

BIBLE MONITOR

VOL. C

JUNE, 2022

NO. 06

"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.

COME, LET US SEARCH OUR WAYS AND SEE

Come, let us search our ways and see,
Have they been just and right?
Is the great rule of equity
Our practice and delight?

What we would have our neighbor do,
Have we still done the same,
From others ne'er withheld the due
Which we from others claim?

Do we, in all we sell or buy,
Integrity maintain?
And knowing God is always nigh,
Renounce unrighteous gain?

Then may we raise our modest prayer
To God, the just and kind;
May humbly cast on him our care,
And hope his grace to find.

—Isaac Watts

MASKS

Many people like to wear masks especially at Halloween. It gives them a chance to hide themselves from their friends and others. They can be someone other than themselves when they think they are not recognized. But eventually the mask slips away, and they are exposed as the same person they have always been.

There may be some fun in the Halloween mask, as it contains, among other things childishness and pretendism. However, it is far better to present things as they really are. It may be fun for children to allegedly scare people and receive from them a treat. It is never good to use such means for securing rewards. Far better to ask for what might be needed,

than to do so by trickery or forceful means.

The real purpose of a mask is to deceive. The mask is worn to hide one's identity. The mask is an attempt at hiding from others the real person behind the mask, whatever type of mask is worn. Even a mask that only covers a part of the face can conceal the identity of the person wearing the mask.

Sometimes, the mask may not be an actual, physical face covering. It can be a psychological mask that hides not the identity of the person wearing it, but what they are feeling or their true beliefs. People many times try to give an alternate meaning to what they are trying to say. Their feelings may not actually be the feelings that they are expressing.

THE BIBLE MONITOR JUNE, 2022

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They are feeling differently than what their attitude is allowing to be seen.

This may involve emotions that are deep and have been hidden for some time. These emotions may be provoked when serious medical or emotional problems become apparent. Often the subject of death and dying may provoke a desire to put on a mask to hide emotional or spiritual trouble. When the subject is difficult to discuss a mask may seem to be workable solution. Idealized thoughts may be expressed but they leave a gap between what is expressed and what is actually felt within.

How do we feel about death? How do we feel about surviving without a close companion by our side? What are our feelings toward God when He brings complex decisions into our lives? Do our masks reveal idealized thoughts, while our hearts and minds are not aligned with those feelings. Is it easier to mouth platitudes about God and life than to take actual account of what we are really feeling? Does the mask feel surprisingly good, as it protects our deepest wounds and feelings?

While the mask used

as a part of the Halloween celebration can present various dangers, the masks that are used to hide our emotions may be even more dangerous. When our inner-most emotions are blocked from other's notice we may leave ourselves unable to express ourselves and to ask for help. One of the important parts of our Christian lives is the ability and even necessity of asking our Brethren for help and support. When we are unable to reach out for needed help, we deprive ourselves of Christian aid and support. Sometimes the ability to let go of our anxieties requires surrendering our self-importance to allow God to come to our aid. Giving up sometimes becomes the greatest act of empowerment that we need.

While a mask may aid us in hiding and denying our deepest emotions, if we are able to surrender to God, we are putting away the mask and allowing us to be honest with God and with our fellows. Surrender does not come easily. It requires a willingness to be honest and to allow ourselves the freedom to reveal what we might have hidden. Yet, that new freedom will give us a new power with God, as He takes over our lives and allows us to grow.

We all like to be in control, but realistically only God can be in control. We often must find out the hard way what is best for ourselves. So much of what God wants to do for us is hidden in the things that are counter intuitive. What we thought best was not the best but only our hope to hide behind a mask.

We think of surrender as giving up. It is in the giving up that we can find release from the problems that accompany life. We do not want to be thought weak or uncourageous, but the giving up allows God to have His way with us. Giving up can be much more difficult than trying

to fight our battles. Giving up in personal relationships may be the ideal that we need in helping others to be whole and to make ourselves also whole. This surrender is needed to make our lives nonresistant.

We need to drop the masks that help us hide from God and from our loved ones. With our surrender we no longer need the masks that often confuse the issue and brings us into conflict with others.

Are you willing to drop the mask, surrender to God, and live to please our Savior?

M. C. Cook

REMEMBERING WHERE WE CAME FROM

Titus 3:1-7

Sometimes in business a man or woman is promoted to a higher position in the company. And sometimes that person may become overconfident and arrogant, and we might say that he/she “forgot where they came from.” That person forgets that he was once what we may call a “peon” before this new level of responsibility.

God does not want us to forget where we came from. We are reminded in several places

in scripture what we once were without Christ and what we are now in Christ! Let us go to the book of Titus. Paul is writing Titus and giving instruction about life in the body of believers. Titus is given direction about the appointment of church leaders in chapter 1. Titus is to speak sound doctrine in chapter 2. Paul writes and mentions aged men (2:2), aged women (2:3-5). (Note that Titus was not to teach the younger women

directly, that is the ministry of the older women!) Young men are addressed in chapter 2:68, and servants (2:9-10).

FOR! Or because...the grace of God that bringeth salvation hath appeared unto all men. By the grace of God – His unmerited favor – we have salvation. This verse is the gospel in a nutshell. The good news is that God has provided salvation. Oh, but there is something else! This gospel saves us, but it also teaches us. Read verse 2:12, this speaks of holiness. This speaks of sanctification. There is something wrong if we desire the benefit of being saved and are not willing to listen to the exhortation to daily walk with our Lord in growing holiness.

VERSE 13 of Titus chapter 2 speaks of our eternal hope of glory. So, we have salvation mentioned in verse 11. We have sanctification in verse 12, and glorification in verse 13. All three aspects are of the same gospel!

VERSES 13b-14 speaks of the avenue whereby this salvation is made available. "Our savior Jesus Christ who gave Himself for us..."

There are two key words in that verse. The one is redeemed. By the sacrificial death of Jesus

on the cross, we have the way to be freed from the curse of sin. The other key word is Purify. PURIFY unto Himself a peculiar people zealous of good works. It is an ongoing process in the life of the believer, and as we are walking with Christ daily, His Spirit is working in our hearts and minds to produce the Fruit of the Spirit in our lives. A peculiar people means those who are set apart to be His people by this grace that bringeth salvation. Being peculiar does not mean that we walk around looking strange-like brethren with our pants on backwards! But it does mean that our lives will be noticeably different than the unbelieving world around us!

Chapter three gives instruction to "them." Who is them? All the others referred to in chapter two. In short, those who are part of the body of believers. They are to be subject to civil authority. To be ready to do good. Slander no one; not our brother or sister or the boss at work. That even means our current president. No redeemed person should have a "Lets go Brandon" bumper sticker on his/her automobile! Not fighting, but gentle showing humility to all men.

FOR... because! We ourselves were once foolish... and so forth.

Please read verses 3-7 of chapter three. These words in verse 3:3, are written to remind us of where we came from. We have nothing to boast about. We are saved by God's mercy. (3-5) We live our lives pleasing to God by His grace. We look forward to a glorious eternity by God's grace. (3:7).

Similar truths are expressed in Ephesians chapter 2. Paul opens that chapter addressing the believers with "you hath He quickened (made alive) who were dead in trespasses and

sins." Ah but then in verses 2 and 3 he reminds them (and us) of where they (and we) came from! Verse two speaks of the spiritual power that bound us. Verse 3 reminds us of the ungodly choices we ourselves had made. Read them dear brother! Read them dear sister! Be reminded of where we all came from! And then rejoice in God's mercy, love, and grace (Ephesians 2:4-5) that redeemed us from the bondage of sin and gave us eternal life through Christ! Written by your brother who is still learning what it means to walk with Him.

Edward Trone

HOLD ME RESPONSIBLE

As I slip into middle age, I often ponder things such as these, was I engaged as I should have been? Am I where God wants me to be? Am I moldable clay in the potter's hands? Am I willing to put aside my wants, will and ambitions for the good of The Kingdom? What spark in my life would God love to fan into a roaring fire? What have I not crucified with Christ so that I might live?

These, along with others, are heavy questions. Questions

that are not always pleasant to think about. Questions that take some soul searching. Fair questions. Questions that need to be analyzed and answered. Challenging Questions. When you find yourself in these moments and you are challenged, go a bit farther and decide what change needs to be made. Being challenged is worthless if it does not bring forth change.

Being honest with oneself and asking God to reveal Himself to us is a good start. We must be

earnest about being completely open to the fact that we may need to change our thinking or our actions. Do the things we do or think line up with scripture. Are our thoughts about things grounded in scripture, or mostly formed out of our own thoughts or opinions? The way we were raised and our experiences no doubt have weight on how we look at things, however if the light of scripture shines in and shows us something different than we believe, who needs to do the changing? The obvious answer is us. If you do not believe that scripture is infallible, we have a different issue. We are to act as we know we should, based on scripture. We are to apply the laws of scripture to each one of our own circumstances. Philippians 2:12-16, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and

perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." It is God that works in us and what a shame to get to the end of the race and realize we had missed the mark and run in vain. The Christian's life is not one of ease but one of a soldier's and we are truly in a war and on the frontlines.

I say thank you to the generation ahead of me for being good examples. I challenge my generation to pick up the baton, be leaders and good examples to the ones following. I encourage the next generation to participate, be involved and find a true and genuine relationship with God the Father, Jesus Christ His son and be led by the Holy Spirit. I give all three generations the permission and the responsibility of holding my feet to the Biblical Fire to point out the inconsistencies and failures in my life...not to discourage or lord it over but to truly and genuinely be refined into something that burns brightly with a passion for God!!!

Brother Joe Cover
Dallas Center, IA

HIS WORDS IN MY MOUTH

To say we live in challenging times is merely acknowledging the obvious. Of course, we are living in challenging times. Nobody would disagree with that. I believe the problem comes when we try to define what we mean by challenging times.

Every generation has had its difficulties and our generation is no exception. Just when we think we have seen the worst in our culture we get out a history book and read back and discover similar difficulties. Man has always been man and hatred has always been the core value of humanity.

The only solution to this hatred is not more laws, which only address the surface, but dealing with the real problem, which is sin. Nobody wants to talk about sin. We would rather blame our problems and difficulties on something else or someone else. It is easier to deal with the symptoms.

Considering the challenging times in which we live, we have the impression that we need to be better equipped to manage our situation. We believe that education and training, not to mention experience, are necessary to deal with the difficulties at hand.

It is interesting to note that

when God calls a man for a particular job the man, on the surface, is really not qualified for the job. Jeremiah was not "equipped" for the job at hand. And he made this fact known to God.

There are some people who believe that they can manage anything that comes their way. And then, something comes their way that they cannot manage and blows them completely off the road. It is the person that understands what he cannot manage that God can use.

When Jeremiah received God's call, he countered that call with, "Ah, Lord GOD! behold, I cannot speak: for I am a child." (Jeremiah 1:6).

I do not think Jeremiah is making an excuse here. I believe he was stating the obvious. He did not have the experience and therefore, who in the world would listen to him?

I love God's response to Jeremiah. "But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." (Jeremiah 1:7)

From this passage I get the idea that what God wants

Jeremiah to do does not rest upon Jeremiah's ability or qualifications. If that is the way God ran his business, we would all be in a lot of trouble.

The whole weight of Jeremiah's work was on God. "All that I shall send thee." "Whatever I command thee."

When you think about it, it is a very easy job. I do not have to try to figure out how to do something when God is in control of what he wants me to do. When God calls a person to do a particular job, he equips that person particularly for that job. And we may not know that we have been qualified for what God has called us to do.

I think one of the things God is trying to get to Jeremiah and us is that we are not called to articulate our opinion but rather to state God's truth.

So many people today are trying to articulate their own opinion and many times it veers far from God's intended purpose.

We may not originate the message. The message does not originate with the messenger. The messenger delivers a message that was given to him or her.

I believe one thing Jeremiah learned from his experience was that most of the time doing God's work is inconvenient. It is hard for

us to get a hold of this truth. We believe that we can slip God's work into whatever we are doing at the time.

The grave danger is that we tend to modify the word that God is giving us to speak. We try to put it into the culture and make it culturally sensitive so that we do not offend anybody. I think Jeremiah found out very quickly that that is not how God works. We need to understand that that's not how God works.

When God calls us, he wants his word and not our interpretation of what God means to guide us.

In our celebrity saturated culture, we believe that to get something done, we must be a celebrity and well-liked by the majority of people. However, we come to the word God wants us to deliver to this generation, it is not going to be a word that they will accept and like. If it was, then why is this word needed?

If our culture is the definition of what is right and wrong, why do they need a word from God? The problem in our culture is uncoordinated with what is truly right and truly wrong.

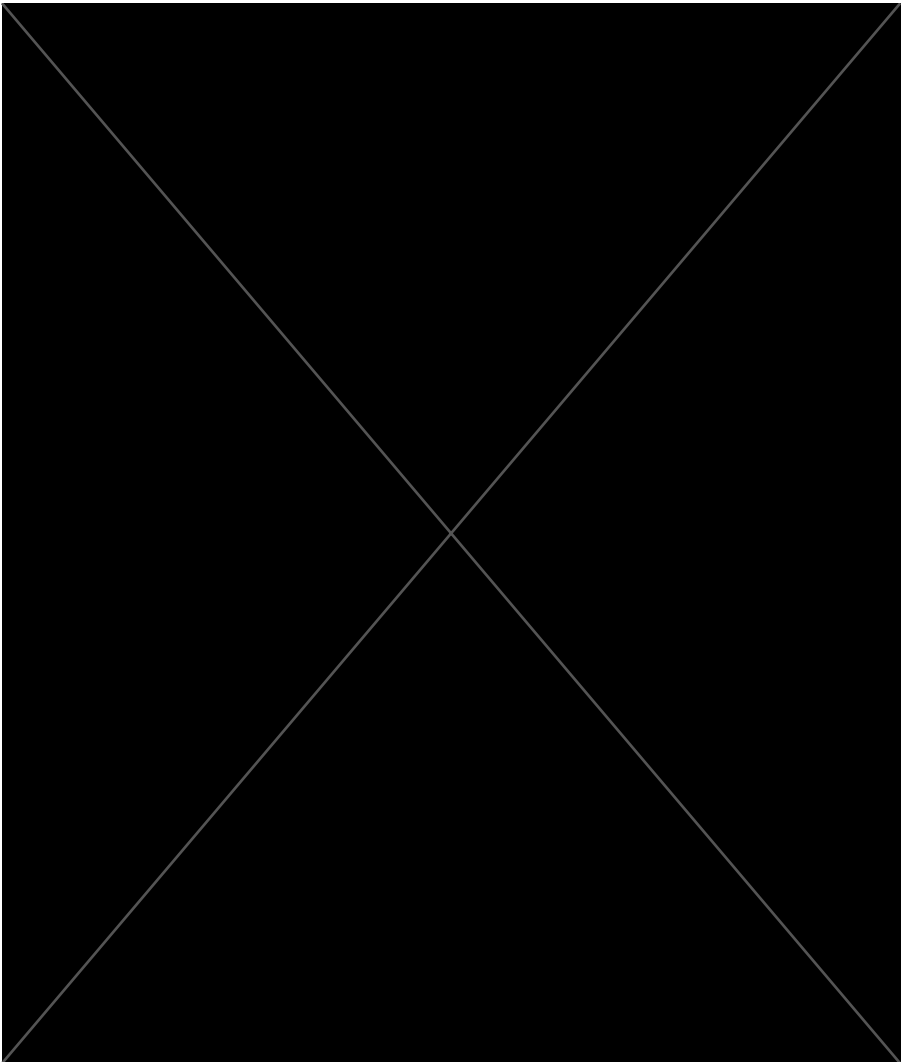
Our culture's values can be summed up by saying, wrong is not quite as bad as my father thought and sin is merely a matter

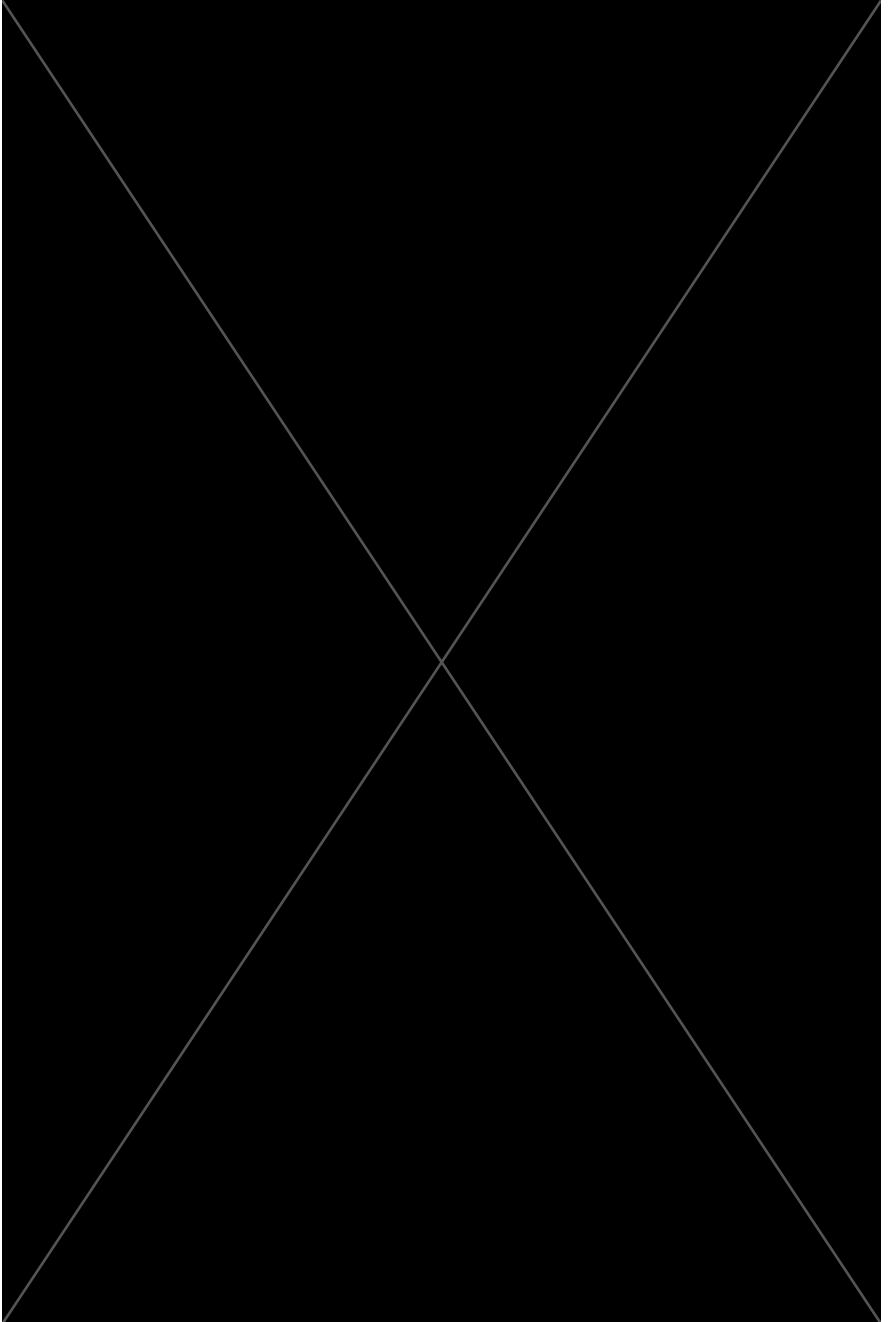
of interpretation. This seems to settle a lot of things in our society.

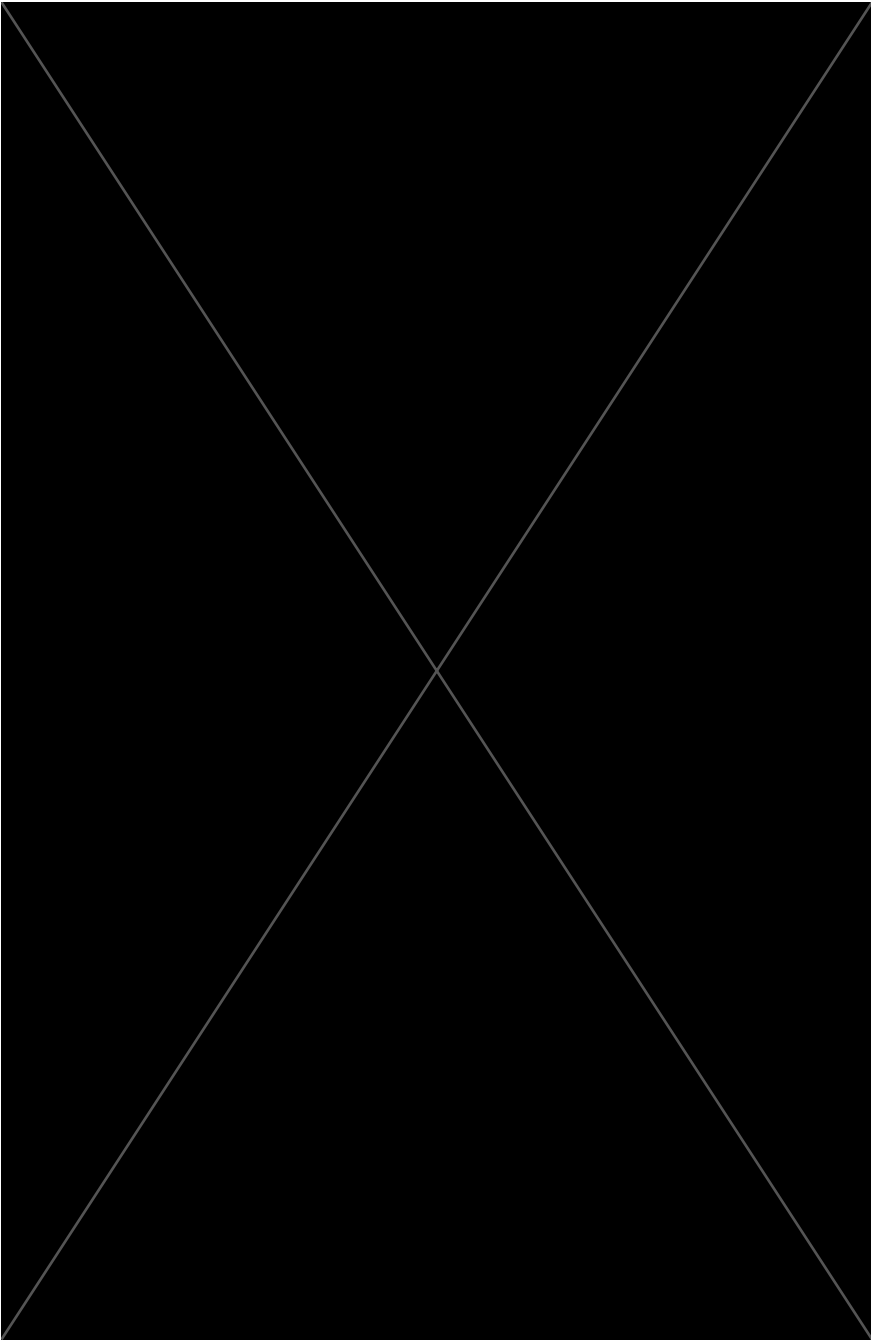
So, when the man or woman of God steps forth to speak God's word there is a sharp difference between God's word and the values of today's culture. Although

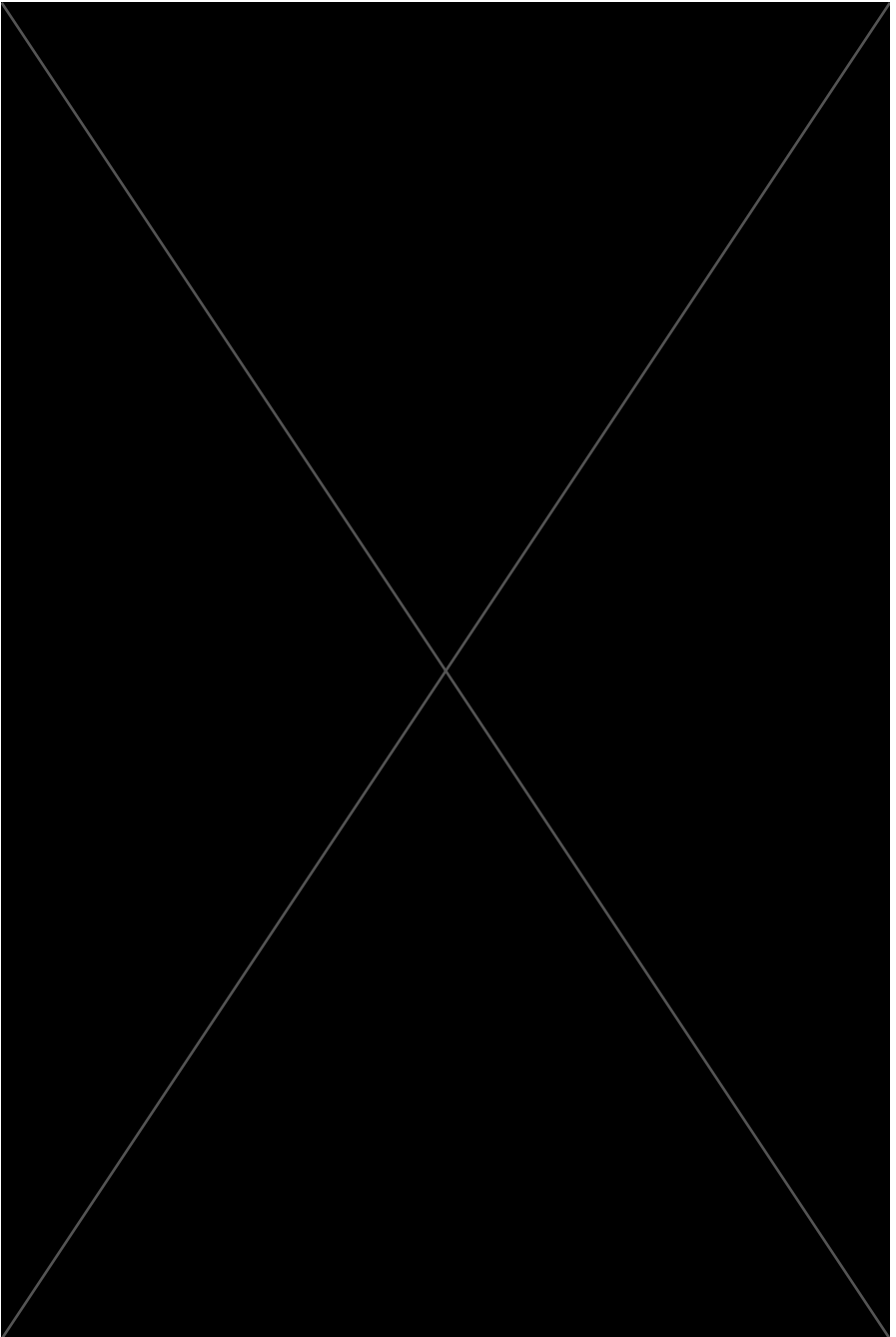
it may be difficult, it is absolutely important that God's word be delivered by God's power.

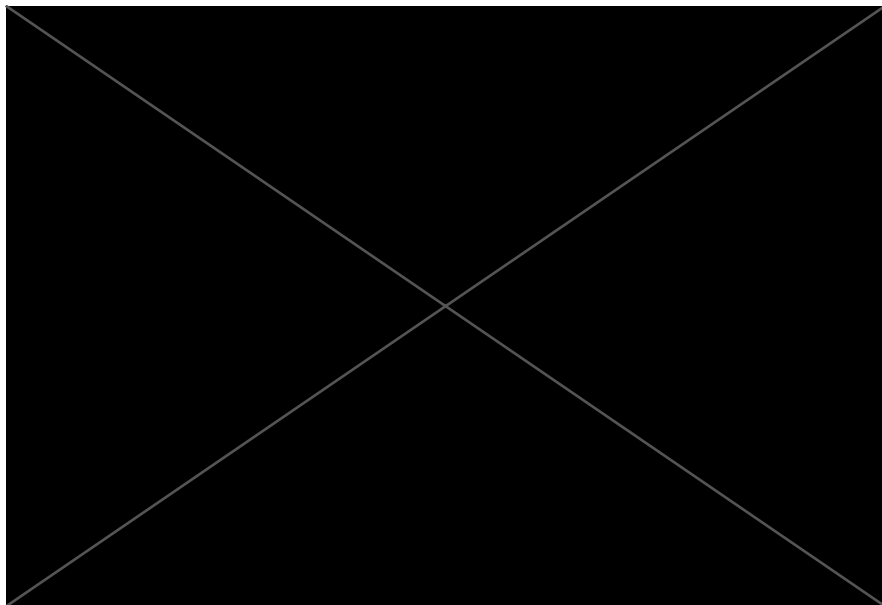
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THE WIDOW AND THE JUDGE

Rudy Cover

Luke 18:1-8

Judges are people. Some are good and some are not. Jesus gave many illustrations or parables to the people. One of these parables was about an unjust judge. Of all people a judge should be a just person – one who would always make the best decision possible. This judge was not a good man. Jesus says, “He feared not God, neither regarded man.” He was a selfish individual and only did that which would give him the most satisfaction. He probably took bribes or money from people and

like a crooked lawyer would plead their case for them even though he knew they were in the wrong.

The judges under the law were to judge the fatherless and plead for the widow. This judge could not have cared less about others. It so happened that there was a poor widow who came to this judge and asked him to take her part against an adversary. She may have owed money to someone and did not have it to pay. It may have meant loss of her home or even her children.

Sometimes when a person did not have money to pay a debt, they would have to give their children as bond servants or slaves. Anyway, the woman would not give up but kept on asking the judge to help her. At first the judge ignored her but after a while he said to himself "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her; lest by her continual coming she weary me."

And Jesus said, "Hear what the unjust judge says. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them. I tell you that he will avenge them speedily."

God is just, but He does like for His children to communicate with Him. Sometimes it seems that God does not hear us but possibly we think that God will give us exactly what we ask. God always answers prayer but sometimes He says, "No." God gives us what is best for us, not what we think we want.

God does not grow weary because we continually pray to Him, but like the unjust judge, He will take our part if we continue to call upon Him. "Pray without ceasing and in everything give thanks!"

Selected from the
September 15, 1981 issue
of the Bible Monitor

DUNKARD BRETHREN HISTORY

"In the July 15, 1924, issue of the Bible Monitor, B. E. Kesler wrote about some of the work that had happened before the first issue was printed in October 1922. That work had begun several years prior to that issue being printed. By his estimate it was sometime after the 1917 General Conference that there was enough concern to think about starting a paper to rival the Gospel Messenger, which was the official organ of the Church of the Brethren."

"It had been a valuable and useful means of communication across the Brotherhood, until the change in Editorship in 1915. D. L. Miller had been Editor for close to 30 years and J. H. Moore had been his Office Editor through the years. They were conservative but not hidebound. When Edward O. Frantz became the Editor in 1915, he made several changes which irritated the conservatives. He wanted only professionally written articles in the Gospel Messenger. This meant that the paper was not an open forum awaiting

the articles that formerly had been written by Elders, Ministers, or lay members. The conservatives had lost their voice across the Brotherhood.”

“Between 1911 and 1917, many changes were made in the methods of operation of the Church. None of these changes were of the conservative’s choosing; the conservatives were usually outvoted when these matters were presented before the General Conference, especially in 1917. That year several changes were approved that the conservatives felt had ruined the Church as they had known it. Several conservative leaders began to work together to reform the Church and one of the means they wish to use to do so was by starting another paper that would give them a place to state their views and what reforms they wished to institute.”

Origin and Purpose of the Bible Monitor

B. E. Kesler

During the fall and winter of 1917 and 1918 a series of circular letters and questionnaires were sent to a number of our elders and ministers relating to certain innovations that were being introduced into our church, as well, also, to certain departures from the “faith of the fathers”.

Those innovations and departures were viewed with grave apprehensions and alarm by the loyal and faithful part of our Brotherhood on account of their disturbing influences in destroying the peace and unity of our membership.

The circulars met with such hearty approval that it was decided to get up a paper setting forth those irregularities and send it to Annual Conference in the hope that it would eliminate them. The paper was put into the hands of a committee to report a year later. This report virtually sanctioned all the irregularities embraced in the paper and was adopted by a small margin in open Conference. And, as might have been expected conditions grew worse.

Meanwhile a Declaration of Principles was being formulated in harmony with the sentiment of our loyal and faithful elders as expressed in their replies to the circulars and questionnaires sent out.

While all this was taking place letters were exchanged with El-

der M. M. Eshelman of Fresno, Calif., and plans were laid and arrangements were made to start a paper in which those irregularities could be pointed out and fully and freely discussed, so that our people could be informed as to all conditions and dangers confronting us because of the worldward trend of the church. Just at this stage of our venture brother Eshelman was called away by death and the matter was dropped temporarily, to await developments in the minds of our interested brethren.

Finally, communications were had with brother Cyrus Wallick of Cerro Gordo, Ill., and others who strongly insisted and urged that the matter be taken up again and the paper started. So, after much meditation, thought and prayer, the "Bible Monitor" came upon the scene Oct. 1922, its purpose being to uphold and maintain truth and righteousness and to oppose error, wrong and evil wherever found.

The Declaration of Principles was printed in the first issue of the "Monitor" as a foundation upon which to base our efforts to work a reform in our beloved Brotherhood. These met with such approval that it was felt some way of uniting the efforts of those interested should be had. So, at a called meeting of those interested in the work of reform held at Denton, Md., Sept. 12, 1923, the Declaration of Principles was discussed, slightly revised, and adopted by the meeting.

Another general meeting held at Uniontown, Pa., June 5 and 6, 1924, approved the Declaration, and ordered that it, with an explanation of the origin and purpose of the "Monitor", be printed in convenient form for distribution over our Brotherhood. This meeting also decided to form a corporation to "publish and circulate a paper which shall be, and remain, in full accord with the gospel as understood and practiced by the Church of the Brethren prior to and including the year 1911." The minor discrepancies, if any, between this Declaration and the practice of the church up to date named are easily reconcilable.

"The Declaration of Principles mentioned by B. E. Kesler appeared in the May 2022 issue of the Bible Monitor, after appearing many times in the early 1920's. Eventually these Declaration of Principles became the first Dunkard Brethren Polity booklet which was issued in 1927."

"In the February 1, 1924, issue, Brother J. E. Demuth of Waynesboro, PA wrote an article concerning the work of the Bible Monitor. He mentioned the relevance of the name to the work that it was carrying on. He saw the name Monitor as representing several functions which the paper continued. It was a messenger, it was an upholder of Biblical truths, it was expressing the judgments of God, which the Church in many places had failed to do, it was laying before the members necessary self-discipline items they should be incorporating into their lives, it cast a warning about modern innovations, and it promoted primitive, conservative Christianity."

Bible Monitor

J. E. DeMuth

Dear Editors: - The writer feeling an interest in, and having a personal concern for the "Monitor," and for its purpose, also realizing the need of organs that will "contend for the whole counsel of God," as revealed in his word and function as a safeguard against every appearance of evil, was prompted to write about the "Monitor", and offer a few thoughts.

I am glad it is upholding and strengthening "the things in the church that are ready to die," (Rev. 3:2), and is warning against encroaching evils. The writer believes the greatest need of the Christian church at the present time is for more **consecrated leaders and instructors**, led by the **Holy** Ghost as Gospel Monitors, whether by word or pen or the press; men who are willing to proclaim all the New Testament requires of believers, and to defend all the principles contained therein, with all the self-sacrifice they require; monitors who cannot be swayed by social influences, or by friendships or favors, neither by the popular opinions of men, "not having men's persons in admiration **because of advantage.**" (Jude 16.)

Modern church conditions are becoming more and more like they were with the tribes of Israel in the latter times of the Judges. With no center of authority, "every man did that which was right in his own eyes," (Judges 21:25), not having the care and protection the church owed them.

I am sorry to note the Church of the Brethren is not only becoming congregational, but individual in government as well. How would this condition work in civil government, in families and other organizations? Any organization, or church without the administration of government would be like a steamship without a helm going astray, subject to destruction. How can the church maintain her **essential self-denial principles** without using such methods as are needed to sustain them? **I wonder how!** Who can tell how?

Dear reader, let us pray that the "Monitor" as a messenger shall ever promote primitive Christianity and continue to warn against every departure from the good old way, to warn against the harmful innovations, and destructive forces that are making inroads into the church, robbing her of her glory and saving power, and of her spirituality.

We trust the "Bible Monitor" will be instrumental in conserving the purity and spiritual welfare of the church and be constructive in building her up as the pillar and ground of the truth and denounces affiliation with religious associations that teach and practice a perverted gospel; for by working with them, we assent, their work is right. To bid them Godspeed is serious according to II John 9:11; Gal. 1:7-12; II Cor. 2:17.

May the paper advocate only such measures as will be absolutely necessary to maintain every principle and instruction in the word of God, that the church may fulfill her mission, and direct her subjects in the straight and narrow way that leadeth unto life, (Matt. 7:13) for few there be that find it, (verse 14).

May God so bless the editors and the contributors that they shall ever be men of God, directed by the Holy Spirit, that nothing selfish will mar the pages of the paper, and that they may unselfishly labor to build the church upon the sure foundation; for "other sure foundation can no man lay than that is laid which is Jesus Christ." (I Cor. 3:11.)

May the "Bible Monitor" ever be an inspiration to the believers, and enlighten all, who are in need of a saving knowledge of the truth and bring much honor and glory to God.

Brother Milton Cook,
Beaumont, CA

General Conference Program
of the
DUNKARD BRETHREN CHURCH
to be held at
Manchester University
North Manchester, Indiana 46962

June 4 - 8, 2022

- Daily Time Schedule -

7:00 a.m.	Morning Worship	2:00 p.m.	Afternoon Service
7:30 a.m.	Breakfast	5:00 p.m.	Evening Meal
9:45 a.m.	Morning Service	7:00 p.m.	Evening Service
12:00 Noon	Lunch	11:00 p.m.	Quiet Time

— Preaching Program —

Time	Speaker	Subject	Text
Sat. p.m.	Brad Wertz	Cowards in the Church	Rev. 21:8; 2Tim. 1:3-14
Sat. p.m.	Kidron Crist	The 50th Day: Preach the Gospel	Acts 2
Sat. eve.	Jeff Aungst	Time	Eccl. 3:1-9
Sun. a.m.	Bible Study, Children	Daniel Called to Stand with Lions	Dan. 6:1-28
Sun. a.m.	Kevin Funk	The Power of Truth	John 8:12-32
Sun. a.m.	Robert Lehigh	But Until Then	2 Peter 3:11-18
Sun. p.m.	Ronald Marks	Missionary Message: A Personal Witness	2 Timothy
Sun. p.m.	Mission Moments		
Sun. eve.	Brant Jamison	Young People's Message: Exousia	Matt. 8:5-13
Mon 8:30 am	Sisters' Sharing Time		
Mon. a.m.	Bible Study, Adult	Jonathan Rescued from Judgement	I Sam. 14:28-46
	Bible Study, Children	Peter Called to Get Out of the Boat	Matt. 14:22-33
Mon. a.m.	Nathan Meyers	Know Ye What I Have Done to You?	John 13:1-17
Mon. p.m.	Kyle Chupp	Fighting to Let Christ Renew Your Mind	Phil. 4:8-9
Mon. p.m.	Paul Noecker	Not at Any Price	Psalms 89:47
Mon. eve.	David Aungst	A Wanna Be	Num. 12
Tues. a.m.	Bible Study, Adult	My Rescue from Judgement	I Cor. 15:1-22
	Bible Study, Children	Paul Called to Christ	Acts 9:1-22
Tues. a.m.	Caleb Heckman	Watch and Pray	Matt. 26:36-46
Tues. p.m.	Ray Noecker	Youth Activities Committee Program	
Tues. p.m.	Youth Activity		
Tues. eve.	Chad Meyers	You Don't Care	Matt. 9

HEAVENLY SENTENCE

Howard J. Surbey

“His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.” Matt. 25:23. If it is our lot in life to be near anyone in authority, we will experience the delivering of many sentences to different individuals. However, many we may have heard in the past or may hear in the future, none will be so far-reaching or as joyfully received as the one here pronounced by Christ, in His explaining a parable.

This sentence was delivered by someone in authority, so it was true and final in the case under consideration. It was not a punishment but rather a reward and a very valuable reward. As is the case with most Heavenly messages it contained more than one promise and blessing. The first part of this sentence is “Well done,” this in itself is cause for joy. Whatever the task in life a commendation of well done is appreciated. This part of the sentence implies that some effort was used, and some time used, to complete a task; it also implies that it was properly done in all its details,

whether; time, way, purpose, or completeness is considered.

Next, we notice that the task was so well done, that the servant was commended for a finished task and how well it was finished. “Good and faithful servant” implies that the task was done and so well done that the servant was considered a good and profitable servant. He was faithful and true to his calling as a servant. Have you ever been made joyful by such words of thanks, “Well done, good and faithful servant.” This also implies that our Lord is an appreciative Master and one who each of us would desire to serve.

Sometimes we hear one say, I have very little ability, in this or that. If they are trying to excuse themselves because they feel their little part in Christ’s kingdom means nothing, they are making a very great mistake. Notice our Lord in His commendation says, “Thou hast been faithful over a few things.” Is it possible that our Lord only gives us a few things to do and grades us according to how we do those few things, which perhaps we thought hardly anything at all, perhaps hardly worth doing? Why we could have

easily of done those few things, but did we do them? In His way?

Now because we did those few things and did them well, "I will make thee ruler over many things." What me a ruler over many things? Really that was what we always wanted but we had no idea that they would come and by that method. By doing those few simple things in the way our Lord instructed us to do them. If I had known that I certainly would have labored long and according to every detail. But it may be too late now, or is it?

Our sentence has contained valuable praise and valuable reward, but we have not even mediated upon all of it yet. "Enter thou into the joy of thy lord," is it possible that our lot is to receive so great a reward? That happy perfect place is only for Angels and Heavenly beings. How could I appreciate and accept so wonderful a habitation as "the joy of my lord"? You mean so great a reward for only being "faithful" and then in only a "few things"? My, my I certainly do not deserve such a sentence, no we are not worthy but if we are truly good and faithful, He will so reward us. "If we suffer, we shall also reign with him: If we deny him, he also will deny us." 2 Tim. 2:12. God's judgment is just

and right, we each will always receive justice. Why not labor faithfully for such a Master?

Some important conclusions we should grasp from our text. All our efforts and all our zeal shall be rewarded if we strive lawfully. We should not look for too many or too great a task to do as there will be only a few things for each of us which are serviceable unto our Lord. Our tasks may be different from Bro. John's or Sister Sue's and there may be many different ways in which we are rewarded. Our work in this life will be very little, compared with our reward in Heaven. All our service, all our suffering, all our labor for God, all we do for others; will be so few that they are not worth naming when comparing them without reward in Heaven.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2. "For the joy that was set before him" Heaven is a state of joy, joy unspeakable. In Heaven tears will be wiped away, comforts and satisfactions opened which we never thought of and not only for a few moments, but joy with our Lord eternally.

“Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.”
1 Pet. 1:8-9. All this comes as the

finishing part of our faith in Christ as our Saviour. Is your faith the Christian “New Testament” faith?

Selected from the
June 15, 1962
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THE CROSS BEFORE THE CROSSING

Ray S. Shank

The word CROSS has many uses – many definitions but let us confine our meditation to the one referring to “suffering or affliction to be borne for Christ’s sake” – the one used figuratively to denote the sufferings and trials incident to the service of God. Did not Jesus say, “If any man will come after me, let him deny himself, and take-up his cross and follow me.” Matt. 16:24. The true Christian will feel as did the Apostle, when writing to the Galatian brethren, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Gal. 6:14. Then, too, Jesus said, “He that taketh not his cross and followeth after me, is not worthy of me.” Matt. 10:38. So, to be worthy of Him we must not murmur at the cross appointed; nor despise it by willful neglect of duty; nor faint under it,

fall beneath it, or run from it. The cross is easier to him who takes it up, than to him who drags it. We are bid to “take” not to make our cross – bid to “take it up.” But we hear nothing of laying it down.

There is a tendency in the human breast to glory or boast of something else than God. The Jews boasted that they were the children of Abraham. The Pharisees boasted of their great superiority over others. Men boast of their learning and talents, of their wealth and worldly honors. The ways of the world are avoided if we follow Paul’s advice, “Come out from among them, and be ye separate, etc.” 2 Cor. 6:17. Yes, we must be morally separated from it and spiritually abandon it, and “Whether we eat, or drink, or whatsoever we do, we should do all to the glory of God.” 1 Cor. 10:31. “The single eye” is in Christ,” is that after which you

must aspire, and "the simplicity that is in Christ," is that which must be held fast under all possible circumstances. Every action every word, every thought, must, if possible, be under the influence of Divine grace, and be "brought into captivity to the obedience of Christ." Let us seek that wisdom from above, for though we are to be "wise unto that which is good, we are to be simple concerning evil." Rom. 16:19 and are to combine the "wisdom of the serpent with the harmlessness of the dove." Matt. 10:16.

We "love not the world" for in repentance, we forsake it; by faith we are crucified to it; by baptism, we solemnly renounce it. If we have done these, "let us hold fast the profession of our faith without wavering, for He is faithful that promised." Heb. 10:23. We retain our hold by pressing forward, walking in the Lord's testimonies, being diligent and abounding in the work of the Lord. This will require: - the exercise of vigorous faith; the constraining influence of Christ's love or gratitude for past mercies, our present happiness, and our prospect of eternal life. "He is faithful that promised," Heb. 10:23; and the cheering attractiveness of a lively hope; as well as the supporting effects

of holy patience, for our labors shall be rewarded with rest; our warfare with celestial triumph; and our sufferings with an eternal weight of glory. The members of the first church at Jerusalem, heard, believed, were baptized, and then continued steadfastly in the ordinances of Christ. We will need a continual use of all the appointed means of grace. "My grace is sufficient for thee." 2 Cor. 12:9, to cheer, to direct, to keep, to uphold, and to save to eternal life. At all times we are assured by His promise, "I will never leave thee nor forsake thee." Heb. 13:5.

Such is the enmity of the carnal mind to the will and law of God, that men usually hate us most for those very things which render us most acceptable in the sight of God. Men can judge only of acts and can ascertain principles no farther than they are illustrated by the outward fruits produced by them. The inward motives and dispositions of the mind can be discerned only by ourselves, and by God, who searcheth the heart. If we have really walked as before Him, we "have the same witness of it in ourselves." 1 Jno. 5:10, and may say with Job, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold. My

foot hath held his steps; his way have I kept, and not declined." Job 23:10-11. Every man who enjoys the testimony of his own conscience, is out of the reach of those shafts by which ungodly men endeavor to wound his reputation and destroy his peace. Do we have a continual sense of the Divine presence, a deep impression of the importance of time, and an unremitting zeal to finish our work, while we "Pass the time of our sojourning here in fear." 1 Pet. 1:7. May we so live, that in us shall that word be fulfilled. "Mark the perfect man and behold the upright; for the end of that man is peace." Ps. 37:37.

Has the CROSS given us "a meetness for the inheritance of the saints in light?" Col. 1:12. Christ has "gone before, in order to prepare a place for us; and He will shortly come again and take us to himself, that we may be with Him forever." Jno. 14:3. In His intercessory prayer, He declared his purpose: "Father, I will, that they whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." Jno. 17:24.

May we as Christians be greatly impressed with Paul's words, "I reckon that the sufferings of this present time are not to be compared with the glory which

shall be revealed in us." Rom. 8:18. There is a glory that shall be revealed to us, and a glory that shall be revealed in us.

Looking beyond the CROSSING, to where the Christian will be admitted, we get some faint idea of its beauty from Rev. 21:10-23, of where we shall see the Lamb of God, that very Jesus who was crucified for us, seated on His throne; and we shall behold the Father. The glory that awaits us is exceeding great. It is also unmixed with any alloy of sin or sorrow, and its existence will be eternal, even co-existent with the soul itself.

Who can conceive the blessedness of that state to which we are hastening? If "eye hath not seen, nor ear heard, nor heart conceived the things which are enjoyed by God's people in this present world," how much less can a just idea be formed of that future state? Let this prospect animate us to run with ever increased diligence the race that is set before us. Let us "forget all that is behind, and reach forward to that which is before, and press on with all imaginable ardor for the prize of our high calling in Christ Jesus."

Selected from the
June 1, 1962
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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 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

GRANDVIEW, MISSOURI

The Grandview Congregation recently met in council. At that council, the following work was accomplished. Brother Jeff Davison was elected to the ministry. His address is 23766 NW Iowa Road, Welda, Kansas 66091. At the same meeting Brother Tom Hawbaker was elected to serve as a Deacon. His address is 7121 KS Highway 7, Mound City, Kansas 66056. Please, pray for these Brethren as they assume their new positions.

HART, MICHIGAN

The Hart Congregation welcomes Brother Judah Bauman to hold revivals, July 20-24, 2022. The evening services will be 7:30 P.M. Saturday there will be services and meals starting at 11:00 A.M. concluding with Lovefeast at 6:00 P.M. Sunday morning worship followed by breakfast, regular service at 9:30 A.M. followed by lunch. The last service at 2:00 P.M. All are welcome to come and enjoy the fellowship! We appreciate your prayer support also!

Sister Nadine Marks, Cor.

THANK YOU

The Editor and his wife thanks everyone who has sent a card, letter, message, or offered prayers on behalf of the Editor's current health condition. It is overwhelming to have so many situated across the Brotherhood and beyond agreed upon doing this work of mercy in our behalf. Thank you.

Brother Milton and Sister Marilyn Cook

CONNECTIONS

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

Saul was chosen to be king over Israel. As we read 1 Samuel

13:1-15:35, we see that King Saul started well, but he just did not have the character required to be a good, righteous king. Saul soon commits three mistakes. First, in 1 Sam 13, Saul decides not to wait for Samuel, and instead offers the sacrifice himself. Second, in the middle of battle, Saul makes a

foolish vow. The vow does nothing to win the battle, but it does put a death penalty on Jonathan his son (who was the actual hero of the battle). However, the army intervenes and stops Saul from executing his own son. Saul's third mistake was disobeying a direct command from God. Saul had a great victory over the Amalekites, but God told him to utterly destroy them. Instead of following through with God's command, Saul decided to bring home the spoil.

How easy is it for you as a Christian to listen to God's direction for your life? God has chosen each Christian to be His child and to follow His guiding. He shows us the paths we should

follow. Do we, like Saul, become impatient and take things into our own hands, only to regret it later in life? Too often we pray the American prayer: "Lord, give me patience, and I want it right now!"

How determined are you as a Christian to be unspotted from the world? Stand strong against the devil and all his evil ways. Do not think, for even one second, that you can bring home the spoil of sin without punishment. But rather, decide today to follow Christ in all that you do, so that He can "Present you holy and unblameable and unreprouvable in his sight." (Col. 1:22).

On behalf of the Bible Study
Board by Brother Gerry Priest

ADULT SUNDAY SCHOOL LESSONS FOR JULY 2022

July 3 – The Lord's Anointed One – 1 Sam. 16:1-18

1. Does looking at outward appearances ever take precedence over the heart? Do we look at outward appearances more than we should?

2. What is or how can there be an evil spirit from the Lord?

July 10 – The Battle in Array – 1 Sam. 16:19-17:15

1. What does it mean to set the battle in array? Had the men of Israel truly done this? How about spiritually?

2. Was the battle between David and Goliath only physical? Why or why not?

July 17 – There is a Cause – 1 Sam. 17:16-35

1. Sometimes we picture the men of Israel as not fighting at all because they were afraid of Goliath (verse 24). Yet verse 19-20 suggests they were engaged in the fight. As Believers are we engaged in the battle? Do we run from the enemy or confront the darkness with the light?

2. How are we as Christians reproached? How can it be taken away?

July 24 – There is a God in Israel – 1 Sam. 17:36-54

1. In what ways does the enemy disdain youth?

2. Though the battle was and is the Lord's, what are the sling and stone God uses in our lives to defeat the enemy?

July 31 – David Behaved Wisely – 1 Sam. 17:55-18:16

1. Why didn't Saul know who David was when he previously had been Saul's armor bearer?

2. What are some lessons we can learn from Saul's response to the Lord being with David?

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