon which historians can document history. "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) As believers the question we must answer is whether the resurrection narratives are historically credible? Over and over again the narratives have demonstrated that they are credible and not just fiction, legend, and myth. For instance, women were not considered credible witnesses in a legal dispute. If the narratives were merely religious propaganda women would not have been the first to hear, see, and believe that Jesus had been resurrected. Only a faithful historian would advocate such a narrative. Our faith in the resurrection of Jesus is rock solid. May His resurrection life so permeate our lives that others will have reason to wonder what took place that first Easter morn.

**April 19 – Luke 10:17-43**

How do you explain Jesus' priorities about what to rejoice about in verse 20?

How are 'babes' superior to the wise and prudent?

What was most surprising to Jesus' audience in the story of the 'Good Samaritan'?

What purpose was behind the lawyer's question?

Does Jesus answer his question?

Do you leave time in your schedule to sit at Jesus' feet?

**Commentary:** All of us have reason to rejoice when we experience victory in our walk with Christ. However, our exaltation can easily turn into self-promotion. We see ourselves as wiser, more mature, more experienced, and of greater value in Christ's kingdom. Jesus points us in the direction of the inestimable value of our names being written in heaven. How did our names get there? Not on the basis of our self-worth. Jesus is the one declared worthy. We have received His life of mercy and grace by faith. Our names are written in heaven as a testimony to the power of His Spirit that draws us to sit at His feet and sends us on errands of mercy in neighborly service to those who have been plundered by Satan.

**April 26 – Luke 11:1-28**

What do you think the disciple observed as Jesus prayed that prompted his request?

What makes doing the will of God in heaven so simple and easy compared to on earth?

Are the things you pray about as important to you as the loaves were to the man who woke his friend up at midnight?

What motivation does Jesus give for asking, seeking, and knocking?

How often do you ask the Lord for the Holy Spirit or what stops you

from asking?

What example comes to mind when you hear the phrase, “A house divided...”?

**Commentary:** Do we hear the challenge and the promise in the verses we are studying this week? There is the challenge to pray, to learn to pray, to pray with persistence. There is the promise that God’s divine response will give, find, and open for us ways that nurture our trust in Him. Most of all, if we ask, there is the promise of the Holy Spirit who will direct our hearts and minds to place every issue of our lives under the Lordship of Jesus Christ. So, as we prepare ourselves to study these verses may we hear the challenge from His Word and respond in faith to the promise of His Word so that we keep His Word.

Brother Phil Franklin  
Modesto, CA

## WORDS OF ETERNAL LIFE

Rudy Cover

John 6:22-65

Have you ever been discouraged? Have there been times in your life when someone you thought to be your friend, let you down? Jesus had many discouraging times, too. One time, Jesus was talking to the people in a Jewish church in Capernaum. He told them He was the bread from heaven and if they would eat the bread they would live forever. Jesus meant they would have to live by the words He spoke unto them, but they murmured and didn’t

understand. Jesus said, “What if you see me ascend up to heaven where I was before? The words that I speak unto you, they are spirit and they are life.” Jesus also said that some of them didn’t believe Him and someone would betray Him. From that time many of His disciples turned away and had nothing more to do with Jesus.

It seems strange that people who had seen the miracles Jesus had done, would ever turn away from Him, but they

did. Just because they couldn't understand what He was teaching them – just because He told them the truth – they turned Him down. I'm sure this was very discouraging to Jesus because He said unto the twelve disciples whom He had chosen to help Him, "Will you also go away?"

Peter always answered first. Many times, Peter didn't say the right thing but this time he had it just right. Peter knew what he was talking about and said, "Lord, to whom shall we go? You have the words of eternal life. And we believe and are sure that you are the Christ, the Son of the living God."

Surely, Jesus felt good that at least someone had received the message. To have the words of eternal life should mean everything to us. If we do what Jesus says, we will live forever!

Jesus is the Son of the living God. He made this world and everything in it. "All things are made by Him and without Him was not anything made that was made." John 1:3.

Everyone wants to live. To go to Heaven and live with Jesus forever is the greatest. In this world we live only a few years, then we die. Jesus came that we might have life and have it more abundantly. Jesus said, "He that believeth in me, though he were dead; yet shall he live and he that liveth and believeth in me shall never die.

The words of eternal life are yours for the asking. Jesus brought them from Heaven. Take them, live by them and live forever.

Selected from the

May 1, 1980

issue of the Bible Monitor

## RESURRECTION GLEANINGS

Paul R. Myers

Time has sped so swiftly that we are fast approaching another Easter Season. It is a very good time to forget our normal cares and problems and seriously meditate, on what the Easter Season actually means to a Christian. Let each

reader examine himself or herself whether we get the good out of it that we should and that God and Christ intended.

It would be highly profitable, spiritually, to read the Gospel writers accounts of the events



that took place in the life of Jesus during Passion Week. Similarly, to read the Apostle Paul's writings of the Resurrection, as recorded in I Cor. 15, is very refreshing and rewarding.

If the Christian had not the Resurrection to look forward to, there would be nothing but darkness and hopelessness in the future. Without the hope of being partakers of the first Resurrection, we would be of all man most miserable. Without the hope of the Resurrection, there could be no hope of Heaven.

Death precedes Resurrection. We witness that in plant life. We must experience death of the body, for the Word says, "It is appointed unto man once to die." It is not only the physical death that we must die. We must die to the things to which Jesus was ever dead. The Apostle Paul, in I Corinthians 15:31 wrote, "I die daily."

We must die to the lust of the flesh, to the lust of the eye and to the pride of life. Jesus was dead to these. He came into the world to show men how to live above these lusts. We are to be dead to sin. Yet, how many who profess to be Christians, can truthfully say that they are dead to the things to which He was dead and can say that they are alive unto God? If we cannot

truthfully say that we are dead to these things what hope have we and what promise?

If we expect to live with Him in Heaven, throughout Eternity, as Christ has given us the privilege to do, we must live according to His Word in this life. If we fail to so live and we miss Heaven, will our lives have been worth the living? It would have been better for us had we never been born.

We, too often, neglect the really important issues of life. In this enlightened age, too many people are spending their time and energy seeking to gain things that are not at all necessary. Oftentimes they seek the things that are truly harmful to them here and will be their undoing hereafter. The Word teaches, "Seek ye first the Kingdom of Heaven". The things of God do not end with time but are for Eternity. When we go down into the grave is the end of time for each one. Resurrection morning will be another morning of Eternity. How we live in this life will determine where we will spend Eternity.

If we are in Christ, resurrection morning will give us much to look forward to. If we walked as our Master walked, if we do what He commanded us to do, then we may await our Resurrection and translation with great joy.

There are many good things given us here such as the Church, Christian friends and multiple blessings, but much better things await us over there. We can but lightly comprehend the meaning of I Cor. 2:9, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Christian friends will be there. Pleasures that will never pall and joys that will never cease shall be there. There will be no enemies there. There will be no more pain, sorrow or death there. All tears shall be wiped away. Jesus will be there and so will God our Father.

That we might gain Heaven on Resurrection morning, we must now deny self and take up our cross and follow Him. Jesus had His cross before Resurrection morning. We have ours. At that great event we will exchange our cross for a crown. We will miss the mark, Resurrection morning, if we now prefer the pleasures of this world to the Will of God in our lives.

The Easter season is the time of newly awakening of life in nature. The old is done away and the new comes forth in all its beauty. It is a reminder of the change that shall take place with us, after we have laid down this old, diseased, worn

and vile body. We shall come forth on Resurrection morning with a glorious, incorruptible and immortal body.

No man knows when this age shall close. We do know definitely that it shall. It behooves us to so live, that whether it be in a year, ten years or twenty, that we are ready and prepared to meet God in peace. Do we really believe in the New Testament Doctrine of death and the Resurrection? If we do, praise the Lord. If we do not, wherein lies our hope? **WE HAVE NONE.**

We may be very successful here and gain much of this world's goods. But, when it is placed in the great balances of Heaven, what will it amount to? The worth of the entire world is less than the worth of one man's soul. Yet, many lose their soul attempting to gain a small part of the world.

Dear reader, I firmly believe we are living in the last days. Ye know not which generation will live to see and witness, the second coming of the Lord. It doesn't make any difference whether we are alive or dead, just so that we are in Christ. Those who are alive at His coming shall not precede those who are asleep in Him. I Thess. 4:16-17, "For the Lord himself shall descend from heaven with a shout, with the

voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Would that the Lord might touch our hearts so forcibly at this time of the year, that we would seek more earnestly to be obedient unto Him in all that He has commanded.

There will be two different results on Resurrection morning. The Christian will be resurrected unto eternal life. The sinner unto eternal damnation. Certainly, there will be no joyous resurrection for the

sinner. Salvation and resurrection unto life can be gained only through obedience to Him, who declared Himself to be the way, the truth and the life.

Christ arose and became the first fruits. May we so direct our lives, to live for Him who died for us. Then, we, on Resurrection Morning will be numbered with those who will love His appearing and will move into that place where Jesus who has gone on to prepare. That will be the glad day that the Christian is awaiting.

Selected from the  
April 15, 1960  
issue of the Bible Monitor

## THE BRUISED HEEL

George Dorsey

As we look at the record of creation, we see that God created man in His own image. This creation was pure, holy, and had direct fellowship with God. Again, a record is made of the devil. The devil lifted himself up in pride against God, and God cast him out of heaven. The devil in rebellion against God caused His highest creation to sin. But God looked down through the ages with a plan whereby man could be saved. First there was a curse pronounced

on the devil, then deliverance promised to man. Gen. 3:15 says, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This prophecy was literally fulfilled in life and death of Christ. Christ came to destroy the works of the devil, and his ministry was a complete victory over the devil. The devil wasn't going to let Jesus have the victory without a battle.

Where there is conflict there is also suffering. When the devil could not conquer Jesus in life, he tried it in the most cruel death that could be placed on man.

Jesus was mocked, ridiculed, despised, and shamefully hung on the cross of suffering. The devil is revengeful. He strikes back in proportion to the severity of the attack made on him. After Christ's resurrection and ascension, the devil sought to destroy the church by persecution. As Christ's followers can expect the same treatment from the devil that he gave Christ. But remember that the devil changed his tactics from persecution to compromise. He is deceiving more people through compromise than any other way. It

is the easy way out without bruised heels, or without suffering at the present time. The devil can't give any encouragement for the future. Satan could only bruise Christ's heels, but Christ bruised his head by His victory over him.

2 Tim. 2:11-13 says, "It is a faithful saying: for if we be dead with him, we shall also live with him; If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself." Therefore, let us remain faithful to Christ, for he has bruised Satan's head.

Selected from the  
April 1, 1960  
issue of the Bible Monitor

## THE RESURRECTION OF CHRIST

Sylvia Parker

As we think again of Easter, it brings to us the thought of the resurrection of Christ our Lord from the grave. For a witness let us go to Mark 16:5-6 and see what the angel said to the women who came to the tomb to anoint the body of Jesus. "And entering into the sepulcher they saw a young man sitting on the right side, clothed in a

long white garment; and they were affrighted. And he said unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

Why did Jesus die on the cross? To make atonement for our sins. That we may be brought back into favor and fellowship

with God; for by sin we were separated from God.

Christ arose from the grave for our justification. Rom. 4:25 "Who was delivered for our offences, and was raised again for our justification." What do we mean by justification? Definition: for fact or state of being accepted by God as righteous or worthy of salvation. This is done through Faith in His atoning blood, that He shed while on the cross. By obedience to God's divine commands. Praise His Holy name, for His redemptive work on the Cross.

The Resurrection means a new life in the believer, 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: Old things are passed away; behold, all things are become new."

The apostle Paul had this experience when he was on the Damascus road. He was brought to conviction of his sins; and really died to sin when he was stricken blind. Transformed

by the renewing of his mind. He had to first see himself, then he saw God, and said, "Lord what wilt thou have me to do. Arise and go into the city and it shall be told thee what thou must do." (Acts 9:6.) He did as commanded and was baptized. He was now a transformed being. Changed from a life of sin, to a life of righteousness.

The transforming virtues of the new life are: Faith, Trust, Obedience, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, Charity.

Let us take a retrospective view of ourselves and see by the Gospel if we have died out of sin and are living a new life in Christ Jesus; that others may see that we have a transformed life within. Thereby Glorifying Christ through the power of the Resurrection.

Selected from the  
April 1, 1960  
issue of the Bible Monitor

## IN EVIL LONG I TOOK DELIGHT

In evil long I took delight,  
Unawed by shame or fear,  
Till a new object struck my sight,  
And stopped my wild career.

I saw One hanging on a tree,  
In agonies and blood,  
Who fixed his languid eyes on me,  
As near His cross I stood!

Sure, never till my latest breath  
 Can't forget that look,  
 It seemed to charge me with his death,  
 Though not a word He spoke.

A second look He gave, which said,  
 "I freely all forgive;  
 This blood is for thy ransom paid;  
 I die that thou may'st live."

– *John Newton*

My conscience felt and owned the  
 guilt,  
 And plunged me in despair;  
 I saw my sins His blood had spilt,  
 And helped to nail Him there.

Gadsby's Hymnal #102  
 Selected by Brother Lynn H. Miller

## OBITUARY

### LEONA REED

Sister Leona Louise (Brooks) Reed, Quinter, Kansas, passed away on July 17, 2019 at the age of 92 years, 10 months and 13 days. On September 4, 1926, Leona was born to Frank H. and Minnie L. (Kesler) Brooks in Quinter, Kansas. She was joined later by a sister, who died in infancy, and two brothers. She grew up southwest of Quinter on the family farm and attended Sunshine School. Early in life, Leona joined the Dunkard Brethren Church and was a faithful member to the end.

Leona's attention was drawn by aunts in Iowa and she moved there to work for a while. While there, she met William "Bill" Reed and they were married in Quinter on December 8, 1946. To this union, three daughters and two sons were born.

Leona was mostly a stay-at-home wife and mother but spent some years selling Fuller Brush products. She enjoyed her many customers along the way. While her children were home, Leona sewed their clothes. After they moved away, she began making beautiful quilts, wall hangings and many other crafts as well as creative picture albums. Later in life, one of her real joys was making beautiful greeting cards that she sent to family and friends. She would make around one hundred fifty cards per year.

In passing, Leona leaves William, her husband of 72 ½ years; daughters, Kathy Barker, Gayla (Wayne) Berens, Nancy (Tom) Stolfus; sons, Ross (Bridget) Reed, Lee (Connie) Reed; a brother, Mar-

ion (Joyce) Brooks; sister-in-law, Janis Millwee; seventeen grandchildren; twenty great-grandchildren; cousins, nieces, nephews and friends. She was preceded in death by her parents, infant sister, Eunice, and brother Merlin.

Funeral services were held on July 24, 2019 at the Dunkard Brethren Church, Quinter, Kansas with Brother Gordon Jamison, Brother Wes Miller and Josh Johnson officiating. Burial was in the Baker Township Cemetery, Quinter, Kansas.

#### THE PROMISED LAND

If death should beckon me  
 With outstretched hand  
 And whisper softly of an "Unknown Land,"  
 I shall not be afraid to go,  
 For though the path I do not know...  
 I take Death's Hand without a fear  
 For He who safely brought me here  
 Will also take me safely back,  
 Although in many things I lack...  
 He will not let me go alone  
 Into the "Valley that's Unknown,"  
 So, I reach out and take Death's Hand  
 And journey to the "Promised Land!"

*—Helen Steiner Rice*

#### MARCELLA ST. JOHN

Sister Marcella E. St. John, age 95, of Bryan, Ohio, passed away on February 19, 2020, at her home. Marcella was a homemaker and an avid gardener. She was a member of Pleasant Ridge Dunkard Brethren Church near West Unity, Ohio.

Marcella was born on December 5, 1924, in Girard, Illinois, the daughter of Chester and Nellie (Roesch) Tate. Her family moved to Williams County, Ohio in 1925. She graduated from Montpelier High School. She married Clifford B. St. John on May 6, 1950, and he preceded her in death on August 24, 2017. After graduation from high

school, Marcella worked at various jobs, including the Toledo Edison office, Pioneer and Montpelier banks, and seasonal work at Bryan Canning Company and Fore Craft in Archbold, Ohio.

Marcella is survived by her sons, Dennis (Donna) St. John, of Bryan, Ohio and Ricky (Anna) St. John, of Archbold, Ohio; daughters, Marsha (Gordon) Jamison and Connie (Lee) Reed, both of Quinter, Kansas; sixteen grandchildren and twenty-five great grandchildren. She was preceded in death by her parents; a brother, Donald Tate; and sisters, Dortha (Vern) Hostetler, Melba (Claude) Flory and Clara (Edwin) St. John.

Funeral services conducted by Brethren Ken Brock and Gordon Jamison were held February 24, 2020 at Pleasant Ridge Dunkard Brethren Church. Burial was in the Shiffler Cemetery.

## MARILYN REED

Marilyn Kay Reed, 66, of Linden, Iowa, passed away suddenly on February 20, 2020 due to heart complications.

Marilyn was born in Kansas City, Missouri to Carl and Miriam (Andrews) Reed on May 30, 1953. She was baptized at the age of eleven and graduated from Grandview High School in 1971 and went on to nursing school and became an LPN in 1972.

In 1973, she married John Gingrich in Grandview, Missouri and from that union was born Randall and Marci. They later divorced. She moved to Adel, Iowa in 1979 to raise her small family and later moved to Dallas Center. Marilyn worked as an LPN at several hospitals and nursing homes. She met Steve Cowl in 1986 at the Dallas County Care Facility where they worked together. She will be remembered for her sense of humor, creative talent and artistic abilities at many things.

Marilyn is survived by her son, Randall (Kathy) Reed of Schuylkill Haven, Pennsylvania; their six sons, Devon, Quinton, Colton, Cameron, Britton and Landon; daughter, Marci Howrey of Hampton, Iowa; her four daughters, Miranda, Kaitlyn, Tiffany and Heather, and one son, Brayden; Marilyn's mother, Miriam Reed of Grandview, Missouri; two sisters, Sandra (Lee) Meyers of Peculiar, Missouri and Donna (Davy) Myers, Dallas Center, Iowa; brother, Duane (Cherri) Reed of Grandview, Missouri; significant other, Steve Cowl of Linden, Iowa,



and many nieces and nephews.

She was preceded in death by her father, Carl Reed, and grandson, Matthew Howrey.

Funeral services were held February 24, 2020 by Brethren Alan Meyers and Mark Andrews at Caldwell Parrish Funeral Home – McCalley Chapel in Adel, Iowa with burial at the Brethren Cemetery, Dallas Center, Iowa.

### LEONARD WERTZ

Brother Leonard Duane Wertz was born June 14, 1940 and bounded into eternity February 21, 2020.

Born to Richard and Pearl (Root) Wertz in Las Animas, Colorado, Len was the youngest of four children. His childhood stories seemed larger than life: seeing electricity come to the McClave area, bare-back horse riding, nearly drowning in John Martin Reservoir, 4H and FFA exploits, and meeting President Eisenhower. After graduating from McClave High School, he went on to receive a biology degree with minors in music and horticulture from Colorado State University. He then taught chemistry in the Peace Corps in Ghana, Africa, bringing home tales of eating rat meat.

Upon returning home from Ghana, he swept Ronda Hostetler off her feet and married her on September 23, 1967. They traveled extensively across the USA and enjoyed multiple trips to Israel, Europe, and the UK. Together they raised two boys, Brad and Todd, who went on to marry and bring nine grandchildren into his life. He was a proud “Gramps”, interested in praying for and promoting their adventures while watching them grow up to be productive young men and women. He also enjoyed two great-grandchildren who made him smile even when he could no longer pick them up, one of whom prayed with him the day before he passed into eternity.

In 1975, Len started Youth Retreat, a summer discipleship camp in the Rockies designed to teach young people the joy of knowing Jesus through Biblical instruction. He is remembered by many for charging up a mountain trail with Bible under one arm, a poster board under the other, with forty youth following close behind. As a minister in the Dunkard Brethren Church, Len conducted revival meetings all over the United States. Through these, he influenced many and

was keen on motivating believers away from the status quo toward robust, faith-filled living.

His unending optimism was grounded in a firm faith in Jesus as his Savior and Lord. His seemingly tireless energy and determination to be productive amazed all who knew him. Len loved life and poured his passion into people. Over the years he was a biology teacher, florist, chemist, sales rep, and finally served as a paraeducator in the Quinter public schools. He enjoyed travel, gardening, floral design, barbershop quartets, studying prophecy, and Youth Retreat, and taught his family to celebrate Christmas wholeheartedly. To Len, no meal was complete without dessert, his favorite part of eating.

On this side of eternity, he left his wife Ronda Wertz, of Quinter, Kansas; sons, Brad (Kirsten) and Todd (Ricki); Grandsons Matthias (Cassie), Blane, Corey, Keegan, Aiden; granddaughters Kimberly, Liberty, Autumn, and Jillian, all of Quinter, Kansas; great-grandchildren Liam and Lauren Wertz of Quinter, Kansas; and three siblings: Etta Clayton, Ivan Wertz (Edna), Wanda Lutz (John). He was preceded in death by his parents; Lawrence Clayton (brother-in-law); and granddaughter Elizabeth Wertz.

Services were conducted by Brethren Ward Deaton, Mark Cordrey and Mark Andrews on March 2, 2020 at the Quinter Church of the Brethren with burial in the Baker Township Cemetery.

## NEWS ITEMS

### GENERAL CONFERENCE 2020

2020 General Conference will be held June 6 through June 10 at Roxbury Holiness Campgrounds located at 13763 Cumberland HWY, Orrstown, Pennsylvania 17244.

Those traveling on the Pennsylvania Turnpike (I-76) at exit 201 take Route 997 south to the campgrounds.

Those traveling Interstate 81, North or South, take Exit 20 (Scotland Exit) and follow Route 997 north to the campgrounds

Please bring your own sheets and pillowcases. There is plenty of room for campers and trailers.

When making reservations please state date of arrival, approximate time of arrival, number of people in party, and approximate

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time of departure. The campground will be available for occupancy Friday afternoon, June 5. The phone number of the campgrounds is 717-532-2208.

Please send e-mail, text, or phone reservations to:

Duane and Tena Priest

51 Hillside Ave.

Manheim, PA 17545

505-771-2974

Duaneandtena3@icloud.com

Conference Lodging Committee

## NOTICE

All queries, reports and any other business for the 2020 General Conference should be in the hands of the General Conference Writing Clerk by April 20, 2020. Thank you.

Brother Bob Lehigh

5137 Waltersdorff Drive

Spring Grove, PA 17362

717-225-4928

rlehighdb@gmail.com

## PINE GROVE, PENNSYLVANIA

The Pine Grove Congregation is looking forward to Weekend Meetings, March 27 through March 29, 2020. Services Friday and Saturday evenings at 7:30 P.M., Sunday morning at 9:30 A.M. with lunch at noon at the church. Closing services at 2:00 P.M.

Brother Adam Lehigh has consented to bring the messages. Please keep Brother Adam, his family, and our congregation in your prayers as we anticipate these services.

We are located at 97 Pleasant Valley Rd., Pine Grove, PA 17963. Come Worship with us.

Brother Paul Noecker

## LITITZ, PENNSYLVANIA

Please remember with your presence and prayers the Lititz Revival Meetings with Bro. Rodney Kimmel, March 29 through April 5, 2020. Services at 9:30 A.M. and 7:00 P.M. on Sundays and 7:30

P.M. through the week. On Sunday, April 5, there will be no afternoon or evening services. All are welcome.

Sister Arlene Birt, Cor.

#### SWALLOW FALLS, MARYLAND

The Swallow Falls Congregation is looking forward to a week of revivals from March 29 until April 5, 2020. Bro. Paul Noecker has agreed to be our evangelist. Services will start at 10:00 A.M. on March 29 with a carry in dinner in the basement and evening services at 7:30 P.M. During the week services will be at 7:30 P.M. each night. On Saturday, April 5 we are planning Lovefeast services starting at 4:00 P.M. with communion at 6:30 P.M. Sunday morning services will again be at 10:00 A.M. followed by carry in dinner and the final service at 2:00 P.M. Please remember Bro. Paul and Sis. Sheila as they prepare to come minister to us.

Sister Marie Sines

#### WEST FULTON, OHIO

The Lord willing, the West Fulton Congregation will be holding their Spring Lovefeast Meetings, April 17 to 19, 2020. Bro. Gerry Priest from Chambersburg, Pennsylvania will be our evangelist. Friday evening service will be at 7:30 P.M. Saturday Examination service is at 2:00 P.M. followed by Lovefeast at 7:00 P.M. Sunday services are at 7:30 A.M., 9:30 A.M. and 2:00 P.M. All are welcome to attend. Please pray for Bro Gerry as he prepares for these services.

Sister Joy Reed, Cor.

#### GRANDVIEW, MISSOURI

Lord willing, the Grandview Congregation plans a Lovefeast April 25, 2020. Our meetings will begin Friday, April 24, 2020 with a preaching service at 7:00 P.M. Saturday services will begin at 11:00 A.M., Examination service at 2:00 P.M. and Lovefeast at 6:00 P.M. Sunday services begin with Morning Worship at 7:30 A.M., Sunday school at 10:00 A.M. with preaching at 11:00 A.M. Last service at 2:00 P.M. Come and worship with us. Everyone welcome.

Sister Miriam Reed, Cor.

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**ADULT SUNDAY SCHOOL LESSONS FOR MAY 2020****May 3 – A Woeful Generation – Luke 11:29-54**

1. What sort of sign was Jonah to the Ninevites?

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2. What examples come to mind of people with good and bad eyes?

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3. How do you respond to harsh criticism that is accurate?

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**May 10 – MOTHER’S DAY – I Kings 3:16-27**

1. Why should justice for two harlots be important to us?

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2. What important lesson do we learn about the mother of the living child?

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3. How does this story help us define the nature of God’s wisdom?

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**May 17 – Bad Leaven and a Rich Fool – Luke 12:1-21**

1. What’s the first lesson we should learn about the heavenly recordings of our voice?

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2. Does Jesus contradict Himself about fearing God?
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3. How do the riches of God prepare us for persecution?
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**May 24 – Seeking the Kingdom of God: Present and Future—Luke 12:22-48**

1. How can worry, our natural inclination, become a reminder to develop a spiritual inclination?
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2. What are the two edges of the sword in Jesus' saying, "Where your treasure is there your heart will be also?"
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3. What are the two ways in which Jesus is coming again?
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**May 31 – Christ Divides and Subtracts – Luke 12:49-13:9**

1. What makes Jesus divisive?
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2. How are we to respond to the division we cause?
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3. What are we trying to do for ourselves when we point out the sins and faults of others?
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-

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