

BIBLE MONITOR

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"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 GOD OF BETHEL

O God of Bethel, by whose hand
Thy people still are fed,
Who thro' this weary pilgrimage
Hast all our fathers led;

Our vows, our prayers, we now present
Before thy throne of grace;
God of our fathers! Be the God
Of their succeeding race.

Thro' each perplexing path of life
Our wand'ring footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

O, spread thy cov'ring wings around
Till all our wand'ring cease,
And at our Father's loved abode
Our souls arrive in peace.

—*Philip Doddridge*

GOD IS

When we think about God, our thoughts concerning Him usually center upon His ability to dispense gifts that will benefit us. We appreciate His answers to our prayers. Despite our frequent shortcomings in our response to Him, He desires our petitions for His help.

For many, their primary view of Him is as a dispenser of material and physical gifts that will make their lives more enjoyable. While God graciously makes available His help and provision, He is much more than a convenient provider of material and spiritual blessings. There are many other facets to God's existence.

The God, who is willing to listen to and fulfill our petitions, also is the God of love, truth,

holiness, and creativeness. All these godly attributes and many more work together to show Him in His perfection. As we contemplate God in our innerman, we need to get a vision of who He really is.

To have well-rounded Christian lives, we need to think deeply about Who God is. As we catch a fuller vision of Him, we can better worship and serve Him. As we better understand Him, we can allow His Spirit to fashion us more fully in His image.

God is love. As we contemplate the undefinable subject of love, we may think of various human examples of love and devotion. We think of a mother's love for her children. We think of a husband's and wife's

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love for each other. We think about love-inspired deeds of bravery. As great as these examples are, they pale in comparison with the love God has shown us. His love is not motivated or restricted by our behavior, good or bad. His love forgives sin. He shared His love by giving what He loved best, His Son. He not only allowed His Son to come to earth; He allowed Him to die as a sacrifice for other's sins. That was the only solution that would bring reconciliation.

God's love is not predicated upon our goodness but rather our response through faith to His offer. His love backgrounds all the benefits He shares with His children of faith. He truly seeks what is best for us.

God is truth. He is the standard of truth by which all other ideas or philosophies can be judged. The beliefs and actions that we pursue must measure up to His standard, or else they must be abandoned as being untrue. He does not leave believers in the dark concerning what is true. He has provided His Word by the power of His Holy Spirit moving upon the minds and hands of the human authors of the Bible. Jesus testified that His Word was truth. It is worthy of our diligence in following its guidance and direction.

God is holy. Unlike the best of men, He does not have any area that is any less holy than the rest. His might, power and wrath are empowered by His total holiness. He is the ultimate example of righteousness. His righteousness informs the standard He sets for those who follow Him. When we may not understand why He commands various activities in His Word, we can be sure that in His holiness He commands those activities because it will benefit us in our spiritual lives. He wants us to be holy as He is holy.

Holiness touches not only upon our activities but also on our attitudes and perceptions. How do we view those around us? Do we see the possibility that they might be transformed from the kind of persons that they now are into the kind of persons He wants them to be? Our desire to emulate our Heavenly Father should not cause us to become antagonistic and judgmental towards those who do not have that desire. Hopefully our desire may become a pattern for others.

God is creative. God spoke the temporal heavens and earth into existence. After creating the physical world including various life forms, He created us. He understands who we are, since

He created us in His image and with an eternal soul. That is what separates us from the created animal kingdom. Animals may be highly trained to perform amazing acts, yet they lack a soul. This separates animals from humans, no matter how human-like some of their actions might be. The animals do not have an eternal soul that needs a Saviour to redeem and a Holy Spirit to lead them to the Father in Heaven.

There are many other

attributes of God which we could focus on, but these should inspire us to look at God as more than a dispenser of the good things that we desire in our lives. We should be alert to the direction of the Holy Spirit as He leads us in our journey through this life that we might be mindful of our Heavenly Father and who He is. God is mindful of us and has provided for our eternal soul.

M. C. Cook

“PREACH THE WORD OR DO NOT PREACH”

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.” II Timothy 4:2

The old man had led a rich, full life. He now sat by the window, looking out, awaiting his trip into the next world. I had known him for many years. His preaching helped bring me to Christ and a new life. He cared for the souls of others, and when I became a preacher, I paid him a visit. He blessed me with the greatest of advice. “Preach the Word or do not preach.”

The world needs the Word of God, not salve for its ears. People need God,

not sympathy. They do not need excuses. The majority of “preachers” nowadays do not preach God’s Word. They preach “love everybody”, social interaction, diversity, and everything imaginable and they throw in a little Bible to make it sound religious.

Our forefathers, even though many of them were not Christians, based our government on Bible principles, and they took them from both Old and New Testaments. Over the past half century this foundation has been ignored and destroyed. There is an even greater need to preach God’s Word today, because many more do not know it.

The church, in choosing its ministry, needs to make sure the man they choose is a child of God and a student of God's Word. In addition, the church needs to guide and encourage the minister to preach the Word, and only the Word. Many churches may be increasing in numbers by offering food and entertainment, but there is no spiritual increase.

Many people join television ministries so THEY can be seen in the audience, but there is no spiritual increase.

One thing this writer has learned in over forty ears of writing is that there are many individuals that can write far better than I. One of them is Charles Wesley, who wrote the following over two hundred years ago:

Shall I, for fear of feeble man,
The Spirit's course in me restrain?
Or, undismayed in deed and word,
Be a true witness of my Lord?

Awed by a mortal's frown, shall I
Conceal the Word of God most high?
How then before thee shall I dare
To stand, or how thine anger bear?

Shall I, to soothe th' unholy throng,
Soften thy truth, or smooth my tongue,
To gain earth's gilded toys – or flee
The cross endured, my Lord, by thee?

What then is he whose scorn I dread?
Whose wrath or hate makes me afraid?
A man! An heir of death! A slave
To sin! A bubble on the wave!

Yea, let men rage; since thou wilt spread
Thy shad'wing wings around my head:
Since in all pain thy tender love
Will still my sure refreshment prove.

Give me thy strength, O God of pow'r,
 Then let winds blow, or thunder roar,
 Thy faithful witness will I be;
 'Tis fixed! I can do all thro' thee.

#213 Brethren Hymnal
 Charles Wesley

"But sanctify the Lord God
 in your hearts: and be ready
 always to give an answer to
 every man that asketh you a
 reason of the hope that is in

you with meekness and fear."

Brother Lynn H. Miller
 Mohler's Congregation

THE TRUE WAY OF DELIVERANCE

Despite all the boast of an enlightened society, there is more human slavery and bondage today than just about any other time in history. Nobody can read the history of slavery in our country without feelings of disgust and anguish. It is hard to believe such activity could go on in a country such as ours. Yet it did. It took the Civil War and hundreds of thousands of lives to end slavery.

Without being disrespectful, that slavery pales in contrast to the slavery today. There is more human trafficking today than ever and few people know it is going on.

That aside, there is another slavery in our country today. It is

the slavery to alcohol, narcotics, sex, gambling and the list goes on. This present generation may go down in history as the generation of the addict. There are more programs devoted to what they call intervention than just about anything else in the medical field. Despite all this help, more people are suffering from addiction than ever before.

For many people there does not seem to be a way out.

Then there is the spiritual slavery gaining momentum in our culture. There is not a false religion or false god or evil ritual anywhere in the world but what it is also found in the United States. Not only that, but some disguised as "Christian"

preachers and teachers are involved in this spiritual slavery prevalent in today's society.

Some people are caught in such a spiritual slavery that the hold the enemy has on them seems unbreakable. The problem in this area is the same as an alcoholic, for an alcoholic cannot get help as long as he refuses to admit he has a problem. Such is the case with many people in this spiritual bondage. Many have just given up and given in to the powers of darkness. A sense of hopelessness pervades their daily life.

Only as we appreciate the hopelessness of our condition will we ever see divine deliverance. Only after we have spent ourselves with every other form of relief and deliverance will we come to the point where we need God.

What a shame. God stands patiently waiting to step into our affairs and bring hope and deliverance while we spend our energy trying to help ourselves. Only as we realize that we have come to the end of ourselves and the end of our strength, can we ever look up and say, dear God help me.

The only way we are ever

going to get help in this area is when we have a proper appreciation of our bondage.

Someone once chided Mark Twain concerning his disgusting habit of cigar smoking. Twain responded by saying he would quit when it got too much. When asked when that would be Twain replied, "Why, when I'm smoking two cigars at the same time, of course."

We make light of our problems as though they are not significant. We do not take seriously the aspects of bondage to the elements of the world around us. Many people are caught in the spiritual trap and have simply accommodated themselves to their horrid condition. They have made their condition to be normal and therefore acceptable.

What many people do not understand is what they consider normal is in all reality abnormal. If you do not know the difference, it is easy to accept your bondage as normal and just accept the consequences.

Some have the mentality that nobody's perfect. Of course, that is true, but it is no rationalization for living under bondage. I suppose that if you would go into a mental asylum you will find that the overwhelming majority of

people there are insane, which is normal and therefore insanity is acceptable.

There are many false ways of deliverance. Many of the cults have played upon the bondage of certain people and have exploited them and created even more bondage for them. No matter how much positive thinking you employ it really does not change the situation. You can have self-confidence to beat the band, but if you are in bondage, it does not matter.

Very few addicts will acknowledge they have a problem. When it comes to spiritual things, many people are in spiritual bondage and fail to acknowledge it. The god of this world blinds them.

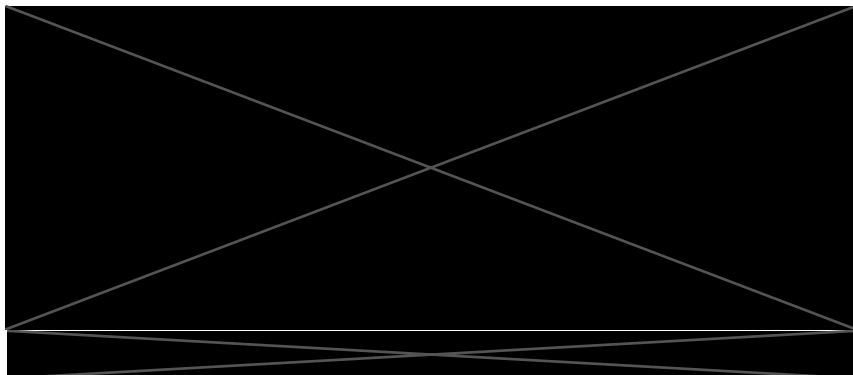
What is the way of deliverance here? There is only one way and that is the way of surrender. The world would have

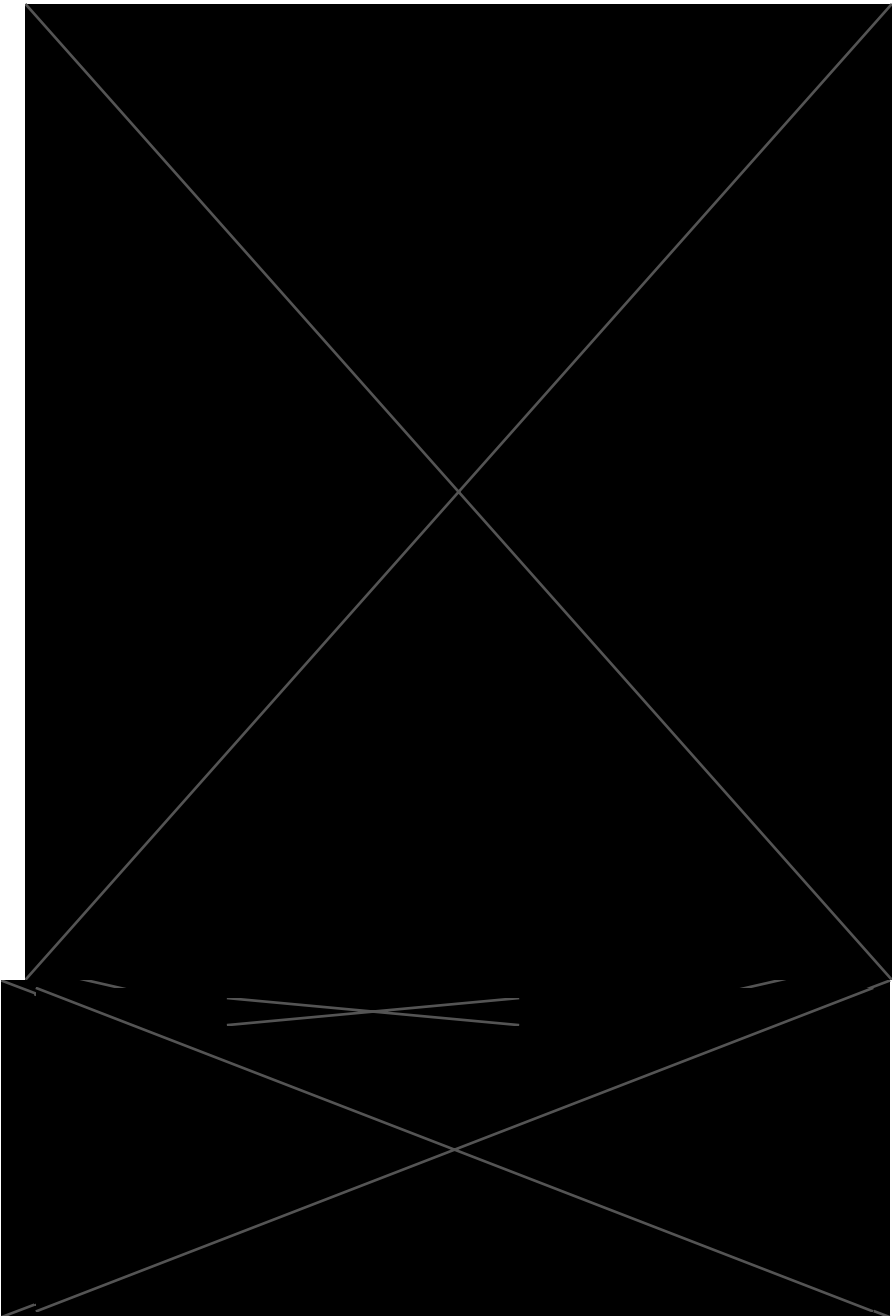
us build up self, but it is only as we abandon self in all its aspects and embrace Jesus Christ in His totality can we ever experience the necessary deliverance.

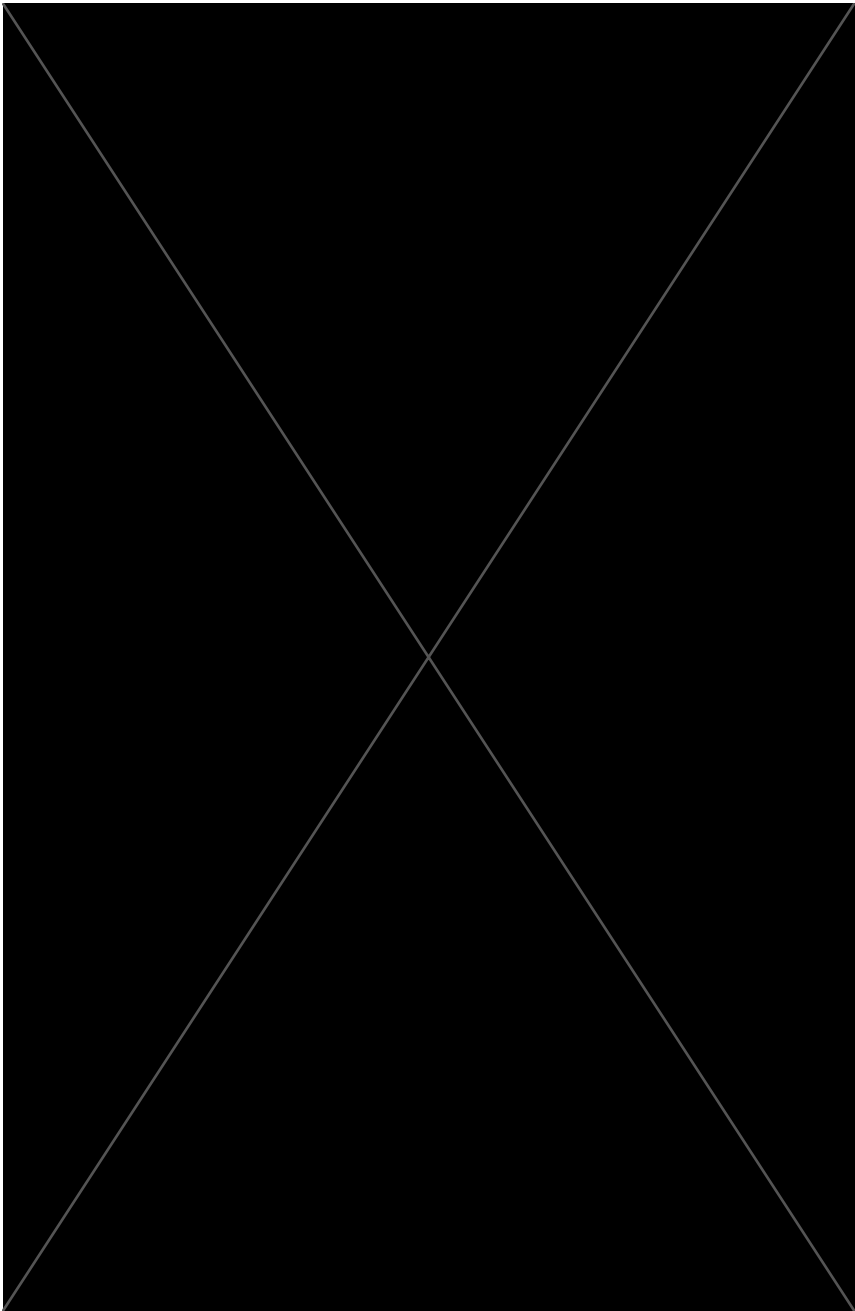
I believe it is the ministry of the Holy Spirit to reveal to us this bondage. The Scripture calls it, conviction. The Holy Spirit works to bring each person to a point of conviction. The world, on the other hand, does everything it can to talk us out of our conviction, to try to soothe over those feelings, those disruptive feelings of conviction.

Every person needs to go through the work of conviction, which is the work of the Holy Spirit endeavoring to break us free from the bondage of sin and depravity.

James L. Snyder
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“PEACE BE STILL”

Rudy Cover

Matt. 8:24-27; Mark 4:37-41; Luke 8:23-25

Were you ever in a boat on the ocean when it was rough, and the waves were high. I have been and it makes one feel pretty helpless and insecure. One day Jesus and His disciples were crossing the Sea of Galilee in a boat. The Sea of Galilee is noted for having sudden storms. Sure enough, a storm came upon them.

Some of Jesus' disciples were fishermen and had seen many storms on the Sea of Galilee but they had never seen a storm like this one. The waves were breaking over the boat and the ship was full of water. The disciples were doing all they could to save the boat, but the storm got worse and worse. Jesus was sleeping on a pillow in the back part of the ship. He was tired from talking to and healing so many people – but how could anyone sleep in a storm like this? Finally, the disciples, realizing that they were helpless woke Jesus and said, “Master, carest thou not that we perish?” They knew Jesus could do many miracles,

but they had never been in such a storm. Could Jesus help them now? Do you know what Jesus did? He just stood up in the boat and said to the wind and waves, “Peace be still.” What do you suppose happened? The wind and the raging of the sea ceased and there was a great calm. The Sea of Galilee was peaceful – not a ripple or a wave. If the boat had not been full of water, it would have seemed like a dream that there had ever been a storm.

The disciples were amazed and afraid and said one to another, “What manner of man is this! for he commandeth even the winds and the water and they obey him.” I think those disciples were happy too, don't you? They had Jesus with them who could do anything!

Sometimes in our lives, we too have storms come upon us. We often feel that the trials and troubles we have are too much for us to handle. We get out on life's troubled sea and we often despair. But there is help for you – there is help for me. We can say to Jesus, “Lord save me, I

perish." Then the blessings will come. Jesus can smooth the trials and He can give strength to overcome. For He has said, "I will never leave thee nor forsake thee." Let Jesus come into your

heart. He wants to say to you, "Peace, Be Still."

Selected from the
December 1, 1979
issue of the Bible Monitor

WHEN COVERINGS DO NOT COVER

Ervin N. Hershberger

(Editor, Calvary Messenger 1970-1996)

"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." (I Cor. 11:6)

What does it mean to be covered? The Greek word here, and in verse 7, is *katakalupto* (#2619 in Strong's Concordance). *Kalupto* (#2572), without the prefix, is used eight times in the Scriptures. It means "to cover up (literally or figuratively)," usually hiding. (See Matt. 10:26; Luke 8:16; 23:30; 2 Cor. 4:3; James 5:20 and I Peter 4:8.) The only place where it does not have the connotation of hiding is in Matthew 8:24, "The ship was covered with waves."

Katakalupto, however, is unique in that it is used only in connection with the headship veiling in I Corinthians 11:6-7. According to Vine's Expository

dictionary it means "to cover up (*kata*, intensive), in the Middle Voice to cover oneself." Strong says it means "to cover wholly, i.e., to veil". Its purpose is not to hide, but to recognize and symbolize God's order of headship, as indicated in the stated purpose and order of the creation of woman (Gen. 2:18, 20-24; I Cor. 11:8,9).

It is not a protectional covering in the physical sense, such as a weather garb, but it does symbolize, among other things, the social and spiritual protection which God's headship order provides for women. It is God's intention that men should exercise Christian courtesy and respect for women, shielding and protecting them from the raw edges of unregenerate society and from the more rugged toils and situations in life. When God sent the armies

of Israel to destroy the wicked nations of Canaan, He sent the men, not the women!

God requests that Christian women wear an outward sign of His protective order, a sign which the angels recognize and respect. "Therefore the woman ought to have a symbol of authority on her head, because of the angels." (I Cor. 11:10 NASB). Duly recognizing God's order as He intended, and wearing the symbol as He has commanded, entitles the Christian woman to the protection of God's holy angels, and serves as a "no trespassing" notice to Satan's fallen angels. Furthermore, it authorizes her to engage in an effective ministry of prayer and service in God's kingdom.

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be (since it is) a shame for a woman to be shorn or shaven, let her be covered." (I Cor. 11:5,6). The word "uncovered" in verses 5 and 13 from the Greek word *akatakalupto* (#177), is found only in connection with the

Biblical injunction forbidding women to be unveiled.

Let me quote verbatim, one paragraph by W. F. Vine in explanation of this ordinance: "Whatever the character of the covering, it is to be on her head as a 'sign of authority' (v. 10), R. V., the meaning of which is indicated in verse three in the matter of headships, and the reason in verses 7-9, and in the phrase "because of the angels," intimating their witness of and interest in, that which betokens the headship of Christ. The injunctions were neither Jewish, which required men to be veiled in prayer, nor Greek, by which men and women alike were unveiled. The Apostle's instruction were the 'commandments of the Lord' (14:37) and were for all the churches (v. 33, 34.)" Vine's Expository Dictionary of New Testament Words.

To be scriptural, the covering must do two things: First, it must symbolize God's order of headship. To do that, it should be so designed that it will not be mistaken for a dangling ornament or an ornamental doily! Second, it must be designed to cover – the Greek says, "to cover wholly." Isn't that rather

precise and quite significant? Kalupto is intensified by kata, implying covering down the side. A decorative doily is more of a mockery than a covering.

A woman's "hair is given her for a covering" (v. 15), but that is NOT the katakalupto specified in the headship veiling! In this case, the word peribalaion (#4018). Peri means around; ballo, throw like a mantle or a vesture thrown around the body. The word is found only one other time in the Scriptures. Speaking of the dissolution of the earth and the heavens, it says, "as a vesture (periboluiion) shalt thou fold them up..." (Heb. 1:12). This is not to be confused with, nor is it given instead of the katakalupto, as some have said. Would you, sisters, who wear abbreviated models, be happy with a patch of hair no longer than the covering you are wearing?

This writer sincerely believes that at least most of the hair should be covered by whatever pattern of headship veiling that is worn. Anything less falls short of the definition given for katakalupto. When the hair in front or below the veiling is more prominent than the veiling, then the veiling is doing less than the

word katakalupto requires.

I am shocked and alarmed by how our veilings are shrinking in size. On whom does the responsibility rest? God's order of headship, I believe, places the responsibility on the family heads. Fathers, husbands, and fellow ministers, we plead with you not only to strengthen the things that remain, but to recover the vital ground we have already lost! I fear it is already later than you think! Watchman of Zion awake!

(From Calvary Messenger, April 1989) {Editor's Comments: Ervin Hershberger, valiant soldier of the cross, submitted this plea nearly 30 years ago. We believe his concerns are still valid.

Paul mentioned some of his teaching was by permission, not by commandment (I Cor. 7:6), but no such disclaimer is present in I Cor. 11:1-16. Note also I Cor. 14:37: "If any man think himself to be a prophet or spiritual, let him acknowledge the things that I write unto you are the commandments of God." Here's an important question: What evidence is there that Paul was writing to address a cultural practice? In the opening verses of the first letter to the

Corinthians Paul made it clear that he was not only addressing the saints at Corinth but all Christians "...that in every place call upon the name of our Lord Jesus Christ."

We sometimes hear the covering referred to as merely a symbol, but we believe it is presented in I Corinthians 11:1-16 as a covering that symbolizes something – God's design for the relationship between the genders. We believe that the covering should be more prominent than the hair. We are concerned about the shrinking veiling/covering size that allows for increasing display of the hair and moves the covering back off the top of the head, after which it tends to disappear.

The good news is that we have also seen where some have embraced this teaching and practice, even though they were not taught it at conversion or in their growing up years.

Back in the 1950's, we heard from "our more progressive faith cousins" that Paul had been merely addressing a cultural practice. Does that

then say that Paul was moved to counter prevailing cultural practice, rather than that he was expressing God's design for men and women? We don't think so. This teaching among our faith cousins seems to have resulted from a lost confidence in the total reliability of Scripture. That change ended this teaching and practice among them and with it went discernible emphasis on modesty in dress.

Since God's commandments are not meant to be grievous, we Christian men honor our Creator God and our Savior Jesus Christ if we stand by Christian women in this practice. Brothers, if you're unsure, would you please read the forgoing plea again? May it renew your resolve to stand where Brother Ervin Hersberger stood. This could really encourage the sisters to take this stand with joy!

Paul L. Miller}

Selected from
February 2019
Calvary Messenger by
Brother Robert Carlin
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NOW IS CHRIST RISEN

B. E. Kesler

"He is not here. He is risen as he said." No stranger words, or more unthinkable words, ever greeted the ears of men than these which came to the unsuspecting, puzzled, confused disciples on that first Easter morning.

Although He had repeatedly told them He must be delivered up to be crucified, and the third day be raised up, yet they failed to understand Him. Even Peter, James and John and His own mother least expected Him to be raised up. How astonished they were when Mary Magdalene broke the glad news to them. How Peter and John ran to the tomb to be convinced! And what did they see and hear? An empty tomb, the grave clothes, the napkin. "Why seek ye the living among the dead? He is not here. He is risen." "Don't you remember what He told you?" "Go into Galilee, there ye shall see Him as he said." How soon they forgot. Poor, weeping Mary! "They have taken away my Lord, and I know not what they have done with Him. Sir if thou hast borne him hence, tell me what you did with him, and I'll come and get him. I loved him

so for what he did for me." "Mary!" And then she knew Him and fell at His feet to worship. "Don't Mary, Run and tell Peter and John and all the rest that you have seen Me." But now He is gone, and she went. What wonderful message! "I have seen the Lord," she said. "Oh, Mary, you must surely be mistaken." They ran, they saw, they believed, that He wasn't there, anyhow, if no more. What a wonderful day that first Easter – disciples running hither and thither telling the wonderful story of last night's happenings! "Idle tales, these, we hear! Why, the soldiers say some of us stole Him last night while they slept. Maybe they have told the king we broke the seal and rolled the stone away! "We may be arrested before nightfall."

But now it is evening, the eventful day is over, they are assembled in a secluded place "for fear of the Jews," when to their astonishment He is seen standing in their midst, and they hear Him say, "Peace be unto you," and breathing upon them He said, "Receive ye the Holy Ghost."

And about an "eight days

after He appeared to them" a second time with His friendly greeting, "Peace be unto you." Thomas, who was not present the Sunday (Sabbath) before, now on this second Sunday (Sabbath) had all his doubts removed. "My Lord and My God!" "I couldn't believe the story, but now I know, for my eyes have seen and my hands handled. I have seen His wound, I have felt the nail prints and touched His wounded side, I believe, I now know."

From this time there was no more doubting Thomases among the disciples, who went everywhere telling the glorious news, "The Lord is risen."

St. Paul, by revelation, learned the same good news and became the most powerful

witness of His resurrection. In his first letter to the Corinthians, and chapter fifteen he makes a most wonderful defense of his faith and belief in the resurrection of his Master and Lord. "Now is Christ risen and become the first fruits of them that slept in the graves." True as he said, "If Christ be not raised, our preaching, our faith, our all, is vain, and we are yet in our sins." But now is Christ risen from death and become the first fruits of the resurrection, whereby He has given assurance to all man that we too, in God's own time, shall be raised from the dead. This life does not end all.

Selected from the
April 1, 1929
issue of the Bible Monitor

THE BLOOD

B. F. Masterson

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Lev. 17:11.)

The New Testament teaches that Jesus the Christ died to let His blood flow to atone for our

sins. He was pointed out by John the Baptist as the lamb of God which taketh away the sin of the world. He was not only the great High Priest of which the high priesthood under the law was typical, but He was also the lamb, the victim, of which thousands upon thousands of lambs were sacrificed in

Temple worship, were typical. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It is therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves were better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:22-24.)

We notice in the above scripture that the ceremonial law is a pattern and figure of something better, namely: Christ and the ordinances in His Church and Heaven itself.

Since the blood is the life of the flesh, God has chosen it as a means of purification because there is nothing so precious as life's blood. And sin is so loathsome, so detestable in his sight, that He shows His abhorrence to sin by resorting to the most precious thing to blot it out.

The altar is the meeting place for God and man, and is typical of the heart, the only place where reconciliation can be brought about between God

and man. These types and shadows are given to lead us to the real and make it more forceful and impressive. For this reason, Paul has presented it so forcefully in his letter to the Hebrews, the ninth chapter.

On the day of atonement for all the people (which occurred but once a year), the high priest entered into the most holy place with the blood of animals, offered it upon the altar for the sins of the people; although so many animals were offered that the blood was flowing in a continuous stream from the altar upon which they were offered, found its way through an opening in the ground to the quarry below, notwithstanding it could not take away sin. It simply stayed the sins for one year. At the next succeeding atonement day, it had to be renewed again; like owing a note, and being able to meet it when due, it is renewed from year to year, causing a great burden. At last a friend relieves the debtor by paying it – so Jesus at the end of the Jewish polity appeared to put away sin by the sacrifices of himself. "Jesus paid it all, all to Him I owe; sin has left a crimson stain, He washed it white as snow."

For four thousand years God was educating His people in types and shadows, leading and pointing to Jesus the Christ, the lamb of God which was to come, whose blood was to be offered on the altar for an atonement for the sins of the world. The scarlet thread of sin and atonement runs through every page, from Genesis to Revelation. One cannot atone for his own sins, much less for another's, for all have sinned and are guilty of death. The lamb of God, who was without sin, was the only fit sacrifice to satisfy high heaven. Neither did Jesus die as a martyr. He laid his life down voluntarily. "Therefore, doth my Father love me, because I lay down my life, that I might take it again." (John 10:17.)

Jesus is so precious to me because He has purchased my freedom from the thralldom of sin; should not my attitude towards my Master be like the slave towards her Master, when he set her free? He inquired of her what she is going to do since she is free. She replied, "Massa, since you were so kind to set me free, I will now serve you as long as I live."

The blood of Christ is more

precious to me than all the riches in the world. There is not anything that has the purchasing power of the blood of Christ. "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold...But with the precious blood of Christ, as of a lamb without blemish and without spot." "For thou wast slain, and hast redeemed us to God by thy blood."

To redeem is to pay the price for another. The parent will at once pay the ransom for his kidnapped child. Satan has through strategy and deceit, kidnapped us, and "Jesus gave himself a ransom for all." "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ."

He is so precious to me, because He washed me from my sins, when nothing was found in heaven or earth that could do it, but His blood. I cannot see why some Christian professors are so passive in this matter. John in his benediction to the seven churches said, "And from Jesus Christ who is the faithful witness...and the prince of the Kings of the earth. Unto him that loved us, and

washed us from our sins in his own blood."

Ascientist became disgusted with his brother sitting by his side in church, for being so loud in response to the word preached. After services he asked the brother why he was so noisy in church. He replied, "Because Jesus was so precious, the Holy Spirit so near and God so merciful, that when the truth is spoken, I must respond. When I rise in the morning and behold the morning star, I think of the Star of Bethlehem; when I see the sun appear, I think of the son of righteousness, with healing in his wings; when I wash my hands and face, I think of the blood that cleansed my heart from sin; when I sit down to breakfast and take bread, I think of the bread that came down from heaven; when I reach for the glass with water, I think of the water of life; and when I go out and the winds lift my locks, I think of the words of Jesus when He said, 'The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell from whence it cometh, nor whither it goeth; so is he that is born of the spirit.'" Then the scientist asked him if he ever read a scientific book.

He answered, "Yes, but I did not go very far in it until I had to stop and praise the Lord." "What did you find that impressed you?" "Why, I read in it that the sea is six miles deep in some places, and I find in the Bible that the Lord will subdue my iniquities and will cast my sins into the depths of the sea; and if sins are buried that deep they will never come to the surface again; Praise the Lord!" "Blessed is he whose transgressions are forgiven and his sins covered!"

Many endeavor to cover their sins with excuses, man's inventions, creeds, etc., like our first parents, with fig leaves. It did not answer, so God provided a covering of skins; but the shedding of blood was necessary to furnish them. There is too much fig leaf religion – it will not reach.

We have a beautiful object lesson of the paschal lamb. (Ex. 12.) Each family was to take a lamb and kill it and take the blood and strike it on either side posts and the upper door post of the house, for the Lord was passing through the land of Egypt that night to smite all the first born, both man and beast, and the blood was to be to the Israelites for a token. The Lord

said, "When I see the blood, I will pass over you."

In the first place, the one who killed the lamb could not help but be impressed with its gentleness, harmlessness, patience and purity, that it condemned him of his sinful disposition. In slaying it, it taught that since he is a sinner, death stood between him and God, but that He could be approached by sacrifice, and that there was such a thing as a sinner placing the death of another between him and God, to meet God's demand and the sinner's deep necessity. "For He hath made Christ to be a sacrifice for sin for us, who knew no sin."

"For even Christ our Passover is sacrificed for us."

The lesson also teaches substitution. During the Civil War many substitutes were bought to take another's place in the Army. But Jesus took the sinners' place, to die without money and without price.

This lesson also teaches how to apply the blood, with hyssop, which is the symbol of faith. "Whom God hath set forth to be a propitiation through faith in his blood..." (Rom. 3:25.)

It also teaches that the blood preserves. "When I see

the blood I will pass over it." Not when man sees, but when God sees the blood. Then I am sheltered behind the blood of Jesus Christ by faith – what satisfaction and comfort to the faithful.

"And the blood shall be to you for a token; a keepsake that the child of God carries with him continually; for when Satan will tempt him by reminding him of his former sins, having the token he can come back at Satan by saying, 'I know that I am a sinner, but thank God that Jesus died for the ungodly! Praise His name!'"

Here is the clincher – "For all have sinned and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." (Rom. 3:23-25.)

Hence, I can look my Father square in the face and say, "Abba loving Father", and the Devil will fly to his cover.

We cannot boast of our works; the works of the law cannot justify us – it condemns. No law

can justify the transgressor of the same. Hence, boasting cannot come by the law of works, but by the law of faith, and that law is the new covenant which is sprinkled with the blood of Christ, which we can see in the figure, in the dedication of the old covenant: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, Saying, This is the blood of the testament, which God hath enjoined unto you." (Heb. 9:19-20.)

As the Old Testament was sprinkled with the blood of animals, so was the New in a spiritual sense, with the blood of Christ. "And He took the cup and gave thanks and gave it to them, saying: Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins."

In the Lord's service we continually come in contact with His blood, even our hearts are sprinkled with the same by faith.

At the great church congress, held at Chicago during the World's Fair, where all the religious World were

represented, Joseph Cook represented the Orthodox Christian Churches. When he appeared on the scene, he said, "A woman is leaning on my arm (a character in Shakespeare's play, Macbeth), a murderess; she gets up in her sleep and walks the floor, crying, 'O, them spots on my hands' (stains of human blood). He asked the representative of Buddhist what his religion can do for this character. He was dumb-founded. He asked the Mohammedan representative, he could not answer. Finally, he approached the Unitarian. He turned red in his face and could not answer. He then quoted these scriptures: "Though your sins be as scarlet, they shall be as white as snow; though they be as red as crimson, they shall be as wool."

"If we walk in the light as He is in the light, we have fellowship, one with another, and the blood of Jesus Christ His son, cleanseth us from all sin." This is the just claim of the religion of Jesus Christ, who is our righteousness.

Selected from the
April 1, 1929
issue of the Bible Monitor

WHAT WILL I SACRIFICE?

Howard J. Surbey

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” 2 Tim. 3:15. Here we find the apostle Paul reminding Timothy of the Gospel heritage with which he was blessed. Can anyone deny that this is a valuable blessing for any child? People today are spending an enormous amount of time and money, that children may be wise. Here Timothy had even greater wisdom, that which is able to make him wise unto salvation. Can you enumerate anything more valuable for a child?

Why is early Christian training so valuable for a child? “Train up a child in the way he should go: and when he is old, he will not depart from it.” Prov. 22:6. First, we cannot deny that young children are easily trained; that is so much more so than when they are older. It is so much easier for their mind to retain teaching and also there are not so many evils to crowd out valuable teachings. Regardless of all our complaints that this Scripture does not hold

true, you cannot deny that it is Scripture and likely from the wise man Solomon. Perhaps if we properly understand the Godly meaning of the first two words “train up”, we would better see the last clause fulfilled.

In our present day, at least, it is almost impossible to steadily hold the interest of children “with the Bible alone”. Even adults need various ways of Christian teaching to train and interest them. What are we sacrificing that our children might have Christian teaching? Today most children have available a variety of literature. How much of this teaches them to know the Holy Scriptures or the way of salvation? Even take available Sunday-school literature, how much of the true Holy Scriptures is taught in it? To be True, it must “make them wise unto salvation through faith which is in Christ Jesus.”

Let us consider a little history, to see what has been done in the past few years, that the true way of salvation might be taught and obeyed by those who sincerely wished. We will ask each of you to meditate on

the sacrifice and effort of many that such privileges might be available, as we try to enumerate a few Dunkard Brethren efforts in the past few years.

Nearly thirty-seven years ago a Christian publication was started that those who wished, might write about and discuss God's Holy Word as they understood it and as they had been taught that the New Testament directed. Through these years many have sacrificed much physically, financially and intellectually that the work might go on. Some have traded their life, we hope for a better life eternally; some have fell by the way, for one fault or another; others have taken hold of duties from time to time; and most glorious of all, the work of writing, preaching, teaching and obeying the Gospel goes on.

We have noticed various different efforts being made to further teach and obey the Gospel commandments. Perhaps many more need to be pushed forth. If available Sunday-school literature is not teaching our children "to know the Holy Scriptures" then something should be done soon. For nothing else is going to make them wise unto salvation.

These other pioneering steps as listed, were launched to fill a vacancy where conscientious Gospel opportunities were not available. Are we not willing to sacrifice "even all carnal things" that souls might be taught how to be saved? The opportunities of holding, training and teaching our children, are many in this enlightened day. Shall they be taught "to make them wise unto salvation through faith which is in Christ Jesus" or shall they be taught something else?

The matter under consideration is not an easy simple item. Such would take time, efforts, finances of perhaps many but the results might be astonishing. Even this is not all that is needed, for we need: consecrated converted soldiers of the Cross to teach and direct the interest of the children; we need encouragement at home to remember, repeat and evaluate the lessons taught at Sunday-school; we need Gospel preaching to build upon these Christian lessons already learned; we need consecrated obedient adults who live these lessons, they and the children learn and we need the Love of God manifested to each other and to the children throughout

the Brotherhood. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. Are believers as anxious to

teach Godliness as Satan is ungodliness?

Selected from the
April 15, 1959
issue of the Bible Monitor

NEWS ITEMS

2019 GENERAL CONFERENCE

The Lord willing, the 2019 General Conference of the Dunkard Brethren Church will be held June 8-12, 2019 at Aldersgate Christian Camp in Turner, Oregon. (www.aldersgateretreat.com) Bedding and towels will be provided.

The closest airport will be Portland, Oregon (approx. 70 mi. from Conference). There are two commercial shuttle services from the Portland Airport to Salem (10 miles from conference). RESERVATIONS ARE REQUIRED on the Hut Shuttle. (www.hutshuttle.com) They are RECOMMENDED on the Oregon Express Shuttle. (www.oregonexpressshuttle.com) These shuttles have different rates and schedules, so look at both to see which one will work the best for you. There is Amtrak service to Salem. (10 miles from Conference). We will run our own shuttle from the Conference grounds to those three locations in Salem as needed.

Lodging reservations should be sent to Dennis and Norma Jean Stamy, 1539 SE Miller Ave., Dallas, OR 97338. Phone: 503-623-7395. E-mail normastamy@yahoo.com. If possible, please have your lodging requests in by May 1, 2019.

Please let us know if you will be arriving after 7 pm on Friday, June 7th. We need to have a count for the evening meal. If you will be coming on Saturday, please let us know the approximate time so we can adjust meal counts. If you are staying off site, please let us know which meals you will be eating on the Conference grounds.

Bedding and one set of towels per person will be furnished for the five days. There will be an option to have clean towels midway through the Conference.

There are limited rooms that have a bathroom in them. If you are

willing to share a room with someone else, please let us know.

There are fourteen full service Recreational Vehicle hookups available on the Conference grounds.

We will need a signed medical release for everyone attending. Those under 18 years of age, who are attending without their parents, will need to have the release signed before coming to Conference. Contact us for the necessary forms when making reservations.

It will be cool in the late evenings, possibly upper 40's to low 50's. You will need to bring lightweight jackets, like sweaters or sweatshirts.

Oregon has a law that requires gas station employees to pump your gas. There is no self-service. Be aware of this and do not try to pump your own gas.

There are no ticket counters at any of the Hut Shuttle locations. Advance reservations are required. If you miss your scheduled shuttle you can board the next one if you have your confirmation number. There is a charge for either of the shuttle services.

Please let us know if you are planning to use our transportation from Salem (whether you come by shuttle or Amtrak) to the Conference grounds. We are picking up only by appointment. The numbers to call for this service are: House #: 503-623-7395 Cell # Dennis: 503-931-2940; Norma: 503-559-1481; Email: normastamy@yahoo.com.

Travel Directions to Aldersgate Camps and Retreats:

From the North:

Exit from I-5 at Exit 252 (Kuebler Blvd), turn left at light, go east to stop light at Turner Road and turn right. Follow Turner Road 4 miles into Turner. Continue to follow the main road through Turner following the signs to Aumsville. You will cross Mill Creek on your way out of Turner. Entrance to Aldersgate is 500 feet on the left.

From the South:

Exit from I-5 at Exit 248 (Turner-Sunnyside Road). Turn right at stop sign. Go 4 miles east on Delaney Road into Turner. Turn right at the stop sign just after the railroad tracks. Follow the main road through Turner following the signs to Aumsville. You will cross Mill Creek on your way out of Turner. Entrance is 500 feet on the left.

Did you make your reservations?

The Lodging Committee

NOTICE

All queries, reports and any other business for the 2019 General Conference need to be in the hands of the General Conference Writing Clerk by April 22, 2019. Thank you.

Brother Milton Cook
1138 E 12th Street
Beaumont, CA 92223
951-845-6231
mcookdb@gmail.com

LITITZ, PENNSYLVANIA

All are welcome to join us at Lititz, Pennsylvania for our spring revivals, March 31 to April 7, 2019, with Bro. Jeremiah Johnson. Sunday morning services are at 9:30 A.M., Sunday evenings at 7:00 P.M., and Monday through Saturday evenings at 7:30 P.M. Please remember the meetings in your prayers!

Sister Arlene Birt

PLEASANT HOME, CALIFORNIA

The Pleasant Home Congregation in Modesto, California, looks forward to Revival Meetings April 7 to 14, 2019. Please pray with us for Bro. Gerry Priest as he brings the messages Monday through Friday at 7:00 P.M. The Fourth District Conference business meeting will be held Saturday morning. The Examination Service will begin at 5:00 P. M. with the Lovefeast to follow, Saturday evening. Sunday morning worship at 8:00 A.M. will be followed by breakfast. Sunday School services will begin at 9:30 A.M. the preaching and worship service will begin at 10:30 A.M. On April 7, evening services will be at 5:30 P.M. and on April 14 the final preaching service will be after the noon potluck.

Sister Edith Moss, Cor.

WEST FULTON, OHIO

The Lord willing, the West Fulton Congregation will be holding their Spring Lovefeast meetings, April 19-21. Bro. Terry Gunderman from Goshen, Indiana will be our evangelist. Friday evening service will be at 7:30, Saturday examination service is at 2:00 P.M. followed

by Lovefeast at 7:00 P.M. Sunday services are at 7:30 A.M. and 2:00 P.M. All are welcome to attend. Please pray for Bro. Terry as he prepares for these services.

Sister Joy Reed, Cor.

GRANDVIEW, MISSOURI

The Grandview, Missouri congregation has changed their fixed spring communion date from the third Saturday in April to the last Saturday in April. Our meetings will begin April 26, 2019 with a preaching service at 7:00 P.M. Saturday services will start at 11:00 A.M. with preaching, examination service at 2:00 P.M. and Lovefeast service at 6:00 P.M. Sunday services are as follows: morning worship at 7:30 A.M., Sunday school at 10:00 A.M., preaching at 11:00 A.M., and final service at 2:00 P.M. Come and praise the Lord with us. You are all welcome.

Sister Jolene Andrews, Cor.

PINE GROVE, PENNSYLVANIA

The Pine Grove Congregation is looking forward to Weekend Meetings, March 29 through 31. Services Friday and Saturday evenings at 7:30 P.M., Sunday morning at 9:30, Lunch at noon at the church, and closing service at 2:00 P.M. Sunday afternoon.

Brother Mark Andrews has consented to bring the messages. Please keep Brother Mark and our Congregation in your prayers as we anticipate these services. We are located at 97 Pleasant Valley Road, Pine Grove, Pennsylvania 17963. Come worship with us.

Brother Paul Noecker

THANK YOU

I want to thank all those who showed so much kindness and love to me as I battled cancer. The many cards, messages, and words of encouragement were wonderful to receive. The prayers offered for me, however, were most dear. I certainly felt God's hand on me and His presence by my side throughout the struggle.

I have returned to work and feel very well. I thank each of you for all your support, and I thank a loving Heavenly Father for bringing me through. May God bless each of you.

Sister Sarah Skiles

THANK YOU

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." I Thess. 5:18

We are grateful to all those who prayed for us during our recent bout with pneumonia. It is good to know that there are those who care.

Continued best wishes,
Brother Lynn H. Miller
Mohler's Congregation

ADULT SUNDAY SCHOOL LESSONS FOR MAY 2019**May 5—Justice Through Judgement, not Vengeance-Josh. 20, 21:1-3, 41-45**

1. What was the purpose of the cities of refuge?

2. What system is being established in Israel through these cities?

3. How was God providing for the Levites as they settled the land?

May 12 – Mother's Day - Proverbs 31:10-31

1. What are the differences portrayed in these verses for a wife than the typical cultural expectations?

2. What are the top five qualities a husband wants in his wife? A wife wants for herself?

3. How do these verses impact all of us if we apply them to the bride of Christ?

May 19 – The Altar of Witnesses for Future Generations – Josh. 22:1-34

1. How easy is it to think of the worst of someone else?

2. What was lacking in the tribes east of the Jordan that could have prevented this potential conflict?

3. What principle is illustrated in this chapter that we still have struggles practicing today?

May 26 – Hold Fast to the Lord Your God – Josh. 23:1-16

1. What did Moses succeed at doing that Joshua failed to do?

2. What would you describe as Joshua's legacy?

3. How do you apply Joshua's warning to the children of Israel to yourself and the church?

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