

BIBLE MONITOR

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NO. 02

“For the faith once delivered unto the saints”

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

IN TROUBLE AND IN GRIEF

In trouble and in grief, O God,
The smile hath cheered my way;
And joy hath budded from each thorn
That round my footsteps lay.

The hours of pain have yielded good,
Which prosp'rous days refused;
As herbs, tho' scentless when entire,
Spread fragrance when they're bruised.

The oak strikes deeper as its boughs
By furious blasts are driven;
So life's tempestuous storms the more
Have fixed my heart in heav'n.

All-gracious Lord, whate'er my lot
In other times may be,
I'll welcome still the heaviest grief
That brings me near to thee.

—Anonymous

TOUGH LOVE

Tough love can be just as real and caring as romantic, emotional, warm love. Love, as defined by the Bible, brings the greatest good into the lives affected by it. Love seeks the well-being and spiritual prosperity of the recipient. Sometimes that outcome is not possible without words of truth and actions of austerity. Sharing the truth may seem harmful and hateful, but when the concern is so great, it is often necessary to tell it like it is. Remedial efforts may require hard decisions and great effort.

It may be unpleasant for the one being corrected but his future spiritual well-being can depend on hearing the truth and being pushed to do what is right. That person should receive the corrective with relief and anticipation. He should

realize there is someone who cares about them enough to invest time and energy in their lives. That investment may require effort to persuade him to change so he would be blessed rather than condemned.

Often, Jesus is imagined as a weak person embodying the ideal of love. Yet we find in the Gospels that He often upset those with whom He spoke. Some became extremely angry towards Him, so angry that they delivered Him to Pilate to be crucified. He often delivered tough love to His disciples as He sought for them the benefits that were needed by each one. Many see Jesus as a philosopher and teacher who exuded great love, yet there were many times when He had to deliver that message with stinging words and righteous commands.

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Jesus' encounters with the Pharisees became legendary. Whenever Jesus would appear at a feast occasion, the expectation was that He and the Pharisees would tangle. They constantly taunted Him with questions and scenarios that they thought would outwit Him. Instead, they would be placed in a dilemma that He crafted for them. He often used stinging words to castigate their defense of the Law, which they broke through their attitudes and actions. He caused them to reconsider their words and actions when He challenged them to cast the first stone at the guilty woman. They were quick to judge but slow to understand that they had elevated judgment over mercy.

God's purpose for giving the Law was to illustrate their inability to keep it perfectly and that they ultimately would need to apply to Him for mercy and grace. They forgot their own need of mercy when they became judgmental of those whom they judged. They deserved the tough love Jesus shared with them. In their fury they sought His undeserved death, however His death became the ultimate salvation for all men's sins.

Jesus shared tough love when He spoke to the rich young ruler. While this young man had been very punctual in keeping

commandments, he lacked by loving God less than he did his riches. He said he wanted to follow Jesus, but his words were false since his greatest desire was his riches. He could follow casually but not totally.

Jesus used tough love when He spoke of the rich farmer who needed larger barns to store his wealth. He expected to enjoy the fruit of his gain throughout a long life. Instead, Jesus spoke of an approaching judgment. He would leave his gain for someone else to enjoy. Tough love shares that despite a person's status in this life, death will come, when all the material gain will be left behind. Many forget their mortality.

Perhaps, the toughest love Jesus shared was with Peter. When warning him that despite his supposed bravery, he would end up denying Jesus, He called him Satan. Peter would be guilty of doing the devil's work. Maybe the toughest part of that judgment was the mournful, wistful look that Jesus shared with Peter after he had denied Him thrice. Peter was brought to tears then and on the shore of Sea of Galilee, three times he had to confess his love for Jesus and be ready to shepherd the sheep, young and old.

Have you ever needed tough

love? You needed to hear the truth. Perhaps that you were not related to God through Jesus Christ. Perhaps that you had cooled in your ardor for serving the Lord. Perhaps, that some sin or habit had crept into your life that ruined your witness. Perhaps that you wasted time and talents on habits or hobbies that you should have spent for Him. Perhaps, that your relationships had been dulled by illicit desires.

Whatever the situation that robbed Him of your service and love, there might be the need of some stinging words or the necessity of amending actions.

We have promised to give and receive counsel of other believers. Have you shared some tough love? Have you received some tough love?

M. C. Cook

RIGHTLY DIVIDING THE WORD OF TRUTH

“This article starts out sounding controversial. That was not my intent. I think if you read the whole article, it will make sense and not be controversial.” – the author.

I have a burden for the people of my generation. A burden for the ones that have been raised in a conservative Christian home and church. This burden stems from seeing my peers, as well as myself, questioning the things that our respective churches hold so near and dear to our way of life and at times (wrongly) consider it to our salvation. These things I am referring to are, the head covering for women, modest dress, the cut collar coat, nonresistance, not conforming to the ways of the world, the way we cut and style

our hair, jewelry, divorce and remarriage, and so forth. The way we observe some of these things are nothing more than the way the church body decided to live out the principles found in scripture, while some of these things are commands of scripture that cannot and should not be ignored.

Matthew 15:9 warns us, “But in vain they do worship me, teaching for doctrines the commandments of men.” It seems to be the tendency of humans to find a way that works and teach it as the only way to God. God’s word and His way are for all times, all races, all situations and are never out of style. While men’s styles and customs may change, they need to align with God’s principles.

What I have observed, is when those that have been raised in a conservative church decide to break from it, they, do not stop with church traditions. They go all the way over to the other extreme and throw out scriptural commands. Men and women ditch the “uniform” and begin to wear things that are immodest. Women ignore the head covering and men wear hats constantly, even inside. Men do not cut their hair and women do. Both begin to accept a “watered down” version of God’s word and His will.

I understand the struggle with a particular uniform for both men and women that some churches spell out for its members. Although I see some merit in it, I do not find a particular style of dress spelled out in scripture, however when you decide that the “uniform” is not for you, you are still bound by the scriptural commandment of modesty. The same goes for the head covering and hair. I Corinthians 11 teaches us that men are to have short hair and uncovered heads, while women are to have long hair and covered heads. This is a Bible teaching that cannot be ignored. The particular style is not given here but the principle remains.

I think questioning the

“practices” of the church is healthy, IF done in the right spirit. If we are truly searching for the right way to do things, to gain either the conviction personally or to advance God’s Kingdom, then we are like the Bereans. Acts 17:11 commended them for “searching the scriptures whether those things were so”. However, if we are searching for a way around Biblical teaching it will never end well. I see when one starts down the path of “nothing matters but the heart condition”, scriptural commandments are compromised. I will be the first to say that the heart condition is important but obedience to God’s Word is no less important. Our outward appearance and conduct cannot save us, but it should be something that the unsaved world can look at and realize that we are different.

Read Jeremiah 9:12-26. It tells of God’s children forsaking His law and not obeying His voice, neither walking therein. (Not following God’s laws outwardly.) It also gives caution to those who are doing the right outward things but do not have the right heart. Both are important to God and to keeping a good witness to the unsaved. It goes on to say that we are not to glory in wisdom, might or wealth

but to glory in understanding and knowing God.

I am not being judgmental. I am deeply concerned for our salvation and the salvation of our children. With so many “watered down” versions of “godliness” out there and us not taking a stand and making a difference, the whole next generation is in jeopardy. I believe that some of the ways our forefathers lived out scripture are outdated and can stand to be changed, but my cry and my prayer is that while we are changing, lets realize the difference in the commandments of God’s Word and man’s traditions. I believe that we are literally seeing II Timothy 3:5-7 being fulfilled, “Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers’ lusts. Ever learning, and never able to come to the knowledge of the truth.”

Our children need to be pointed to scripture and come to the realization that they must become “first generation” Christians. Riding along on the coattails of dad and mom, the church, traditions, or any other thing will not bring a fulfilled life, let alone lead them to eternal salvation.

Society has rejected the truth and anything to do with a solid absolute. God’s word is no longer viewed as the authority. Everything is questioned and no answers are “the only way”. Everything is left to interpretation and your feelings. The world is trying its best to draw away believers and our children in any way possible.

We need to study God’s word deeply, hold it dearly and teach it unashamedly. I will pray for you and please continue to pray for me. God bless you as you continue to strive to “Rightly divide the Word of Truth”.

Brother Joe Cover
Dallas Center, IA

AT A MOMENTS NOTICE

Some things in life are a one-time opportunity. If not careful, we miss an opportunity that will never present itself again. That is the tragedy of life.

With Philip in the New Testament, he had a one-time opportunity to share his faith with one person. God was able to use him in the situation because

Philip was available. He did not know what opportunities lay before him when he got up that morning. But he was ready to be used by God for anything.

We can be looking in one direction and prepared for something over there, but the real opportunity comes from the direction we are not expecting. I think that is the great challenge and excitement of living the Christian life. God sometimes surprises us with an opportunity that we never thought of before.

Philip did not know the person that he was sharing the gospel with. He probably never heard of him before and more than likely never saw him ever again. He had a one-time opportunity, and he did not fail.

Because we do not know tomorrow or the opportunities tomorrow may bring, our trust in God is vital. I need to understand that I am today where God wants me to be, and I am taking the advantage of God's resources for me today. I know the phrase "living in the moment" means many things to different people. But I think in this context, it means that I am living the life that God wants me to live currently.

I do not want to live my life, then look back, and see that I

missed an opportunity that was right before me. I know that that can happen and probably will. However, I want to minimize this as much as possible. I am to stand at the ready so that God can use me whenever he chooses.

Of the problems I have faced, I limit myself to what I have been trained to do. We are obsessive when it comes to training and education. Do not get me wrong; I am all for it. However, God often opens an opportunity for us that we have never been trained for or were not prepared for. At least from our perspective, we are not prepared for it.

All through the Old Testament, you see man after man who God chose to do something, and they did not believe that they were qualified to do what God wanted them to do. You see, our service for God is in God's hands. We do what we can do. We study hard. We read books. We understand theology as best we can. But in the long run, God is in charge, and God wants us to be ready at a moment's notice.

It would have been interesting to talk to Philip after his experience in witnessing to that man. I wonder what he said about it. I wonder how it changed

his life and ministry from that moment on.

We also think that we can only witness to those within our own culture and lifestyle. I know it is difficult to witness outside of our culture and lifestyle. But we need to understand we are not limited to present circumstances when it comes to being used by God. God has no limits here.

One of the great privileges of my life as a Christian is to tap into the unlimitedness of God and see him do things through me that I could never do on my own. What a great joy it is to do, what you cannot do.

When I limit myself to what I can do, then I hinder God from using me as he wants to use me. My relationship with God needs to be of such a nature that God can use me for his glory at a moment's notice.

We train ourselves to share the gospel. And that, we should do. But there are some situations that we are unprepared and untrained. I think Philip found that out. I need to trust God when an opportunity comes, but if I am not prepared for that, He will use me as He sees fit.

In our present-day society, we are caught up with the idea

that everything has changed, so we must keep up with "the Joneses." Really, things have not changed. Certainly, technology was changed, and our way of gathering information and sharing it has changed. But the essential things in life have not changed.

I need to be ready for any situation that will come my way where I can share the gospel of Jesus Christ. I am not thinking about preaching a sermon, although that is okay. But I want to be in a situation to say and do something that will open the door for God to use me to lead someone to the knowledge of Jesus Christ.

I must get rid of the idea that I can lead people to Christ. It is Christ in me and the work of the Holy Spirit in them that explains the gospel in such a way that they can understand it, believe it, and trust God.

Far from my thoughts ought to be the idea that I can do what only the Holy Spirit can do. If I do my part and allow the Holy Spirit to do his part, God will be glorified.

James L. Snyder
324 Bahia Circle
Ocala, FL 34472

PHIL'S PONDERINGS

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

February 2021 Study Questions

February 7 – Galatians 4:1-15

How does your own experience fit into the first five verses of this lesson?

Have you ever addressed God as Abba?

How has God confirmed to you that you are His child?

What do the phrases, “elements of the world” and “weak and beggarly elements” mean?

What does Paul mean when he says, “you have not injured me?”

Commentary: When we study the Scripture there are many things, we are listening to capture the fullness of what is before us. We try to capture the meaning of words and phrases. We look for context that helps focus our understanding so that we are hearing what is said and not reading into Scripture what we want to hear. There is also an emotional component that helps us experience what those involved were feeling at various times. When Mary, in her grief, assumes Jesus is the gardener He turns her world inside out simply by saying, “Mary.” Along these lines there is something in this passage I had never noticed before. Paul says, “ye have not injured me at all.” At first glance this does not seem to make much sense. Paul has been upbraiding them rather severely for their abandonment of the truth of the Gospel. Hurt seems the natural thing to feel on Paul's part. But when someone speaks or writes out of their hurt it is likely that things that should not be said or written are indeed. Seldom do we experience the severity and tenderness of love together. Paul reminds them how much they cared for him in a time of likely distress for him. He knew firsthand their love and affection. So, his sternness does not include guilt and condemnation for their poor choices. Rather, it is a warning against the shipwreck of their faith that concerns him. He is not responding out of any rejection of himself but wants to build upon the bonds of their love for him. Such a magnanimous spirit amid conflict is something for all of us to long for in our hearts.

February 14 – Galatians 4:16-31

How do you respond to someone whom you consider an enemy?

How do you respond to someone who considers you an enemy?

What is your motive when you tell someone the truth about themselves?

When someone asks the difference between the Old and New Testament how does Paul's use of Hagar and Sarah help you answer?

What is different for you as a child of the free woman?

Commentary: Our understanding of the faith can sometimes become confusing. This is likely to occur more frequently among new believers. The Galatian converts fit this profile. Paul had spent time with them introducing them to Christ. But evidently there was not mature leadership amongst them who could stand firm against the influence of Judaizers who followed after Paul. They taught obedience to the Law and not faith in Christ. To overcome the resulting confusion Paul must help them see the big picture that clearly illustrates the difference between faith and law. Isaac is the child of promise and Sarah is the miraculous means of fulfilling the promise. Hagar is the bond servant that Abraham uses to try and fulfill God's promise without God's help. It did not work and only brought conflict. Faith in Christ and reliance on the law cannot be mixed. They will always conflict with each other. Only the work of Christ can provide the righteousness we need to please God.

February 21 – Galatians 5:1-15

How has Christ made you free from the law?

How does keeping the law mean that I have fallen from grace?

What does Paul mean when he says a little leaven leavens the whole lump?

What is the offense of the cross?

How does love fulfill the law?

Commentary: Insanity is sometimes described as doing the same thing over and over again and expecting different results. Such is the nature of trying to obey the law and expecting it to provide us with righteous-

ness that pleases God. Paul must drive home the futility of law keeping as the means of obtaining righteousness. You do not have the luxury of just picking which laws you want to obey. Circumcision is not enough. You must keep the whole law. If you add just a little bit of law to your faith in Christ it will soon impact (leavens) the whole of your faith. The law accepts no substitutes. Neither does the gospel of grace through faith. We receive, by faith, grace that declares us righteous despite all our failings. We never receive grace because we have earned it or deserve it. What we can do is pass on this grace we have received and exercise our faith by loving our neighbor as we love ourselves.

February 28 – Galatians 5:16-26

Paul says, “Walk in the Spirit...” Why not run or sprint or some other active verb?

What is the difference between obeying the law and being led by the Spirit in relation to the works of the flesh?

What does Paul mean when he adds in verse 26 “Against such there is no law”?

What testimony can you provide to encourage someone to crucify the flesh with its passions?

What is the root of conceit?

Commentary: All of us are farmers. Not literally, but we all like to see things grow. So, whether it is a field of grain, your favorite backyard fruit tree, vegetables from your garden, or the business you operate we are all invested in nurturing growth. God has invested His Spirit in our lives because He wants our lives to grow and produce the fruits of the Spirit. Amazingly, God has invested His Spirit in some of the hardest hearts, rockiest relationships, and blindest of believers. He does so to demonstrate how worthy He is of our praise. We are to glorify His name, because of ourselves, we can produce no fruit. We can never look at the fruit of our harvest and say, “Look what I have accomplished.” The Spirit will always lead us to give thanksgiving to our Father above for the bounty we have received through faith in His Son and our Lord, Jesus Christ.

Brother Phil Franklin
Modesto, CA

OBITUARY

HARLEY T. FLORY

Brother Harley Flory, Stryker, Ohio, passed peacefully from this life to his heavenly home on December 29, 2020, at the age of 92.

He touched many lives serving his Lord and Savior for more than fifty years as minister and elder in the Dunkard Brethren Church. Besides being a life-long farmer on the family centennial farm, on Flory Road, Defiance, Ohio he worked at Lugbill Sale Barn and he sold Raleigh products before joining Chase Farms Produce.

He never knew a stranger and he loved being with people which added to his enjoyment selling produce and cider many summers at Farmers Market until the age of 90. Harley was born to Henry P. and Abby (Rupp) Flory on July 23, 1928, in Defiance County, Ohio.

He was preceded in death by his parents, and wife of sixty-eight years, Marjorie (St. John); his brother, Claude Flory; and a son-in-law, Stan Clark of Kansas.

Harley is survived by his four children, Linda Flory, Ruthie (Stan) Clark, Jean Throne and Joe Flory. Also with precious memories are grandchildren, Katie (Andy) Fruth, Karen Flory, Kristi (Jeff) Eitzman, Ryan Throne, Eric Throne and Will (Sheryl) Clark; along with ten great-grandchildren.

Graveside services were held January 2, 2021 at Poplar Ridge Church of the Brethren Cemetery on Adams Ridge Road in Defiance County, Ohio.

MEMORIES OF MY BROTHER, ELDON

Eldon Wayne Flory was born June 20, 1935 to D. Lee and Irene (Retcher) Flory at the home of his maternal grandparents, close to Defiance, Ohio.

At the age of three years, the family left Ohio and moved to Port Huron, Michigan; still residing there when he started kindergarten. He was a challenge to his parents at a young age. While living in Port Huron, he decided he wanted a trailer which he proceeded to make by saving the wheels off his tricycle. Unfortunately, the venture was not a success as his Daddy soon hauled it all off to the dump.

Eldon was five years old when his family left Port Huron. Many moves later found the family living in Allegan, Michigan where he was enrolled in the fourth grade. Eldon was adaptable and made friends easily. This was to his benefit, considering this was the ninth school he had attended.

Even as a child, Eldon was enthusiastic and allowed no idle time in his life. He had paper routes before and after school, plus other odd jobs when available. He played as diligently as he worked and always seemed to manage to get some activity going.

At age sixteen, having completed tenth grade, the family moved to Vermontville, Michigan in September of 1951. Two years later he requested baptism, which was administered by Elder Vern Hostetler on October 11, 1953. About this time, he became acquainted with Earnest and Ruth Buckingham, who were members of the Church of the Brethren, but were interested in the more conservative practices of the Dunkard Brethren Church. Because of their interest, the Pleasant Ridge Congregation, from northwestern Ohio started holding services at Lee and Irene Flory's home in March 1954 and in various locations around the Clarksville, Lake Odessa, Michigan region.

On November 28, 1954, at the age of nineteen, Eldon was installed into the ministry.

On July 28, 1956, Eldon married Deloris Gray at the home of Harold and Ruth Drake. Deloris was the daughter of Ruth Buckingham and the late James Gray. The ceremony was performed by Elder Vern Hostetler.

Eldon logged in the Barry County area, but decided to move to Hart, Michigan in the fall of 1958 and started drilling oil wells with the family business.

Services continued to be held in the Lake Odessa area once a month, but because the distance was about 120 miles and the members were settling in the Hart area, an effort was made to provide a building in that vicinity.

In the spring of 1963, an opportunity was provided to purchase a used church house that had to be moved. A piece of property was purchased just north of Mears and the church house was moved onto it. Except for the move itself, Eldon directed and did most of the work with Jim Noecker being his main assistant. The knowledge Eldon gained by

helping to move the church house opened the door for his main livelihood; house moving, which he did while he lived in Michigan, Pennsylvania, Mississippi, and Missouri.

By November 1963, the church house was ready for the first service. The dedication service for the Hart Dunkard Brethren Church was on May 9, 1964. Besides preaching almost every Sunday morning and evening, Eldon was holding many revival meetings within the Dunkard Brethren Churches of Pennsylvania, Maryland, and more specifically the Englewood and Eldorado Dunkard Brethren Congregations of Ohio.

It was not long until Eldon and Deloris desired to relocate, choosing the Bethel, Pennsylvania Congregation to become a part of in July 1969. Two years later they changed their fellowship to the Old German Baptist Brethren. He was relieved of his ministry for one year, then was reinstated. He was ordained an Elder on April 24, 1976.

From 1980 to 1986, Eldon and his growing family lived at Taylorsville, Mississippi where they had a large dairy farm as a family project. There were now seven children and they were all actively involved. They moved back to Pennsylvania in the spring of 1986. He then moved to Jamesport, Missouri in January of 1998.

The Old German Baptist Brethren had a query up for Annual Conference making it mandatory to accept Social Security. Eldon opposed this query and did not accept Social Security. Eldon and Delores were charter members of the German Baptist Brethren Church formed in 1999, at Jamesport, Missouri, to which they remained faithful.

Eldon suffered various health issues for many years and bore it patiently.

Eldon Wane Flory died November 17, 2020.

Submitted by Ruth Ann (Flory) Wells

NEWS ITEMS

CHAMBERSBURG, PENNSYLVANIA

Bro. Frank Reed has agreed to preach weekend meetings for the Chambersburg Congregation on February 26-28, 2021. The topic for the weekend is: The Formation and History of the Dunkard Brethren Church. We invite all to attend.

Bro. Gerry Priest

CONNECTIONS

“Contributed by the Bible Study Board in reference to this month’s Sunday School Lessons. Our hope in writing a monthly article is that we all see afresh different points of connection that reveal the Word made flesh.”

Young heirs are no different than servants, even though they own everything, because they must report to authority until their Father sees that they are ready to take over. In the same way, we are children in bondage to Satan and the elements of this world. But when the time was right, God sent His Son, as a human under the law, to redeem everyone under the law. Redemption is the process of adoption by which children of God are made (Gal. 4:1-5, paraphrased).

God calls us His children (Gal. 4:5-7), but I wonder how many of us truly understand what it means to be sons and daughters of God. Do we fully comprehend the implications of carrying the name of Christ and spreading His aroma, and if so, are we still ready and willing to fully commit? Do we know what we are called to do as His children? How will

the world know that we are God’s children and heirs to a heavenly kingdom? To answer these questions, we must first understand the love of God.

We understand that the love of God produced the path to righteousness for sinners (John 3:16-17). Out of this love brimming with mercy, spilled the grace to save us (Eph. 2:4-5), and throughout Galatians, Paul makes it clear that our justification is our faith in Christ’s saving work of love. In Ephesians, Paul prayed that the church would fully comprehend the love of Christ (Eph. 3:14-20). Correctly comprehending Christ’s love is clearly understanding the path to righteousness.

Understanding the path to righteousness is knowing the Truth, and in John 8:31-32, Jesus described His disciples as people who had been set free by their intimate knowledge of the Truth. So, we understand that God’s children, intimately aware of His love, have been set free by the truth, saved by grace, and justified by faith. Furthermore, in John 13:34-35, Jesus told His disciples that they would be known as His disciples by

the way they loved each other. Therefore, we are known as God's children by the way we love one another.

Now, it is important to remember that even under the law, the greatest commandment was to love (Matthew 22:36-40). How much greater, then, must our calling to love be? How much more challenging? After all, we have moved beyond the law. Christ called us deeper when He set us free from the law. What does this love look like?

God's love is perfected in us because it conquers our fear of judgement and death (1 John 4:12, 17-18). Our love reflects that perfect love which casts out fear. In addition, our love is the key to correctly handling our freedom in Christ.

You see, the danger of freedom is the temptation

to misuse it: to twist it into a mechanism of power and use it as a blanket to cover misdeeds. Paul explains, in Galatians 5:13, that love is the key to rightly handling freedom, because the correct use of freedom is service. We are called to reflect the love of God by serving one another (Gal. 5:13) and serving Him (Matt. 28:18-20). We look most like God's children when we love people well.

So, I challenge you, remember God's love. Remember the saving work that it brought about for you. Remember the power that it brings as it casts out your fear of death. More importantly, reflect it, for when you correctly reflect the perfect love of God, the world will know that you are His child.

Bible Study Board

ADULT SUNDAY SCHOOL LESSONS FOR MARCH 2021

March 7 – Dealing with Sin in the Body, Restoration through Relationship – Gal. 6:1-18

1. What things can we do that would be doing good to those of the household of faith?

2. In what ways do we avoid persecution for the cross of Christ?

**March 14 – God’s Good Pleasure Includes an Inheritance with Guarantee
Eph. 1:1-14**

1. These verses largely speak of our spiritual blessings in Christ. However, v. 3 mentions blessing to God. How can we bless God?

2. What does being predestinated mean?

March 21 – Paul’s Prayer for Enlightened Eyes – Eph. 1:15-23

1. Why do our eyes need enlightened?

2. Who is the prince of the power of the air? What does power of the air mean or include?

March 28 – The Exceeding Riches of God’s Grace – Eph. 2:4-18

1. What and where are the heavenly places?

2. What (or who) is the enmity in v. 15 and 16?

FEBRUARY 2020 ISSUE STANDING INFORMATION

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on the decisions or positions of the Church as determined by the General Conference or derogatory thereto. Also excluded will be all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor will be exercised by the Publication Board.

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SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the writer.

1. Become familiar with the Editorial Policy and do not use subjects or statements, which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long, involved sentence, which is difficult to punctuate and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations into paragraphs. Set these apart from the rest of the article by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words such as, "thot" for "thought", "2" for "two", "&" for "and", "etc." for "and so forth".

6. Write or type on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least a one-inch margin on each side of the sheet.

7. Use direct quotations for the Scripture references. Please copy wording and punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter, and verse. "Jesus wept." John 11:35.

8. Frequent mistakes we find: "beleve" for "believe"; "recieve" for "receive"; "ore" for "or"; "&" for "and".

9. In submitting selected material, give the name of the author and publication in which it appeared, if known, secure permission to use copyrighted material and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your editor should have this item at least sixty days prior to the date of that issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore, items of only local interest should not be included in News Items, such as local Sunday School officers, District Meeting delegates, minor local church property improvements and items, "In Memoriam".

12. Read these, then write.

FIXED COMMUNION DATES

Third Sat. March - Quinter, KS
 First Sat. April - Dallas Center, IA
 Third Sat. April - West Fulton, OH
 Next to last Sun. April - Shrewsbury, PA
 Last Sat. April - Grandview, MO
 Last Sun. April - Bethel, PA
 First Sun. May - Chambersburg, PA
 Third Sun. May - Lititz, PA
 Third Sun. Oct. - Lititz, PA
 Fourth Sat. Oct. - CornerStone, OH
 Last Sun. Oct. - Bethel, PA
 First Sat. Nov. - Berean, IN
 First Sun. Nov. - Shrewsbury, PA

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GOSSIP: VERBAL, BY MAIL, E-MAIL, OR TEXT

A. Elders, other officials and all others are admonished that being busybodies in other men's matters is contrary to Scripture. It should not be indulged in, as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about those matters.

B. When advice is sought of an official in any church matter, he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood

as being assumed by the writer.

D. Caucusing, that is the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by

officials or anyone else.

E. Talking or circulating of what was done in council, either to members, who were not present, or to outsiders, is irregular and un-Christian and should not be indulged in.

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LOCATION OF CHURCH HOUSES

BEREAN, INDIANA

The Berean Congregation meets in downtown Peru, Indiana, at 84 West Second Street. Directions as follows: From the South take Highway 19 northward into Peru. After crossing the Wabash River, make a left turn at the second stop light (Second Street), go two blocks to the church on the right (Corner of Cass and Second Street); From the North, follow Highway 19 south almost through Peru to Second Street, make a right turn, go two blocks the church on the right (Corner of Cass and Second Street); From the West or the East use Highway 24, then follow Highway 19 south as per the directions above.

BETHEL, PENNSYLVANIA

Located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, Rehrersburg Exit 17. The Church and school are located together. The telephone number is 717-933-5510.

CHAMBERSBURG, PENNSYLVANIA

The Chambersburg Dunkard Brethren Church is located at 2175 Lincoln Way E, Chambersburg. From the north, south or west exit from I-81 at Exit 16, go three miles east on US 30 to the church which is on the left. Coming from York or farther east, take US 30 west to the church which is on the right.

CLEARVILLE, PENNSYLVANIA

The Clearville Congregation is located in South Central Pennsylvania, 16 miles south of Everett and about six miles south of Clearville. From

Everett take Rt. 26 to Clearville. At Clearville go straight south, leaving Rt. 26, which turns right. Go 1.5 miles, turn right at the fork. The church is five miles on left side of road. Services are held every Sunday at 10:00 AM.

CORNERSTONE, OHIO

The church is located at 5430 Greenville Falls-Clayton Road, Covington, Ohio. Those traveling on I-70 exit unto North I-75. At the junction with Route 36 exit to West 36 and proceed through Covington to the junction with the Greenville Falls-Clayton Road, turn left to the church. Those traveling on Route 48 go to Covington and turn unto Route West 36 and proceed as above. Those traveling on Route 127 should exit unto East 36 near Greenville and proceed to the junction with the Greenville Falls-Clayton Road, turn right to the church.

DALLAS CENTER, IOWA

Dallas Center is located on Rt. 44, twenty-four miles northwest of Des Moines. Turn off Rt.44 onto Quinlan Avenue at west edge of Dallas Center. The church is located at 23209 Quinlan Avenue, three-fourth mile north on the west side of the road.

GOSHEN, INDIANA

Located on Green Road, one block north of County Rd 130. Take U.S. 33 or Indiana 15 to Goshen. Turn west at police booth. Four blocks beyond bridge, turn right on North Indiana Ave., go one block. Turn left on West Clinton Street. Go one mile to Green Road, turn right and go one block. The church is located on the east side of the road.

GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take I-49 (old Highway 71) to exit #178 (140th Street). At the stoplight, if coming from the south turn left, if coming from the north turn right. Go west one block and turn left on Southern Road. Go one block to 140th Street, turn right and go one block to the church on the left side of the street. The address is 5301 E 140th Street, Grandview.

HART, MICHIGAN

From Muskegon go north on Rt. 31 to Hart Exit. Go left from freeway about 1.5 miles to tee in road. Turn right and go approximately one-half mile to church on left side of road.

LITITZ, PENNSYLVANIA

Coming from the south on Route 501, turn right on Newport Road,

which is about a mile north of Lititz. Coming from the north turn left on Newport Road. Go to second crossroads, turn right. The white church is on the right.

McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave Junction, or two miles east of Hasty, Colorado on U.S. #50, then one mile north.

MOHLERS, PENNSYLVANIA

Mohlers Meetinghouse - Located near Route 15 on Old Gettysburg Road, south of Mechanicsburg. Coming from the South take the Rossmoyne/Wesley Grove Exit off Route 15. Make a left onto Rossmoyne Road and another left on Old Gettysburg Road. The meetinghouse is on the left after you travel about one-half mile. Coming from the north you will exit onto Rossmoyne Road and make a left onto Old Gettysburg Road.

NEW LIFE, WASHINGTON

The New Life Christian Fellowship meets at 201 Main Street, Granger, WA. Granger is approximately five miles east of Zillah. From I-82, whether going east or west, exit at Exit 58. If coming from the east, turn left, if coming from the west, turn right onto Highway 223. Go 0.6 miles to East 3rd Street and go 0.4 miles to Main Street. Turn right onto Main Street and go one block to East 2nd Street. Turn left, the meetinghouse is the first building on the left (south side) of the street.

PINE GROVE, PENNSYLVANIA

The location of the church house is 97 Pleasant Valley Road, Pine Grove, Pennsylvania. The directions to the church house from the stoplight at the center of Pine Grove take route 443 East 8/10th of a mile to Church on the left. From route 183 North take route 443 West 9.2 miles to the Church on the right. It is located on the east edge of Pine Grove.

PLEASANT HOME, CALIFORNIA

The Pleasant Home Church is located at 3960 Sharon Avenue, Modesto, California. The church's telephone number is 209-524-8634.

Directions: Coming from the north or south on Highway 99 take the Briggsmore Exit and proceed east on Briggsmore Avenue for approximately five miles. Turn left at the Roselle Avenue signal. Turn right at the first stop sign unto Merle Avenue. Turn left at the stop sign at Fine Avenue,

approximately three-fourths of a mile. Turn right onto Sharon Avenue. At the end of Sharon Avenue turn right into the church parking lot.

If traveling south on Claus Road, turn right on Merle Avenue. If traveling north on Claus Road turn left onto Merle Avenue. Go to Fine Avenue, turn right and follow above directions to Sharon Avenue.

PLEASANT RIDGE, OHIO

Located in Williams County, Ohio four miles west of West Unity, forty rods north of Rt. 20 Alternate on County Road 16. Two miles east of junction of Ohio Rt. 15 and U.S. Route 20 Alternate.

PLEVNA, INDIANA

Route 18 passes east and west through Converse. In Converse, turn south at stoplight and go three miles. Turn right on blacktop road and go five miles to Plevna. Or go west of Converse on Rt. 18 for five miles, turn left and go three miles south. The church is on west side of street near the square of Plevna.

QUINTER, KANSAS

Exit 107 from I-70 leads to Quinter. If coming from east turn right, if from west, turn left. The exit road will curve into Main Street. The church is located on the left at the corner of Eighth Street and Main Street.

SHREWSBURY, PENNSYLVANIA

The physical location is: 216 North Main Street, Shrewsbury, Pennsylvania.

From Baltimore, Maryland and points south of Pennsylvania: Proceed north on Interstate 83. After crossing from Maryland into Pennsylvania, get off the Interstate at the Exit 4 (Shrewsbury Exit). After going down the hill on the ramp, turn left (west) onto State Route 851 (E. Forest Avenue).

Proceed up the hill to the center of the town of Shrewsbury for 0.7 miles. Turn right (north) onto North Main Street and proceed about 0.5 mile. The church building will be on your left (west side of the road). There is a sign in the yard in front of the meetinghouse.

From York or Harrisburg and points north: Proceed south on Interstate 83 to Exit 4 (Shrewsbury Exit). At the bottom of the ramp, turn right onto State Route 851 (E. Forest Avenue) and follow the above directions. There is a sign in the yard in front of the meetinghouse.

SWALLOW FALLS, MARYLAND

Church address is: 2191 Swallow Falls Road, Oakland, MD 21550.

Take Maryland Rt. 219 North of Oakland 5.5 miles or South of I 68, 18 miles to Mayhew Inn Road. West on Meyhew Inn Road to the stop sign (4.2 miles). Bear left onto the Oakland-Sang Run Road for .3 mile to the Swallow Falls Road. Turn right onto the Swallow Falls Road for .3 mile. The Church will be on your left.

WEST FULTON, OHIO

The church is located at 18354 US 20-A, Wauseon, OH 43567. It is located on U.S. Rt. 20 Alternate, 3.5 miles west of the junction of Ohio Rt. 108 and U.S. 20 Alternate.

MISSIONS

TORREON NAVAJO MISSION, NEW MEXICO

Located 23 miles southwest of Cuba, New Mexico. In Cuba, turn on State Highway 197. Follow Rt. 197 for 19 miles to a paved road leading to the left. This is marked Mission Road and a mission sign is at this junction. Present personnel include Devin and Alyssa Meyers; Morgan and Stephanie Eberly; Nathan and Amanda Gayman; Tiffany Carpenter; Kendra Castle and Morgan Alspaugh. Visitors would be wise to notify the Mission in advance. Address: HCR 79, Box 8, Cuba, NM 87013-9701; telephone: 505-731-2292. If no answer call 505-731-2341. Please contact for further information.

AFRICAN MISSION

Located in Makutano, Kenya. Address: P. O. Box 658, Kapenguria, Kenya, EA.

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Newlywed couples may receive a year's subscription free if a request is forwarded to the Editor with their name and full address.

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