

BIBLE MONITOR

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MAY, 2022

NO. 05

“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.
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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.

O LORD THOU KNOW’ST MY SOUL’S DESIRES

O Lord, thou know’st my soul’s desires,
And thou canst give me perfect ease,
Thou art the God my heart admires,
There’s nothing but thy love can please.

Give me, O Lord, the happiness
To sit and hear thy gracious voice;
Come, Savior, come, my soul possess,
And make my mourning heart rejoice.

Were not the Lord of hosts my strength
I should have sunk in deep despair;
But now I trust I shall at length
Arrive at Canaan’s harbor fair.

There shall I rest for evermore,
Fearless of storms and raging seas;
And sit upon the heav’nly shore,
And dwell at everlasting ease.

— J. Whitaker

THE WALK OF FAITH

While the Editor of the Bible Monitor would prefer to not call attention to himself or his physical situation, this report will allow the readers of this publication to know what is going on. Recently the Editor has been informed by his medical advisors that he has a malignant mass in his right lung, which has spread to his right shoulder blade.

This diagnosis is considered life-threatening. It can be life-changing since certain activities and lack of health alters his working conditions. When life is suddenly upended many adjustments must be made. What was a familiar pace of life is disturbed as strength and vitality disappears. He may not be able to maintain the usual pattern of

service. Whatever the promises of the medical experts, there will be a time of dealing with the effects and procedures used to treat the diagnosis. There may be times of pain, discomfort, and unconsciousness that will affect his life. Mental fatigue and physical tiredness will also disrupt his hopes and plans.

The difficult part of receiving the final diagnosis after all the tests, biopsies, x-rays, and other scans is to hear that the cancer is in stage 4 with spread to other organs. The prognosis is there is no cure only the possibility of shrinking the mass and returning some better days along the way until its inevitable end will come. Even though the diagnosis was not a total surprise, the finality of it does affect his mental and

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spiritual being. It also affects other members of his family as they become aware of the future outcome of what now does not seem to be terrible. Relationships and deep feelings are brought to the surface. There is agony not only for your own situation but what it will ultimately mean to your loved ones.

The raw, real, physical reality of the disease must be allowed to present itself. To hide away that reality is not healthy, nor does it enhance a spiritual view of what is going on. The Christian life and faith are not lived or believed in a separate reality that blocks out what is really happening. That battle is not fought in a fairy tale world minus pain, discomfort, and suffering. Whether struggling against disease or martyrdom, it remains a real-world battle.

Christians can be very bold with their statements of faith, but when the challenge is present and the pain is real, it may require a deeper faith than that needed to make bold statements. Words can be more easily spoken than lived. When Christians make great statements of faith, they need to measure their words by faithful actions.

When Christians meet these great life-changing events, they need to remember that what is new and novel to them is already well-known by God. God was not surprised when our diagnosis was issued. Since He has unlimited knowledge, He not only knew what surprised us but since He is in charge, He knows it will turn out as He fully intends. His knowledge of our future should be the bedrock that our faith is built upon. When faith is secure enough to meet any challenge, that faith can meet the trials that accompany the disease's course.

The physical and emotional toil of the disease can be extensive. The pain that accompanies disease may be sharp or muted, but there seems to be enough that usual physical activities are limited by tiredness or pain. What was an easy task before becomes complicated with limitations in movements or a lack of energy. There may be emotional strictures to what is done, either through physician's orders or mental inability to carry out the mind's desire. Those limitations may hinder the patient's desire or ability to do former tasks.

The hardest part of the

disease may be the effect upon the spiritual life. The lack of energy may limit what a person can do. There must be a constant desire to continue serving in appropriate ways while admitting that all past activities may not be possible. The nature of spiritual service may change. When physical acts of service are no longer possible, it is time to adopt new means of serving. When preaching or teaching may not be possible, a ministry of prayer and encouragement can be the replacement activity. There are quiet ways of service that can be beneficial. If a prayer ministry is implemented, pray as specially as possible for the needs that come before you and remember you are asking but it

all remains within God's hands to accomplish.

The walk of faith is not over until our last breath is exhaled. So even in a weakened physical condition, it is possible to be on that pathway. There may be discouragements along with physical hindrances.

The Editor has received his diagnosis. He has lung cancer in the right lung which has spread to the right shoulder blade. It is considered incurable by the medical field's definition. It is my hope in the time yet before me that I may continue to serve in ways that may be helpful and encouraging to others. Your prayers and well wishes are appreciated. Thank you.

M. C. Cook

A CHILD OF GOD

When you ask Jesus into your life to be your guiding light, the Bible tells us this: You are a child of God. You are wonderfully made...dearly loved and precious in His sight. Before God made you, He knew you... there is no one else like you.

The first chapter of Matthew is not often read because of the difficulty pronouncing all the

names. I would like to begin with verses 1, 2 and 16. Matthew 1, "The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren." Then it goes through several people, and we skip down to verse 16, "And Jacob begat Joseph the husband

of Mary, of whom was born Jesus, who is called Christ.”

Why is this in the Bible?

Every verse in the scriptures has a meaning and importance. When we are born-again in Jesus Christ we are born into the family of God and made one with Jesus. Notice where the lineage begins and ends. God promises Abraham that he would be a father of many nations. This lineage is the lineage of Abraham and ends with Jesus; therefore, all who are born-again in Jesus Christ are born into the seed of Abraham. Romans 8:14, “For as many as are led by the spirit of God, they are the sons of God.” Verse 16, “The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together.”

This is the adoption into the family of God and being heirs according to the promise. Galatians 3:29, “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” When we have correct understanding, even some of the seemingly boring parts of the Bible become exciting. Imagine...extending verse 16

here in Matthew 1 and putting your name in as a child of Jesus.

Isn't this exciting!?

It can be difficult sometimes to connect the dots. We can hear the Bible read, we can talk about and read Bible verses, but it does little good if we cannot apply what we hear to our present life. Some people think the Bible only applies to ancient history and future eternity and find it difficult to connect it to present life circumstances.

1 Corinthians 4:20, “For the kingdom of God is not in work, but power.” We are not to just be reading words when it comes to the Bible. God’s word is power! When God said, “Let there be light”, what happened? There was light and we still see it in the sky today. God wants His word to affect our daily lives... and it will, according to our faith. The word of God is powerful and everything around us is subject to it. God’s Word is the ultimate authority, there is no higher power and God personally loves each one of us and wants us to be His children. He wants to interact in our daily lives, but it is up to us to allow that and to what degree. Every principle from the Bible can be applied to our daily lives, even down to the minor

details. When we can apply the word in such a way, we are then connecting with God. He wants to give us the good things in life; we simply need to give Him our attention and ask.

Matthew 7:11, “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?”

Romans 15:4, “For whatsoever things were written aforetime (or in earlier times) were written for our learning, that we through patience and comfort of the scriptures might have hope.” (and overflow with confidence in His promises)

There are so many benefits from reading the Bible. There is history to learn from...so that we do not repeat it, there is practical instruction on how to live your life, there is science tied into it that just brings even more awe to God and His awesomeness. And there is God inspired motivational content that will speak to your life exactly what you need in the moment. The only thing we must do is read and study it and live it.

Here is an analogy that I can relate with: [Gary was getting older and experiencing some balance issues while walking

and going up steps, so his doctor ordered physical therapy to improve his balance. During one session his therapist told him, “You are trusting too much in what you can see, even when it is wrong! You are not depending enough on your other senses – what you feel under your feet and your inner-ear signals – which are meant to help you keep your balance. Use handrails to assist you when going up steps.] We too need handrails that the Lord has provided through His word and the “feeling” we get by the direction of the Holy Spirit dwelling within us.

Proverbs 3:5, “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.” We cannot go wrong with the Lord directing our path. There are conditions; we must trust in the Lord, and through the reading and studying the Bible, the Holy Spirit will direct our daily living.

Proverbs 30:5 says, “Every word of God is tested; He is a shield to those who take refuge in Him.” Every word is tested...you can know that you do not need to doubt what is in the Bible. There is no need to change it to our

liking because that will only take away from the power it offers us.

Isaiah 43:2 – “When you pass through the waters, I will be with you; And through the rivers, they will not overwhelm you. When you walk through fire, you will not be scorched, nor will the flame burn you.” God has got you! God has your back no matter what you are going through. When you feel like you are going through something alone, I encourage you to turn to God and let Him carry you through it.

The greatest temptation is to move away and doubt God’s plan and wonder why your prayer seemingly has not been answered. Ask yourself this: Why are you praying about this unresolved/troubling issue? It is because the situation is beyond your control. If you could fix it or fulfill it, you would have already done it. If you are like me, you think you must do everything yourself and to ask for help is a sign of weakness. That is not the case, it actually takes a bigger person to ask for help and that is what I constantly must remind myself. We are not designed to go through this life alone.

Psalms 37:34, “Wait on the Lord, and keep his way, and

he shall exalt thee to inherit the land.” There is something extremely important we need to understand about waiting on the Lord. When we go to an appointment, sometimes we must wait, we usually sit down in a waiting room and do nothing until it is time for our appointment. This is not what waiting on the Lord means. Sitting around, not serving and doing the things God’s word teaches us, is not waiting on the Lord. We wait upon the Lord as a waiter waits on a customer. As we patiently wait...expecting an answer to our prayer.

God does answer our prayers. Sometimes we have immediate answers to prayers, other times it may be a long-term response, either way we must engage in faith filled prayer, continuing in prayer as we wait on the Lord. God will either shield you from suffering or give you unfailing strength to bear it.

Always pray to have eyes to see the best in people, a heart that forgives the worst, a mind that forgets the bad, and a soul that never loses faith in God. For we are the children of God...and joint-heirs with Jesus Christ!

Brother John Metzger

WHAT IS YOUR GIFTING?

Ephesians 4:11, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;”

The way I understand this verse, these gifts or attributes are more of a natural gift or the personalities that a person is born with. Other places that speak about gifts of the Spirit. 1 Corinthians 12:8-11, “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit: To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

Ephesians 4:11 speaks about five different but equally important gifts or personalities. Here is the way I believe we can define them:

Apostles: These are the men that dig deep into scripture and bring revelation and scriptural understanding to the church.

Their concern is the theology that is taught and understood is correct and in line with God’s word.

Prophets: Prophets study God’s word and listen to the Holy Spirit and are most concerned with what is right and wrong according to Scripture. There is very little gray area in a prophet. He sees black and white and when a situation is presented, he soon has an opinion and does not necessarily care what others think about it. His opinion is based off God’s revealed word and facts are facts.

Evangelists: Evangelists are primarily concerned that sinners are warned, and converts are made. They want everyone to know they are sinners and be presented with the opportunity to confess Christ and be saved. Once this is accomplished in an individual’s life, evangelists leave the teaching and the preaching to someone else and moves on to the next unbeliever.

Pastors: Pastors are lovers of people. Their main concern is to make people feel needed and wanted. They genuinely care about a person and their wellbeing, not only in their spiritual needs but in

their physical needs. They are good at making everyone feel good but are not good disciplinarians. They can hardly make themselves choose sides.

Teachers: Teachers have a gift to share and make people understand truths that are already known. They can search scripture and find new truths, but they are best at teaching new believers the truths that are already settled on and are known by the group. Teachers are concerned with passing on revealed truths and are indispensable for building up a church and distinguishing between true and false doctrines.

The local body, which has a multiple faceted ministry containing all five of these "gifts" is truly blessed. The "gifts," though different from each other, complement each other and fulfill God's design. I believe that it is good for a person to find out what his natural "gift" is and try to polish it and fulfill it to God's Glory. It is also important for the church body to understand and know the "gifts" of their members. If they understand each of the individuals' gifts, they can best determine who is best suited for an individual job. You would not want an

evangelist to necessarily teach Sunday school, he could, but he would be better suited for street preaching or other evangelistic work. A prophet is better suited for settling disputes than a pastor. A teacher is a better fit for instructing young believers than an apostle. I do believe that a person can have tendencies of more than one of these traits but usually they fit primarily into one of them. I believe that God is honored when we grow into the "gift" which He has naturally created within us.

More than just finding and filling our gifts, Ephesians goes on to say what a person is to do with these "gifts." The duty of all five of these types is the same. Verse 12, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." God had a goal in mind when He gave out these "gifts". For the perfecting or the finishing of the saints, bringing all believers to a high polish to equip them for kingdom work.

Verse 13-14, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more

children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" We are to "grow up", mature, and stop being spiritual children. We are to be steadfast and steady in the doctrines of God's Word.

The Common English Bible translations says it like this. "He gave some apostles, some prophets, some evangelists, and some pastors and teachers." His purpose was to equip God's people for the work of serving and building up the body of Christ until we all reach the unity of faith and knowledge of God's Son. God's goal is for us to become mature adults – to

be fully grown, measured by the standard of the fullness of Christ. As a result, we are not supposed to be infants any longer who can be tossed and blown around by every wind that comes from teaching with deceitful scheming and the tricks people play to deliberately mislead others. Ephesians 4:11-14

God bless you as you learn what your gifting is. May the Lord bless your work as you strive to edify the church!! May you bring honor and glory unto God as you mature and grow deep roots on the foundation of His Word.

Brother Joe Cover
Dallas Center, IA

ARBEIT MACHT FREI

Man is not justified by works.
Galatians 2:16

"Not of works, lest any man should boast..." Ephesians 2:9

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James 2:14

It was just a simple phrase mounted above an historical landmark eighty years ago. The Jews were unceremoniously rounded up and loaded in cattle

cars and shipped to Auschwitz Camp. Arbeit Macht Frei simply meant, "Work well make you free." The "promise" that the Nazis made to the Jews was simple: work, and work well for the German regime and at the end of the war the Jews will be released. But it was not to be. They had been taken to an internment camp which turned out to be an extermination camp.

“The Final Solution”, as Hitler called it, would completely eliminate all the Jews in Europe, regardless of their hopes. With the “promise” over the gate, the Jews believed that the more they worked the more they would be rewarded. But they worked and worked and grew tired, then unable to work. Then they were executed.

Many people think that by working they can improve their chances of reaching Heaven, or that their work itself will save them. But since we are saved by the Blood of Jesus, works come as a result of our Love for God, Who first loved us, and our perseverance in serving Him.

What is it to work so hard, and in the end, have nothing? The Jews experienced this in the 1940's. We have seen the bushel baskets filled with wedding bands, gold spectacles, and gold fillings from teeth.

But then there are some promises of our Saviour: “I will never leave thee nor forsake thee.” Hebrews 13:5. “Looking unto Jesus, the Author and Finisher of our faith.” Hebrews 12:2. “Whereby are given unto us exceeding great and precious promises...” II Peter 1:4.

These promises are given to all those who believe. We cannot work our way to Heaven, but if we take Him as our Saviour, follow Him, and trust in Him, our lives will Give honor and glory to God.

*Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace,
Foul, I to the fountain fly,
Wash me Savior, or I die.*

-Augustus M. Toplady
1776

Brother Lynn H. Miller
Mohler's Congregation

PHIL'S PONDERINGS

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

May 2022 Study Questions

May 1 – 1 Sam. 11:10-12:15

Why does Saul divide his forces into three companies?

Who does Saul credit with the victory?

What are the advantages of having a coronation so soon after a battlefield victory?

How does Samuel authenticate his ministry to the people?

What does the monarchy of Israel depend upon for present and future success?

Why do monarchs so easily fail to be good kings?

Commentary: It is a critical moment in the life of Israel. They are about to embark on an experiment that will last nearly five hundred years. Saul, by the anointing of Samuel and by lot, has been chosen king. But with the victory over the Ammonites Saul has demonstrated that he is capable of being a leader for all of Israel. He reveals a genuine benevolence toward those who oppose him. For those who wanted to shed their blood Saul demonstrates genuine spiritual leadership. He reminds the hotheads that the victory was the Lord's and not his. Samuel must make clear to Israel that Saul is king by God's appointment. He has chosen Saul. But the Lord is still Israel's God. Only by following His commandments will Israel experience the blessings of God. Though the Lord has given them a king they must still fear the Lord, serve Him, and listen to His voice. The Lord is still King over Israel.

May 8 – 2 Kings 4:8-37

What is meant by the description, “a great woman”?

How does the Shunammite woman know that Elisha is a “holy man of God”?

What does she mean by, “I dwell among mine own people”?

How does Gehazi know, what Elisha is ignorant of?

How do you explain the woman’s response to Elisha when he tells her she will have a son?

What motivates the fierceness of her faith when her son dies?

How do you describe Elisha’s actions in bringing the young boy back to life?

Commentary: Faith is never static. We are frequently in danger of perceiving faith in very defined ways that are static and agree with our assumptions. Genuine faith is dynamic and forces us to reexamine our assumptions. Our first impression of the Shunammite is that she is a woman comfortable with her wealth and generous in her giving. Providing meals for Elisha as he frequented the area soon turned into a place to stay as she added a bedroom onto her home for Elisha and his servant Gehazi. While Elisha wants to repay her kindness, he is unaware of her inner desires until Gehazi informs him of what she truly wants. Her generous nature overshadows her deeper longings. Hope for a son was lost long ago. To believe in such a possibility seems too painful to imagine. She reacts with pain once they are exposed. She flings the promise back at Elisha accusing him of a lie that only renews in her the torment of lost hopes. But the promise will be fulfilled and with it comes an awakening to the greatness of God who can do the unbelievable. What we see next in her is revealed by the sudden death of her son. She springs into action with a faith that is fierce in her determination. She has only one recourse and that is to bring Elisha as quickly as possible to her home. She refuses to accept that God would snatch away His greatest gift to her. Even Elisha must be encouraged by her absolute confidence in him and the God he serves. Her faith is rewarded, and her son returned to her. But first she bows before Elisha with gratitude in the Lord before picking up her son.

May 15 – 1 Sam. 12:16-13:10

What time of year is the wheat harvest?

Why is the thunder and rain considered such a great thing? Recall Ruth's experience gleaning.

Is voting for a president the same as Israel asking for a King?

What might be some danger signs that our political awareness is hindering our Christian witness?

What difference do you notice when you serve the Lord with your whole heart?

What is Saul's offense and what were his excuses?

Commentary: Prophets have a way of raining on our parades. The Ammonites were defeated. Saul is officially crowned king. Sacrifices and rejoicing are the order of the day. What they were not planning for was the fireworks show that Samuel had in mind. Where there is thunder there is lightning. And the rain turned green pastures into bogs of mud. Party time is over, and Israel must face the truth that an earthly king is one too many. They have sinned because trusting the King of heaven is too high to reach when foreign enemies are pounding on your city gates and want to poke out one of your eyes. But there is good news even if you have lost both your sandals in the mud. The Lord has not forsaken His people. Why? While Israel has acted wickedly in wanting an earthly king the Lord God has invested the greatness of His name in His people. He did so because it pleased Him to call them His people. While His people find it difficult to raise their hands and hopes to the God of Heaven it is a simple thing for Him to reach down and bless them when they are faithful, to chastise them when the people have forgotten Him, and to save them from themselves and their enemies. We too have reason to praise God who has placed the title of His Son upon us as His followers.

May 22 – 1 Sam.13:11-14:7

How do you respond when accused of wrongdoing?

What three reasons does Saul give for his actions?

Which one points the finger of blame away from Saul?

What decisive reason does Saul fail to include?

What words, beginning with “im,” describe Saul’s behavior? E.g.-impropriety.

How often are you sharpening the sword of the Spirit?

How do you compare Jonathan’s faith with that of Saul?

How does Jonathan test his faith?

Commentary: Saul is looking rather poorly in our eyes. He keeps losing people who sense impending doom. He has lost Samuel’s confidence and is pointing the finger of blame away from himself. While the Philistines solidify and reinforce their positions Saul’s army has no swords for battle. Most importantly Saul does not have the spiritual character of someone who willingly seeks the strength of the Lord in his life. How do we compare with Saul? If we are honest, we recognize there is more of Saul in our own lives than we want to admit. Too often we make judgments without seeking the Lord for greater understanding. It is easier to point the blame away from ourselves and onto another. Unknown to us, others are seeking solutions while we rest in the shade. Saul’s life, with all its failings, is present for us to study. He will turn bitter toward his successor, David, and persecute him repeatedly. In the centuries to come a kinsman bearing his name will rise and persecute the son of David. But Jesus will transform that Saul so that you and I can experience the transformation of the Saul that resides in our hearts. That transformation frees us to see Jesus the rest of our days and all of eternity.

May 29 – 1 Sam. 14:8-27

How specific are you with God when considering several different paths to follow?

What is trash talk?

What was the Philistines garrison's biggest mistake?

Why were there Hebrews helping the Philistines?

How many ways is God helping Israel win this battle?

What caused the Philistines to tremble?

How does Saul undermine his own leadership?

Commentary: Within this passage we see two very different examples of leadership. They are father and son yet as different as night and day. Jonathan and his armor bearer are out scouting the Philistines' garrison. Presumably, Jonathan is not content to sit under the pomegranate tree with his father. The garrison occupies the high ground giving the Philistines strategic advantage. It provides a good field of view while difficult to assault because of the rock outcroppings. Any Israeli assault upon it is very foolhardy. But Jonathan is a man of faith who knows that God is not limited in options because of strategic advantages. Neither does he presume that God is with him no matter his choices. So, he tests God by drawing up two scenarios only one of which God will honor. God gives the greenlight on going up to the garrison. With their faith emboldened they go up confidently that God will give them the victory. The resulting mini victory throws the entire Philistine camp into panic. In the meantime, Saul's observers report confusion in the Philistines that makes little sense. Saul acts uncertain, unable to make quick decisions, due to his hastiness previously. With the earth quaking he finally is convinced to send out his troops. One final bit of window dressing is an oath that is binding on all his army. No one can eat until the battle is won. It has the appearance of spirituality. But it is all Saul's invention that is meant to make Saul look like a good leader.

Brother Phil Franklin
Modesto, CA

THE GOOD, THE BAD AND THE FORGIVEN

Somehow, people in the church have gotten the idea that there are differences among Christians. Because some Christians do different things, we sometimes assume there are various categories among Christians.

I cannot fathom how deeply this has damaged the Church of Jesus Christ. We honor some people over other people, which I think is not New Testament at all.

No matter who you are, what your background is, what your life has been, there is one thing that is the same for all Christians. That one thing is, we are all forgiven of our sins. It took the same amount of blood to forgive one sin as it did another sin.

We categorize people by their sin. For us, one sin is worse than another and we get the whole thing out of kilter. It took the same amount of blood of Jesus to forgive the worst sinner we could ever think of as it did to save a person who is young and inexperienced in sin.

Jonah's evaluation of Nineveh falls in this category. He could not understand how God, as righteous as He is, could forgive the sins of the people of Nineveh. Then, to top it off, God calls him

to go and preach to the people of Nineveh.

One of the things I have learned in my years of walking with the Lord is that God never calls us to do something we can handle in our own strength. If we could handle it in our own strength, then where would the glory be to God? We would be the one to get the glory.

I have had to learn early in my Christian walk that I am not the one to choose the ministry I am to do for the Lord. A servant does not choose how and where he is going to serve. That belongs to the master, and Jesus is my Master.

It took a long time for Jonah to really understand that. I often wonder if he really got to the place of understanding that.

We see somebody that seems so far from God, and we cannot imagine how God could ever forgive that person. Then we begin to feel God tugging at our heart to go and minister to that person. That is something with which we must wrestle.

I would have thought that after Jonah preached in Nineveh and saw the reaction of the people he would have rejoiced greatly in the Lord. What was

going on in his life at that time? Why was he not rejoicing in what God was doing.

Instead of judging Jonah, I need to really begin to look at my own heart and life. Do I judge people because of what I consider to be their sin? Do I believe that somebody cannot be forgiven because of their sin?

Someone once said, "If you know someone worse than you, you probably don't really know yourself." And that is so true. If I think for a moment that I am better than anybody then I really do not understand the forgiving power of God's grace. If there is somebody that God cannot forgive, there is nobody that God can truly forgive.

Jonah's ministry did not start until after he was thrown off the ship into the water and ended up in the fish's belly. Do not ask me to explain that, because I can never explain how God does his work. The only thing I need to understand is, God is at work.

If I am going to truly be used of God, it will happen when I have come to the point of giving up all my human resources. That is a terrible place to be in. I want to serve God and I want to be known for my service to God.

But really, I need to live such a life that it is no longer me, but

it is Christ in me that is doing the work. I am his vessel. We sing that hymn so many times, but are we really living the Vessel-Life?

Many people want to be used of God if they do not get dirty in the process. Ministry is a very dirty business because you must get down where people are to be used of God to bring people out of that miry, slime pit that they are in.

When I refused to do that, it is because I have forgotten from whence, I came. You do not have to be a murderer to be a sinner. You do not have to be adulterous to be a sinner. All you must do is be yourself.

No matter who I find and no matter how far into the pit they are in, nobody is beyond the reach of God's grace.

The great challenge for us is to, in our daily walk try to find the worst person, the one who is the farthest from God, and begin praying and working towards their salvation. What a joy it is to see the worst person come to know Jesus Christ as their Lord and Savior because you prayed and trusted God for saving grace for this individual.

James L. Snyder
324 Bahia Circle
Ocala, FL 34472

THE RICH MAN AND THE POOR MAN

Rudy Cover

Luke 16:19-31

Jesus always told the truth. One time He talked about a very rich man and a very poor man. The rich man had the best clothes that money could buy. He was clothed in purple and fine linen. In that day purple cloth was the most expensive. Only the very rich could afford it. Kings wore purple robes. The rich man was also dressed in fine linen. Linen was also expensive – especially fine linen. It was a higher quality than ordinary or coarse linen and only rich people could buy it. The common people wore clothing made of wool. Sheep were plentiful and wool cloth was woven on a loom in the home. The rich man also had a fine home and many servants. Rich men of that day always had plenty of servants to wait upon them. Jesus said this man fared sumptuously every day. That means he had everything he could desire – more than enough.

There was also a man who was so poor that he had to beg for a living. He laid at the rich man's gate, hoping only for a little food that was given to the rich man's dogs – the crumbs

that fell from the rich man's table. It was the custom for rich men to give the crusts of bread, with which they wiped their plates, to their hounds that waited around the table for a bite to eat. The rich man ignored the poor man whose name was Lazarus. The dogs came and licked the poor man's sores. They had more compassion than their master.

It would have been easy for the rich man to have helped Lazarus. He could have ordered one of his servants to give him food and clothing and take care of him, but he did not. He just could not be bothered about a poor beggar.

One day the beggar died, and the angels came and carried Lazarus to Abraham's bosom. This was a term used by the Jews to mean paradise. God sees the condition of all men and here was a man, though a beggar, who believed in God and trusted Him. God took care of Lazarus.

There came a time when the rich man also died and was buried. The rich man's soul did not go where poor Lazarus went.

He went to a place called, "Hell." In hell he lifted his eyes, being in torment, and afar off he saw Lazarus in Abraham's bosom. Although the rich man had died and his body was buried, he could talk and he cried and said, "Father Abraham, have mercy upon me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame."

But Abraham said, "Son, remember that in your lifetime you received good things and likewise Lazarus evil things; but now he is comforted, and you are tormented. And besides all this, between us and you there is a great gulf fixed so that they which would pass from there to you cannot neither can they pass to us, that would come from there."

There is a Heaven and there is a hell. I am sure all of us want to go to Heaven. We do not have to go to hell, like that rich man who only thought of himself.

Jesus, talking about visiting the sick, feeding the hungry, giving to the poor and visiting those in prison said, "Inasmuch as you have done it unto the least of these my brethren, you have done it unto me." If we want to do something for Jesus, we must have love and compassion to help those who are in need. Jesus told us about the rich man and the poor man so that we might know of conditions after death.

Selected from the
September 1, 1981
issue of the Bible Monitor

DUNKARD BROTHERS HISTORY

In the first issue of the Bible Monitor, October 1922, there appeared an article entitled, "Declaration of Principles". Since the Bible Monitor was a new Brethren periodical it was fitting that those who were launching this venture should declare what beliefs impelled them to do so. These basic beliefs were a restatement of previous Brethren publications concerning their historical beliefs and practices that were not being emphasized in 1922.

DECLARATION OF PRINCIPLES

In order to preserve the unity of the church of the New Testament, the following statement is declared to embody the principles, practices, and doctrine for which this paper stands.

Article I – The Duty.

Section 1 – The Godhead is one, comprising the Father, the Son, and the Holy Spirit. Matt. 3:16, 17; 17:5; 29:19; 2 Cor. 13:14.

Section 2 – The Father is (with the Son) the Creator and preserver of all things, who worketh all things after the counsel of His own will. Gen. 1:1; Mal. 2:10; Ps. 31:23; 97:10; Acts 2:23; 1 Cor. 12:6; Eph. 3:9; Phil. 2:12; Rom. 10:6; Jno. 1:3; Col. 1:16.

Section 3 – The Son is the promised Messiah, Redeemer, and Savior of the world. Gen. 49:10; Isa. 9:6; 35:6; 41:14; Matt. 11:5; Jno. 1:29; Acts 20:28; Gal. 3:13; 4:4, 5; Rom. 3:24; 5:6, 8; Tit. 2:14; 1 Tim. 2:6; 1 Pet. 1:18, 19.

Section 4 – The Holy Spirit, through the word, is the convincer of the world, and the comforter and sanctifier of the children of God. Jno. 16:7-11; 14:26; 17:17-19; 2 Thess. 2:13; 1 Pet. 1:2, 22.

Section 5 – The Son and the Spirit are divine; one, in essence, nature, attributes, and purpose with the Father. Matt. 1:23; Jno 1:1-3; 10:30; 17:21, 22; Acts 5:3, 4; 1 Cor. 2:11; Phil 2:6, 7; Col. 2:10.

Section 6 – The Godhead is three in relationship, office, work, and name. Gen. 1:1; Matt. 3:16, 17; 17:5; 28:19; 2 Cor. 13:14; Mar. 9:6; Jno. 1:2, 10, 29; 5:21, 25; 10:27, 28; 14:26; 16:26; Acts 2:1; 8:29; 10:19; 11:12; 1 Cor. 2:11; Col. 1:16; Heb. 1:5; 1 Jno. 1:7; 5:20.

Article II – Man by Nature.

Section 1 – Man's disposition and nature are shaped by the law of heredity, and his own volition, in choosing the right or the wrong. Ex. 20:5; Prov. 23:7; Jer. 31:29, 30; Rom. 1:18-28; 2 Tim. 3:1-8; Gal. 5:19-21.

Section 2 – Man is morally free to choose and to act as his volition directs. Gen. 2:16, 17; 3:6; Josh. 24:15; Matt. 11:28, 29; Lu. 10:42; Tit. 1:15, 16.

Section 3 – Man fell from his primal state of purity and innocency by voluntary sin, and by that act his soul was doomed to eternal perdition but for Divine intervention. Gen. 2:16, 17; 3:6; Mar. 10:14; Rom. 5:12; 1 Cor. 15:22.

Article III – Atonement.

Section 1 – The meritorious righteousness of Christ, and His vicarious suffering and death are the only ground or source of redemption and pardon of sin. 1 Cor. 1:30; Rom. 5:18; 3:25; Acts 4:12; Lu. 19:10; 1 Tim. 1:15.

Section 2 – The Atonement is free and unlimited and unconditional to all the unaccountable part of humanity, and free and unlimited, but conditional to all accountable persons. Heb. 2:9; Rom. 5:6, 8; Jno. 3:16; Heb. 11:6; 1 Jno. 1:7; Acts 16:31; Mar. 16:15, 16.

Section 3 – By the Atonement, mankind was redeemed from the “Original” or “Adamine” sin and is now accountable for individual sin only. Jno. 1:29; Heb. 10:10; Rom. 5:1, 11; 5:18, 19; Gal. 3:13; Acts 3:19; Rom. 3:9-23.

Section 4 – In His life, Christ fulfilled the code, or “handwritten ordinances” and in His death He “abolished” it, and confirmed and sealed by His own blood, the new covenant, embodied in the New Testament. Matt. 5:17; Lu. 22:37; 24:44; 2 Cor. 3:7; Col. 2:14; Heb. 7:12; 8:6, 7; 9:11, 12, 23-26; 10:9, 10; 12:14.

Article IV – Salvation.

Section 1 – Salvation is of God’s free grace, conditioned on obedience to His word, and is twofold in its nature, viz: pardon of the sinner from his past sins, and the forgiveness of the sins of his people on proper contrition and their final admission to glory in Heaven. Rom. 3:24; 4:16; Gal. 1:15; Eph. 2:5; 2 Tim. 1:9; Mar. 1:15; Lu. 13:3; Acts 2:38; 3:19; Mar. 16:15, 16; 2 Cor. 7:10; Rom. 10:9; 1 Jno. 1:9; Jas. 5:16; Matt. 6:12-15.

Section 2 – Salvation of accountable persons is conditional. That of the sinner, on obedience to the “law of pardon,” faith, repentance, confession, and baptism. That of the Christian in Heaven at last, on a consecrated life through loving obedience to the word of God. Mar. 16:15, 16; Acts 2:37, 38; 16:31; Matt. 10:32; Rom. 10:9; Matt. 5:1-48; Eph. 6:13-18; Matt. 4:4; Jno. 14:15-24; 1 Jno. 3:14; 5:2, 3; 1 P. 1:22; Rev. 22:14.

Article V – The Law of Pardon.

Section 1 – Faith, abstractly, is the assent of the mind to the supernatural origin of the Bible and to all the truth as therein revealed. Concretely, it is taking God at His word, and manifested by humble obedience thereto, prompted by the spirit of love. Heb. 11:1, 6; Jud. 1:3; Gal. 5:6; Jas. 2:20, 22.

Section 2 – Repentance is a cessation from sin with consciousness and sorrow that it is displeasing to God and a turning from the love and practice of sin to the love of truth and practical righteous-

ness. Isa. 1:16, 17; 55:7; 2 Cor. 7:10; Acts 14:15; Col. 3:2.

Section 3 – Confession is the voluntary renunciation of sin and the avowal of truth and right, with faith in Christ, vitalized by works of loving obedience. Matt. 3:16; 10:32; Phil. 2:11; Jas 5:16; 1:9; Rom. 10:10.

Section 4 – Baptism in mode is immersion. In form it is triune and consists in an immersion into the name of the Father, and of the Son, and of the Holy Spirit. Matt. 3:6, 11, 16; Mar. 1:5, 8; Acts 8:38, 39; Matt. 28:19.

Section 5 – Persons who have been baptized as in Section 4 may be received to membership without rebaptism. Matt. 3:15; Acts 10:35; 2 Cor. 13:5; Gal. 3:27.

Section 6 – Kneeling or bowing is the scriptural posture in baptism. 2 Ki. 5:14; Ex. 14:15; Gen. 7:7; Rom. 6:5; Jno. 19:30.

Section 7 – Baptism should be followed by the laying on of hands and prayer for the one baptized. Acts 8:12-17; 19:5-7; Heb. 6:2.

Section 8 – Baptism in purpose, along with faith and repentance and confession is for the remission of sin. Mar. 16:16; 1:4; Lu. 3:3; Acts 2:37, 38; 22:15, 16; 1 P. 3:20, 21; Jno. 3:5; Tit. 3:5; Heb. 10:22.

Section 9 – The new birth is a change wrought in the soul of man by which the volition, the affection, and the desires of the heart are changed from a love of things worldly and fleshly to a love of things spiritual and Heavenly and is affected by the Holy Spirit through the instrumentality of the word of God. 1 Cor. 4:15; Jas. 1:18; 1 P. 1:23; Jno. 1:13, 3:5; 2 Cor. 5:17; Rom. 6:4.

Article VI – Church Rites.

Section 1 – Feet washing is a New Testament rite to be observed among God's people until the return of the Master who instituted it and gave His own example of it. Ex. 30:19-21; Jno 13:1-17; 1 Tim. 5:10; Matt. 28:20.

Section 2 – The Lord's Supper as instituted by Christ in the night of betrayal is a full meal to be kept among His people, along with Feet washing and the Communion, until His return. Jno. 13:30; Lu. 22:20; Jno. 13:2-4; 1 Cor. 11:23-25.

Section 3 – The Communion as instituted by Christ, consists in partaking of the loaf and cup in a worthy manner, at the close of day, in

connection with, but following Feet washing and the Lord's Supper. Matt. 26:26; Mar. 14:22, 23; 1 Cor. 10:16, 11:23.

Section 4 – The Holy kiss is a divine rite to be kept and perpetuated in the church. Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26, 27; 1 P. 5:14.

Section 5 – Veiling or covering their heads by Christian women in times of worship is of divine appointment. A plain white cap covering the head meets the scripture requirement. 1 Cor. 11:1-16.

Section 6 – Anointing the sick with oil and prayer for their recovery, is a command to God's people, and a gracious privilege to be enjoyed by them. Matt. 10:8; Acts 14:8-10; Lu. 10:9; Jas. 5:14.

Article VII – Christian Duties and Graces.

Section 1 - The two great commands. Matt. 22:37, 39.

Section 2 – The Golden Rule. Matt. 7-12.

Section 3 – The law of trespass to be used in the adjustment of difficulties. Matt. 5:23; 18:15-18.

Section 4 – The First Day of the week is the Christian Sabbath to be kept as a day of rest and worship. Matt. 28:1; Mar. 16:2; Lu. 24:1; Jno. 20:1; Acts 20:7; Rev. 1:10.

Section 5 – Sanctification, righteousness, holiness, and perfection are cardinal doctrines and graces of the New Testament and are attained and experienced by Christians to the extent and degree that they, in loving obedience, manifest the fruits thereof. Jno. 1:17; Heb. 10:10; 1 Jno. 3:7; Acts 10:35; Rom. 6:9; 1 Thess. 4:7; Heb. 12:14, 6:1; 1 P. 1:15; Matt. 5:48; Heb. 13:21.

Article VIII – Nonconformity

Section 1 – Affiliation with the civil government in accepting official position, in discharge of the duties of which, the nonresistant principles of the gospel are violated, is incompatible with Christianity. Matt. 5:11, 39; Rom. 12:17, 21; 1 Thess. 15:22; 1 P. 3:9.

Section 2 – Participation in games, plays, performances and unions that are manifestly sinful, is contrary to the spirit of the gospel and of a pure heart. 1 Thess. 5:22; 3 Jno. 3; Jno 3:19, 17:15; 1 P. 2:13, 14; Tit. 3:1; Rom. 13:1, 5.

Section 3 – Learning the art of war and participation in carnal warfare is forbidden by the Scriptures. Eph. 6:10, 18; 2 Cor. 10:4, 5; Matt. 26:52; Gal. 5:19-22.

Section 4 – Affiliation with secret lodges is in violation of the Scriptures. Matt. 4:22; Jno. 18:20; 2 Cor. 10:4, 5; Matt. 26:52; Gal. 5:19-22.

Section 5 – Conforming to the rules, and hurtful fashions of the world, such as the wearing of hats by Christian women, and neckties, gold rings, buttons, bracelets, and such like things, by either sex in the adornment of the body is contrary to Scripture and is a token of a proud heart within. Rom. 12:2; 1 P. 1:14, 3:3-5; 1 Jno. 2:15-17; Lu. 16:15; 2 Tim. 2:9.

Section 6 – The use of narcotics or spirituous liquors as a beverage, the raising, manufacturing, buying, and selling of them is in violation of scripture and evidences a want of conversion. Hab. 2:15; Eph 5:18; 1 Cor. 6:10; Gal. 5:21, 22; 1 Cor. 3:17; Tit. 1:5.

Section 7 – The use of instruments of music in the house of God and the worship therein, is in violation of scripture, and out of harmony with the scripture on the subjects of praise and worship. Eph. 5:18-20; Col. 3:16; 1 Chron. 23:5; 2 Chron. 29:27; Era. 3:10; Amos 6:5.

Section 8 – Going to law except in suits of equity, member with member, or member with outsider, without consent of the church, is contrary to scripture and manifests a bad spirit. 1 Cor. 6:1-8; Matt. 18:15-18.

Section 9 – For brethren to enter the legal profession and conduct a regular law business as now permitted by Annual Conference, is out of harmony with scripture, and contrary to what has been the mind of the church since its organization and should not be tolerated. 1 Cor. 6:6, 7; Matt. 5:38, 39; 6:24.

Section 10 – Taking or subscribing to the civil oath in any form is forbidden in scripture. Matt. 5:34-37; Jas. 5:12.

Section 11 – Divorce and remarriage on the part of Christians, except for the cause of fornication, is forbidden in the scriptures. Matt. 5:32; 19:9; Mar. 10:11; 1 Cor. 7:11.

ARTICLE IX – GOVERNMENT.

Section 1 – The church is of divine origin, a theocratic democracy, and is necessary to the evangelizing, Christianizing, and saving of the world. Zech. 6:12, 13; Dan. 2:44; Lu. 6:12, 13; Dan. 2:44; Lu. 6:12, 13; Mar. 3:15; Matt. 10:8; Acts 20:28; 1 Cor. 12:28; Eph. 4:11-13; 1 Tim. 3:8; Acts 1:26, 6:1-3.

Section 2 – The supremacy of the church in questions of privilege and propriety is of divine right. Matt. 18:17; 2 Thess. 3:6; 1 Tim. 6:5.

Section 3 – The duty of the church to properly support the ministry is recognized but a salaried ministry is without warrant from the scripture and contrary to the custom of the church for over 200 years.

Section 4 – Christian women may function and should be encouraged to be helpful in many ways, but a female ministry in the sense of preaching, or a female official in the church, is without scriptural authority.

ARTICLE X – GENERAL PRINCIPLES

Section 1 – The Old and the New Testament contain the only revelation of God’s will to man, both being alike given either by verbal or by plenary inspiration. Jno. 5:39, 12:49; 14:24; Gal. 1:11, 12; 2 Tim. 3:16, 17.

Section 2 – In the New Testament are to be found the principles of the Christian church, and the plan of salvation through the gospel of Christ. Mar. 1:1, 15; 16:15, 16; Acts 2:37, 38; Rom. 1:16; 1 Cor. 15:12; Jas. 1:21.

Section 3 – Election is of the sovereign mercy of God in calling into His service those who of their own volition choose a life of righteousness. 1 P. 1:2; Col. 3:12; 1 Thess. 1:4; 2 P. 1:10.

Section 4 – This life is the only period of probation, and those who reject the overtures of mercy in time, will be forever lost in eternity. Matt. 11:29; Jno. 5:29, 40; Matt. 23:37.

Section 5 – The future state of the righteous will be eternal felicity in Heaven, while that of the wicked will be eternal retribution in the hell of fire. Eccl. 8:12, 13; Rev. 22:3-5; 1 Thess. 1:9; 2 Cor. 5:1; Jno. 14:1; Matt. 25:46; Ps. 9:17; Lu. 16:23; Matt. 10:28; Rev. 20:5.

Section 6 – The millennium will be 1000 years of peaceful reign of Christ at the end of this age. 1 Thess. 4:13, 17; Rev. 20:4-6.

Section 7 – The judgment will be a fixed set time when God will judge the world in righteousness. Jno. 5:22; Rom 2:16; 2 Tim. 4:1; Heb. 9:27, 10:27; Jud. 6; Rev. 14:7.

2. The dead will be judged out of the things written in God’s book and rewarded according to their works. Rev. 20:12, 13; Matt. 16:27; 2 Cor. 5:10.

3. At the final judgment the righteous and the wicked will be assigned to their proper abodes, each of which will be co-eternal with the other. Dan. 12:2; Jno. 5:24, 29; Matt. 19:29, 25:46; Jno. 3:15, 36; Rom. 2:7, 6:23; Gal. 6:8; 1 Jno. 5:11.

Although B. E. Kesler put his initials at the end of this declaration, probably others had compiled it. Perhaps M. M. Eshelman or Cyrus Wallick had compiled it, since they were early supporters of those opposed to the innovations being brought into their church at that time.

What is the importance of this document? Many critics of those who ultimately began the Dunkard Brethren Church opined that they were old men wishing for the days of their youth. They were accused of being stuck in the past days of the Brotherhood. While there were several older members who were favorable towards the Dunkard Brethren, the leaders of the work of moving toward reestablishing the moral underpinnings of the Brethren were in their 20's, 30's and 40's.

In this document they laid the foundation for the Dunkard Brethren Church with the positive teachings of the scriptures, which were being unfortunately laid aside by the then current leadership of the Church. These items of doctrine were heavily referenced with scripture. These were not the youthful dreams of old men, but the solid footing that was being reestablished.

It is easy to see that this document became the basis of the Dunkard Brethren Polity. Although there have been several revisions of the Polity since the first one was issued in 1927, these items can still be identified within it.

Because of the length of this Declaration, I will forego making further explanation or analysis. We are thankful for the faithful Brethren who framed this statement and for their work to establish the Dunkard Brethren Church a few years later.

Brother Milton Cook
Beaumont, CA

OBITUARY

ANGELINE MALLOW

Sister Angeline Joy Mallow, 77, of Miller Road, Clearville, Pennsylvania, passed away on March 28, 2022, at UPMC Altoona Hospital. She was born on June 11, 1944, in Chambersburg, Pennsylvania; daughter of the late Frank D. and Martha E. (Ebersole) Shaffer. On January 2, 1971, in Greencastle, Pennsylvania she was united in marriage to Eldon Mallow.

Along with her husband she is survived by children Benita J. Bollman married to Robert; Rachael "Darlene" Clark; David W. Mallow married to Leah; Michael E. Mallow married to Yvonne and Daniel O. Mallow; siblings Linda Stitely, Myron Shaffer married to Joyce and sister-in-law Janet Shaffer, thirteen grandchildren, twenty-six great-grandchildren and one on the way.

Along with her parents she was preceded in death by brother Frank E. Shaffer and an infant sister.

Angeline was a graduate of Greencastle-Antrim High School. After high school she started working as a Licensed Practical Nurse and a reflexologist until her retirement. She was a member of the Waynesboro Dunkard Brethren Church where she was baptized June 12, 1955. She served as an Elder's wife for many years. She enjoyed gardening, canning, playing games, scrapbooking with her family and spending time with her children and grandchildren.

Funeral services were held April 1, 2022, at The Chapel at Akers Funeral Home with Elder Ray Stuber officiating. Burial was in the Pleasant Union Cemetery.

BETTYS HOMEGOING

On Friday January 7, '22' – sometime there in the morning
 Betty was found on her couch leaving her family in mourning
 As God directed and according to – His most Holy plan
 An angel carried Betty – to her new home – in heavens land
 The family was not aware – as she was carried home
 She must of just fallin asleep in Jesus – being there all alone
 Her time of suffering and struggles have finally come to an end
 In the place of peace and joy – for eternity there to spend

Oh – Betty knew a lot of people and a lot knew her too
She got around from place to place – with friends – not a few
Though she never drove a car – in many she found a seat
I remember on one occasion she nearly fell out to the street
So often against the door – she had a habit to lean
Well – the door flew open – it could have been a very bad scene
But there was Sister Ada Mohler who was seated by her side
Grabbed a hold of Bettys arm and pulled her back inside
She was so able to trip with nothing – seemingly in sight
But oh, how she blessed our lives and to many – brought delight
Encouragement she gave me – at times I was feeling down
She will greatly be missed by many – now that she won't be
around
She loved her only daughter and the rest of her family too
She loved so many people and would want to thank all of you
For the way you blessed her life and gave her reason to live
And showed her so much kindness and for everything you did
give
I'm sure she'd want to tell us all to make sure to meet her there
But in order that we do that – our souls we must prepare
It does not really matter – whether we be young or old
We need to accept Jesus – as our Savior – and be part of His fold

Brother Ray Stuber

THANK YOU

We thank all the Brothers, Sisters, and friends for remembering the Stuber Family due to the loss of their loved one, Betty.

Ray also thanks you all for the cards, prayers, and concerns for his recent open-heart procedure to remove an orange-sized, benign tumor, which was pressing against his heart. Prayers certainly were answered! It went well and we just Praise Our Great Lord and Savior, Jesus Christ. He would also ask an interest in your prayers for an upcoming surgery.

With Christian love,
Brother Ray, and Sister Joyce Stuber and Family

NEWS ITEMS

2022 GENERAL CONFERENCE

The Lord willing, this year's General Conference of the Dunkard Brethren Church will be held June 4-8, 2022, at Manchester University in North Manchester, Indiana. Questions and reservations should be directed to Brother Lyndell and Sister Rita Noecker. Reservations should include arrival and departure times and names and ages of children. Reservations must be received by May 21 via text, call, email, or mail.

Rita's cell: 567-239-5348

ritanoecker@gmail.com

13903 Co. Rd. 20, West Unity, OH 43570

We have attempted to find a place suitable for all ages and believe this location will serve us well. The buildings are all close and there is an open yard for play. We plan to have activities for children as well as complete access to two gyms. There are four camper hookups on the campus and a campground within 10 minutes.

The address of the Conference location is:

Manchester University

604 E. College Avenue

North Manchester, IN 46962

Check-in will be in the Jo Young Switzer Center on East Street. Check-in will not be available prior to 2:00 P.M. on Friday. While you are making your travel plans, we would like you to be aware of a \$5.00 per person fee we will be charged for anyone arriving for check in between the hours of midnight and 6:00 A.M.

There are some things you will need to bring and some things you will need to leave at home. No linens, pillows, or towels are provided; please bring your own. All the rooms have two twin beds. Two golf carts will be available. Only electric golf carts are permitted upon approval by the college. No animals (except guide dogs for the blind), tobacco, alcohol, drugs, weapons, explosives, fireworks, or other controlled substances are permitted on the campus. Equipment and furnishings may not be removed from any room without permission from the college. The campus phone number is 260-982-5000 and should be used for emergencies only. Direct all questions to Lyndell and Rita or another member of the Lodging Committee.

The Lodging Committee

STATEMENT FROM THE PUBLICATION BOARD

In October, the Bible Monitor will turn one hundred. Milton Cook has faithfully served as Editor of the Monitor for the last forty-seven years; nearly half the existence of the Monitor since B. E. Kessler published the first issue in October 1922. However, the time has come that Milton plans to begin stepping down.

Therefore, the Publication Board is seeking individuals that might be interested in carrying on the torch to publish the Monitor. While Milton and Marilyn have carried the duties of publishing alone for many years, plans are underway to divide the workload (tentatively Senior Editor, Office Editor and Subscription Manager). The minimum qualifications for the Senior Editor and Office Editor would be that they are a Minister or Elder.

If you think you might be interested in helping to publish the Monitor or want more information, please contact one of the Publication Board members below.

Brother Ken Brock

Brother Marlin Marks

Brother Kevin Funk

Brother Dennis Myers

Brother Bart Hoblit

THANK YOU

We want to thank you for all the cards and your prayers and support to us during Mom's illness and death. Thank you for all the cards sent to Mom – she really enjoyed them. May God bless you.

The family of Margaret Birt

THANK YOU

Sister Dorothy Marks' family gives thanks to God for the gift of a godly mother and to the Church, neighbors, friends, and family for supporting her through the years. She much enjoyed receiving cards at her birthday and Christmas, they were a highlight in her life! We are grateful for prayers as we experienced her passing. Also, we appreciate all those who aided us as we celebrated her life and laid her remains to rest. For your time, energy, love and giving. God Bless You!

CONNECTIONS

As members of the Bible Study Board our hope in writing monthly articles related to the Adult Sunday School Lessons is that we all see afresh different points of connection that reveal the Word made flesh.

Armor Bearers of the Lord

1 Samuel 14:8-10, "Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you, then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us, then we will go up: for the LORD hath delivered them into our hand: and this shall be a sign unto us."

Where are the Jonathans in our lives and in our congregations? Where are the risk takers who are eager to test their faith? Where are those who inspire us to see beyond the circumstances of the moment to see the opportunities that await us by the Lord's leading? Jonathan was a warrior, skilled in the use of a sword, spear, or arrow. But his confidence was in the Lord. He looked for God's leading and listened for God's commands. Those who were drawn to Jonathan followed eagerly, ready to fight with all their heart and for the Lord.

There are times that we are tempted to see Jesus in something of a passive light. The specter of the cross often casts a long shadow over his ministry. The shadow did not discourage the heart of Jesus for it was caused by the light and love of his Father. Jesus was eager to bring in the kingdom of his Father and of our God. In Mark's gospel he writes, "And immediately the Spirit driveth him into the wilderness." (Mark 1:12)

Jesus did not drag his feet as he went into the wilderness to meet Satan. He raced his way there to the beginning of the battle between two kingdoms. Jesus had come to declare war on the prince of the power of the air. Satan's kingdom was doomed. Jesus already had the assurances from his Father that every knee shall bow, and every tongue confess that he is Lord of all. So even in a weakened condition, after fasting for forty days, Satan was no match for Jesus. He had to withdraw for a more opportune time. Nothing Satan offered Jesus could tempt him to leave the path that

ultimately led to the cross. The cross was Jesus' ultimate victory that wins our eternal praise.

The cross is also the defining example of what the battle looks like that we are called to fight. The weapons of this age cannot defeat sin. As armor bearers of the Lord, the Jonathans of this age no longer fight with the weapons of this age. We are instructed to:

“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (Eph. 6:11-12)

For though we walk in the flesh, we do not war after the flesh: “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; (2 Cor. 10:3-5)

As God's people our concern for others no longer has anything to do with whether their flesh has been circumcised. Rather, it is the circumcision of their hearts that we contend for. If our hearts are not circumcised, we live in darkness. But Christ has called us out of darkness and into the light. As Jonathans who follow the Lord Jesus we want to call all to come out into the marvelous light of Christ. There will be many battles to fight as we contend against all thoughts that diminish the truth that is in Christ. We need discerning minds with which to respond to people's doubts and denials. We may experience many defeats along the way. But even defeats teach us how to use the armor that God provides. We will not grow faint or lose heart. We will gain courage from the one who gave his life for us and to us and promises to work through us. The victories will come as the Lord delivers to us adversaries who have not yet seen or known the power of Christ to change their lives.

On behalf of the Bible Study Board,
Brother Phil Franklin

ADULT SUNDAY SCHOOL LESSONS FOR JUNE**June 5 – Jonathan Rescued from Judgement – 1 Samuel 14:28-14:46**

1. What motivates a person to make such a rash vow?
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2. Why is blood forbidden to be eaten?
-
-

3. How was Jonathan spared?
-
-

June 12 – Amalek's Partial Retribution – 1 Samuel 14:47-15:15

1. Can a comparison be drawn between our spiritual warfare today and Saul's continual war against Israel's enemies? Why or why not?
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-
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2. Why does Saul have a problem with following orders?
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3. How do we, like Saul, justify wrongdoing?
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-
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June 19 – Father's Day – Genesis 22:1-18

1. When God tests your faith, are you obedient?
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-
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2. Did Isaac's obedience make it easier for Abraham to follow God's direction?

3. Are you willing to choose obedience to God's calling, even if the blessing is delayed?

June 26 – The Lord Rejects Saul's Leadership – 1 Samuel 15:16-15:35

1. How do we "Keep the Spoil" today in our lives? (verse 21)

2. Is anything more important than obeying God's Voice?

3. What is the significance of King Agag being killed by Samuel?

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