

# SEARCHING *the* SCRIPTURES

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

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## **EIS IN MATT. 12:41**

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Two occurrences of the preposition *eis* in Matthew are used by Baptist debaters in their effort to evade the force of this preposition in Acts 2:38, "for the remission of sins." A former article dealt with the first of these, Matt. 3:11, "I indeed baptize you in water *eis* repentance," by giving a quotation from the commentary on Matthew of the eminent former day Baptist scholar John A. Broadus, who has correctly explained that sentence. (See "Searching the Scriptures," Volume VI, Number 11, November, 1965 issue.) Now let us look at Matt. 12:41.

"The men of Nineveh," says Jesus, "repented at (*eis*) the preaching of Jonah." The Baptists claim that here *eis* certainly has a retrospective significance and means "on account of." They declare with great assurance that certainly the men did not repent in order to get Jonah to preach, but rather, he preached first, and they repented on account of his preaching. So, we are further instructed, Acts 2:38 means that baptism is on account of a remission of sins already possessed.

I will have to disappoint them. They are wrong again. The key to the meaning of the *eis* phrase in Matt. 12:41 lies in the word "preaching," which is a noun, not a verb, and does not refer to the act of preaching, but to the message, the substance of the preaching. Proof of this point will be forthcoming, but first let us examine the explanation of Broadus who did so well on the former passage but did not properly understand this one. The following is his complete comment on the phrase in question. At the preaching, or proclamation, the word being derived from the verb *kerusso*, explained on 4:17. The preposition rendered 'at' is *eis*, usually rendered 'into' or 'unto,' and often denoting design or aim. It cannot possibly have that sense here, for certainly the Ninevites did not repent in order that Jonah might preach. It clearly introduces the occasion or ground of the repenting (Winer, p. 397 [495]); and so it may possibly have the same force in 3:11 and

Acts 2:38.

The following points are noteworthy:

(1) Broadus recognizes "in order to," "into" and "unto" — involving the thought of "design or aim" — as the most usual and the primary meaning of this preposition both here and in the note on 3:11. For the latter see the former article.

(2) Further, he recognizes that, according to a common sense rule, *eis* should be translated according to its primary significance where possible. "But it is best to adhere if possible to the common and the most natural sense 'in order to'" (Broadus in note at 3:11).

(3) He only assigns it a different meaning here because he thinks it "cannot possibly" have its usual meaning here. I contend that our learned writer Mr. Broadus has simply failed to understand the present passage. I can show that *eis* can have its primary meaning here. Therefore, according to his principles, stated above, which are correct, the preposition should be given its primary significance here.

As stated, the key to the right view of this phrase is the word "preaching" which is the translation of the Greek noun *kerugma*.

*Kerugma*, "a proclamation by a herald, denotes a message, a preaching (the substance of what is preached as distinct from the act of preaching)" (W. E. Vine, Exp. Dict.).

As Thayer defines it, the word refers to "that which is promulgated by a herald or public crier, a proclamation by herald; in the N. T. the message or proclamation by the heralds of God or Christ." In our passage, the reference is to "the proclamation of the necessity of repentance and reformation made by the prophet Jonah" (Grk-Eng Lex, page 346).

That these authorities are correct in the position that the reference is to the message, the substance of the preaching, rather than the act of preaching is clear from the usage of our word. Look at I Cor. 1:21, "... it was God's good pleasure through the foolishness of the preaching to save them that believe." The ASV has "the preaching" in the text, but in the margin puts, "Greek thing preached." Note verse 23: "... we preach Christ crucified ... unto Gentiles foolishness." What was the foolishness? Verse 21 says "the preaching"; verse 23 says "Christ crucified." It is clear that the word refers to the message, not to the act of preaching.

What is more remarkable yet is something pointed out by Thayer at the same place referred

to above. The Septuagint has this same Greek noun at Jonah 3:2 where God instructed Jonah, "Arise, go unto Nineveh, that great city, and preach unto it the **preaching** that I bid thee." Jonah was to preach (verb: the act of preaching) the preaching (noun: the message or thing preached). There can be no question but that **the preaching** refers to the **message** God would give Jonah — the substance or contents of his preaching.

Due reference to this point unlocks the meaning of Matt. 12:41 so that it comes perfectly clear. Jonah preached a certain kind of life. This life was his preaching — his message. The men of Nineveh got into this life. What brought them into it was repentance. Thus, they repented **into** the preaching of Jonah. The primary and most usual signification of eis is also the one that best fits in our passage.



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## Editorial . . .

H. E. PHILLIPS

### WHAT IS THE CHURCH?

#### H. E. Phillips

The English word "church" is translated from a New Testament Greek word "ekklesia"— "ek", out of, and "klesis", a calling. W. E. Vine says, "It has two applications to companies of Christians, (a) to the whole company of the redeemed throughout the present era, the company of which Christ said, 'I will build My Church,' Matt. 16:18, and which is further described as 'the Church which is His Body,' Eph. 1:22; 5:23, (b) in the singular number (e.g., Matt. 18:17, R.V. marg., 'congregation'), to a company consisting of professed believers ..." The word "church" is always applied to people in the New Testament, never to some material building or some abstract idea of an invisible organization, unless you can conceive of people being "invisible."

The various figures by which the church is described to us in the New Testament are often perverted to teach doctrines nowhere found in the Book. It is called the "house of God" (I Tim. 3:15), but it is people (Heb. 3:6). It is called a "body" (Col. 1:24), but it is people (Rom. 12:4,5). It is called a "kingdom" (Col. 1:13), but it is people (Heb. 12:28). It is called a "temple" (I Cor. 3:16,17). It is called a "building" (I Pet. 2:5), but always it refers to people.

One of the figures by which the church is pictured to us is that of a bride. Before me is the December 7, 1963 issue of **The Baptist Examiner** in which Bob L. Ross has an article on the front page entitled: "What Is The Bride Of Christ?" From II Corinthians 11:2 he draws some conclusions which are opposed to the doctrine of Christ.

He begins the article by saying: "Many people believe that all the saved compose the 'bride of

Christ.' This is the common teaching of those who believe the universal, invisible church teaching." If all the saved do not compose the bride of Christ, then either bride is not all the church or the church is not all the saved.

"Contrary to this, we understand the Bible to teach that a limited number of the saved compose the bride of Christ." If the bride of Christ is the church, and the bride is composed of only a "limited number of the saved," it must follow that there are some saved who are not in the church. That is the point we shall dwell on for the moment.

"Some people have their thinking confused on this subject of the bride. They identify the bride of Christ as being all the saved . . ."

**ARE ALL THE SAVED IN THE CHURCH?**

Since the church means "the called out," if we find who the called out are, we will know who all are in the church. Let us see who are called, how they are called, and where they are after they are called.

To the "church of God which is at Corinth" Paul wrote: "For ye see **your** calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called" (I Cor. 1:26). To the Ephesians: "I therefore, the prisoner of the Lord, beseech you that **ye** walk worthy of the vocation wherewith ye are called" (Eph. 4:1). The word "vocation" in the K.J.V. is rendered "calling" in the A.S.V. We are **called** with a calling. "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). God calls in Christ. "Wherefore the rather, brethren, give diligence to make **your** calling and election sure" (II Pet. 1:10).

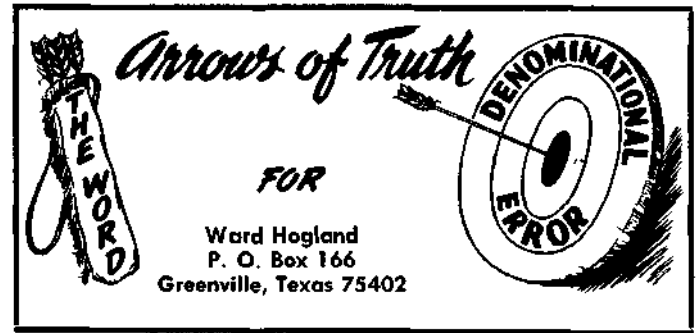
These passages identify those called as **Christians, members of the church, brethren.** Not one person called (in the sense used in these passages) is out of the church! All are saved: have been forgiven of their sins.

But **how** are they called? "... but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and **called us with an holy calling**, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:8,9). It is an holy calling. "Wherefore, **holy brethren, partakers of the heavenly calling** . . ." (Heb. 3:1). It is a calling from heaven. "Whereunto he called you by our **gospel**, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:14).

All in the church are "called out"; all those called out are called with a **holy, heavenly calling** by the **gospel** of the Lord Jesus Christ. That is very plain!

Now **where** are those so called? "Moreover whom he did predestinate, them he also called: and whom he called, them he also **justified**: and whom he justified, them he also glorified" (Rom. 8:30). "I marvel that ye are so soon removed from him that called you **into the Grace of Christ** unto another gospel" (Gal. 1:6). "But we are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath **called you out of darkness into his marvelous light**" (I Pet. 2:9). "That ye would walk worthy of God, who hath **called you unto his kingdom and glory**" (I Thess. 2:12). "And let the peace of God rule in your hearts, to the which also ye are **called in one body** ..." (Col.

3:15). The "called out" are in the "**light, kingdom, grace of Christ, the one body.** All the saved are in the church!!!



**"NOT A DROP OF WATER"**

It is amusing to observe the various twists denominational preachers place on certain scriptures. For example, the old Landmark Baptist people will freely admit that baptism mentioned in the great commission is "water" baptism. Free Will Baptist are not so generous. In my first encounter with a Free Will Baptist I quoted freely from Mark 16:15-16, to prove that baptism was essential to salvation. In his reply the Baptist preacher said, "Hogland has quoted Mark sixteen to prove that baptism is essential, and to his surprise I am going to agree with him; but I want to know that there isn't a drop of WATER in the text! The baptism under consideration here is Holy Ghost baptism and that is what is essential."

In my opinion, this makes a Free Will Baptist more difficult to meet in debate than the old Landmark Missionary Baptist. It forces one to prove that "water" is in such passages as Mk. 16:15-16; Acts 2:28, etc. It must be admitted that many scriptures which mention baptism do not mention the WATER. However, there is a very simple procedure which will teach any honest mind that baptism in these passages is "water" baptism. In my debate with Mr. Earl Jenson of Turlock, California, I used the following chart to illustrate the point. Notice on one side "Holy Ghost Baptism" and on the other "Water Baptism!"

HOLY SPIRIT BAPTISM	WATER BAPTISM
1 Spirit element (Acts 1 5)	1 Water element (Acts 8 38, 10 47)
2 By Christ (Matt 3 11)	2 By disciples (Matt 28 19, 1 Cor 1 14)
3 A promise received (Acts 2 1 4)	3 Commanded (Acts 2 38, 10 47)
4 To reveal—to Confirm (Jno 16 13, Heb 2 3)	4 For Remission of Sins (Acts 2 38)
5 In no name (Acts 8 15,16)	5 In Name of Christ (Matt 28 19 Acts 19 5)
6 Not Raised in (Acts 2 1 4)	6 Buried and Raised (Rom 6 3 4)
7 Not into Christ (Acts 8 12 16)	7 Baptised into Christ (Gal 3 27)
8 Did no save (Acts 2 1 4)	8 Saves (I Pet 3 21)
9 No longer needed (Jno 16 13, Heb 2 3 4)	9 Needed until the end (Matt 28 18,19)
10 CEASED BY A D 64 (Eph 4 5)	10 UNTO END OF WORLD (Matt 28 19,20)

It might be observed that two major points stand out. One is that baptism in the name of the Lord has to be Water baptism. In Acts 10:47,48, Peter said, "Can any man forbid WATER, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." These Gentiles had already received Holy Ghost baptism. He then commanded them to be baptized in WATER which was baptism

in the NAME OF THE LORD. Since there is only ONE baptism now (see Eph. 4:5) it has to be WATER baptism because it is the only one IN THE NAME OF THE LORD!

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: If there be any virtue, if there be any praise,

### **"THINK ON THESE THINGS"**

Phil. 4:8

## **MIRACULOUS DIVINE HEALING**

(No. 7)

Connie W. Adams, Akron, Ohio

It is amazing how gullible some can be when it comes to the modern so-called faith healers. Not only are their practices contrary to what the Bible teaches about miracles, but their attempt to relieve the unsuspecting of their money should be obvious to anyone who would think for a moment.

Oral Roberts began in Tulsa, Oklahoma, in 1947 with \$25. He is now the king of the faith healers and a very wealthy man. Much of his wealth has come from the people who are themselves extremely poor. Many have poured money into his organization in the hope of being healed. Many of them are dead now of the very diseases which he claimed to cure.

At this writing a federal suit is pending involving Charles Jessup, well known traveling "healer." He is indicted for using donations contributed for religious work to buy property, big cars, boats, sea-planes and to dabble in illegal cock fighting. This "great man of God" has been married four times, and has obtained two divorces by false statements, and married a 15 year old girl while still married to his third wife.

A. A. Allen, another well known and now wealthy healer, made the news spotlight several years ago when he was arrested for drunken driving in Tennessee while his associates made excuses for his absence from the healing services. Newspaper reporters were attacked and one had his glasses broken by "ushers" at the services.

Jack Coe, now dead of polio, was sued in Florida a few years ago by the parents of a small boy who had polio and who was told by Coe to remove his leg braces. His legs began to swell and the doctors ordered the braces put on again for fear of permanent damage to the child's legs.

Leroy Jenkins, of note in Florida, was arrested and jailed in Ft. Pierce. He came very near inciting a race riot. A note of warning was sent the Orlando Better Business Bureau from the office in Ft. Pierce warning of Jenkins and his business obligations. Jenkins has a police record and some of his side men, as of two years ago, do also, and have been under police surveillance. His offices, real estate holdings and financial transactions in the city of Tampa show the evidences of a man of means.

Jenkins was declared an "undesirable alien" in Nassau in 1963. Before the papers could be served on

him, he chartered a plane and returned to Florida. But a later issue of his healing magazine "Revival" carried many pictures from his Nassau campaign of various ones he claims to have healed. I have before me now a photostat of an editorial from the Nassau Daily Tribune, Thursday, February 13, 1964, in which the editor exposed the whole matter of the great commotion caused by Jenkins while there and gave the evidence of his being classed as an undesirable alien to the effect that he is prohibited from returning to the island. Jenkins claimed in that issue of "Revival" to have healed a Greek man who had been paralyzed for 23 years. The story in "Revival" said:

"The Greek gentleman lying on the stretcher in this picture was paralyzed for 23 years. It happened on the last night of the meeting. After Bro. Jenkins prayed for him he immediately witnessed the healing power of God in his body. The Greek businessmen of Nassau were so moved by this spectacle that they declared a holiday and closed their businesses for three days to commemorate the event." Then the Tribune editor commented:

"I saw this unfortunate young man a few weeks ago. He is still a cripple, confined to his bed. What is more . . . we never heard of the Greek community taking a holiday to celebrate his 'cure'. . . because he was never cured. "But people like Mr. Jenkins get away with this kind of outrageous conduct in the name of religion . . . there are also other ministers wherever he goes who are prepared to jump on the money band wagon . . . and, of course, there are also a lot of gullible people everywhere who are always looking for a 'sign' from heaven. These people are easily plucked by 'ministers' who prostitute religion to make easy money." The money raising schemes and appeals are boldfaced. I have seen as many as four separate collections taken in one service. I have seen half-bushel baskets used. The plea is for "folding" money. Sometimes the plea is for "everyone who loves the Lord \$20 worth" to please stand up. Then \$10 worth, \$5, \$1 and so on. Not only is this true of the tent campaigns, but is especially true of the magazines sent out by these men. Here are some samples:

(1) Gene Ewing, in his magazine "Revival Crusades" tells of his plans, with pictures to illustrate, for purchasing a huge complex as a revival headquarters between Dallas and Ft. Worth, Texas. Naturally, this is going to take a lot of money. So on page 7 of March, 1966 issue he says:

"God laid it on my heart to put this Prayer Request Sheet at the bottom of this page for your personal prayer requests. Fill it out and RUSH it back to me. 7 is God's perfect number. Would you give \$7.00 to God's work? Think of all you'll be doing, helping me reach the unreached. You will be rewarded. Will you take this step with me? If you can't send it all, send what you can, then send the rest next payday." Then at the bottom of the page is a blank "prayer request" with a place for the sender to designate how much he is sending, or will send later. In the same issue he appeals for the readers to send money

for pews and says if they will send money, they will get their names put on a pew. Listen to his appeal:

"I am asking everyone that can send \$10.00 or more on their pew, but if you can't send \$10.00 or more, send \$5.00, or no matter if it is just even a dollar. Do it in love and faith and do it today. I need your prayers and your support immediately. The payments, utilities, etc., runs over \$2,000.00 every month, but God said for me to take this step and as he opened the Red Sea for Moses, He would be just as real to me and you that help me in this great step of faith. This is a Miracle of God."

Another clip out follows for name, address and amount.

(2) One of the most brazen appeals I have seen for money is in a paper sent out called "A Personal Letter From the Heart of Dan Goodin." He said that on Nov. 7, 1964 at 7 a.m., he would hold the sender's special prayer request in one hand and a "Golden Tinted Key to Prosperity" in the other. The sender was to pray at the same time and to hold in his right hand the key he would receive from Goodin. This was supposed to assure prosperity. Now notice this:

"Now God told me for you to send the first \$5 that you get and he would bless you for proving him . . . Now God will give you the \$5 within 12 days. As soon as you get it, put it in an envelope and send it to me as quick as possible."

Goodin said that he had prayed over those keys and that they "have been anointed with the Spirit of God." On another page in this paper he advertised a bottle of oil and said:

"This is a special anointing oil, of which Brother Goodin has placed his left hand in. There is a special anointing in his left hand which God gave him. The SUPER-NATURAL OIL HAS APPEARED IN BROTHER GOODIN'S LEFT HAND MANY TIMES."

It is hard to imagine how intelligent people can be taken in by such bare-faced attempts to deceive. Yet these men are getting rich on the desperation of the downtrodden.

My friends, God does not use as his healing agents men who are deceitful and who do not even know the fundamental truths of the gospel. None of these men preach what the apostles did on what to do to be saved. They have no concept of the New Testament church. They do have a clear concept of how to get money. They cannot do what the Lord and the apostles did. They disregard what the New Testament teaches about the purpose and duration of miracles. They are deceitful workers, dabbling in lying wonders, many of them known to be most ungodly in their lives.

I sincerely hope that these articles will serve to open the eyes of some good, honest soul who has been deceived by the false claims of the so-called healer, and that they will instruct the honest truth seeker in the Bible teaching on miracles.

— 303 Selden Ave.

## DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

— II Pet. 3:17

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### THE NATURE OF THE ELDER'S RULE

In a previous article it was shown that the New Testament teaches the idea of the eldership or the "office of a bishop." Every office has some work to do. So it is with each officer in the church; each elder has a work to do.

The Scriptures teach that elders are to **rule** the church of God. Consider these passages from Holy Writ. "Remember them which have the **rule** over you (Heb. 13:7). "Obey them that have the **rule** over you, and submit yourselves: for they watch for your souls, as they must give account, that they may do it with joy, and not with grief for that is unprofitable for you" (Heb. 13:17). "Salute all them that have the **rule** over you" (Heb. 13:24). "Let the elders that **rule** well be counted worthy of double honour" (I Tim. 5:17). "One that **ruleth** well his own house, having his children in subjection with all gravity; (For if a man know not how to **rule** his own house, how shall he take care of the church of God?)" (I Tim. 3:4-5).

All, I believe, will admit that elders **rule** in the church of God; however, some either do not understand the nature of their rule or do not want to submit to their rule. It has been contended that elders **rule** by (1) teaching and (2) example, only. Just one thing is wrong with this idea—it is **not** so. If this idea were true, how would an eldership withdraw from such an one mentioned in I Cor. 5?

Words have meanings. One is not at liberty to give a word an arbitrary meaning. To learn how an English word is **used** today, one consults Webster. For a Bible student to learn the use of a word in the Scriptures, the student must consult a standard work such as Thayer, Vine, or others of recognized scholarship. Gospel preachers have done this with such words as "baptize," "for" as used in Acts 2:38, and others. Certainly this is in order for us to do with the word "rule."

Two different Greek words, **hegeomai** and **proistemi**, are used in the passages cited above. They are defined thusly— **Hegeomai**—"1. to lead, i.e. a. to go before; b. to be a leader; to rule, command; to have authority over . . . with gen. of the pers. over whom one rules, so of the overseers or leaders of Christian churches; Heb. xiii:7,17,24 . . . 2. to consider, deem, account, think..." — Thayer. "to lead, is translated to rule in Heb. 13:7, 17, 24 (AV marg., in the first two, 'are the guides' and 'guide.'" — W. E. Vine. Then, **Proistemi**—"1. to set or place before; to set over . . . 2. a. to be over, to superintend, preside over, (A.V. rule), I Tim. 5:17 . . . b. to be a protector or guardian; to give aid, Rom. xii:8 . . . c. to care for, give attention to." — Thayer. "lit., 'to stand before,' hence, to lead, attend to (indicating care and diligence), is translated to rule (Middle

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Voice), with reference to a local church, in Rom. 12:8; perfect Active in I Tim. 5:17; with reference to a family, I Tim. 3:4 and 12 (Middle Voice); . . ."  
— W. E. Vine.

The Greek term translated overseer or bishop, episkopos, is defined by Thayer as, "an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, an curator, guardian, or superintendent; hence in the N. T. guardian of souls, one who watches over their welfare; I Pet. 2:25; spec, the superintendent, head or overseer of any Christian church; Acts 20:28; Phil. 1:1; I Tim. 3:2; Titus 1:7."

From the above one learns that those men who are the bishops, pastors, elders, or overseers of a church are charged with being guardians, protectors, superintendents over the flock of God. With due love, care, and consideration for the desires of the congregation, elders should weigh the sentiments expressed to them and then with their mature knowledge and wisdom make such decisions as would be for the good of the entire congregation. They should direct and oversee the activities of the congregation so as to edify the saints, cause growth on the part of the church and preach the gospel to the lost. When elders recognize New Testament teaching and are seeking to do the will of the Lord, they will not disregard the feelings of the congregation and make arbitrary decisions. This will not create a good spirit between the elders and the congregation. In time, where arbitrary decisions are made, trouble will result.

From time to time things may need to be done that the elders will not do personally. It is their duty to see that these matters are attended and direct those acting in such a manner so as to accomplish their goal, to have a fine spirit of cooperation manifest among those working, realizing that they are encouraging growth upon the part of those working which will one day result in their being qualified to serve as elders, all other things being equal.

Also from the above definitions of "rule" it is seen elders are over other sheep within the "flock of God among" them. Since elders are over, then the relationship of the sheep is that of being **under** the overseers. There is an over and **under** relationship. To deny this is to deny not only the teachings of the Scriptures but to deny the scholarship of men like Vine and Thayer. Sheep are to be **under** the shepherds. For one to say he will not be ruled or be under elders is to show his rebellion toward the word of God.

While God intended for elders to **rule** over the flock, Peter said they were not to be "lords," I Pet. 5:3. The word translated "lords" according to Young is used only in this passage. MacKnight says, "This is a strong word, denoting that tyranny which the men of this world often exercise, when they have obtained offices of power." Thus, elders have oversight but they are not to be tyrannical lords over the congregation. If and when they do, they cease to be Scriptural elders.

Over what are elders? Unless there is some specific New Testament teaching to deny that elders are not over certain aspects of the flock, then elders are over the entire congregation and its activity is the conclusion of Acts 20:28. There is no passage that

suggest elders are over only a part of a congregation's program and another part of the program is not under their oversight. Therefore, I conclude elders are over all the activities of the church. Elders are over the souls of the members, over the preaching and teaching, over the benevolent work of the church, over the worship, over the discipline, and whatever other Scriptural activity in which the church may engage. From the way some talk, one would get the idea that all elders ever decide is what color to paint the building and when to put a new carpet on the floor. Since elders are over the worship of the church, whatever is necessary to facilitate the worship is also under their oversight. But their oversight is not limited to just this. When elders go out at night seeking to bring back the sheep who have strayed from the fold, they are exercising their oversight. When elders go to teach some member they are discharging their oversight. When elders see that all facilities are ready so the saints may worship God, or so men may hear the sweet story of Jesus, they are exercising their oversight. When saints are in need and elders oversee the ministrations to them, they are fulfilling their office. When false teachers are reprovved and their doctrine exposed, elders are discharging their oversight to protect the flock.

However, while elders are over all the flock, there are certain things that do not come under the oversight of elders — things the sheep may do. Only as matters of this kind affect the soul's salvation do elders have oversight of their lives. What color shirt a man wears, after what pattern his wife makes her dress whether number 1025 or 1463, what brand of soup his wife buys, what model and make of car he drives, all of these do not come under the oversight of elders. When elders oversee the administration of the needs of sheep, this does not give them the right to say to the individuals how much is to be spent for bacon and how much is to be spent for milk. God never intended that elders or anyone else should take over a man's family and run it for him. When elders see that the sheep have the resources, it is then up to the sheep to decide what items they need and how much of that they need.

Why have elders? I believe that when we see the reason for elders we can then see why God said they should **rule** over the flock. In every relationship of life the older should know more about the problems, more about the solutions, more about where the pit falls are and how to avoid them. This is true in any business. Age gives experience and wisdom that youth does not have. One 50 years old has had more time to observe life than one 20. One 20 may have more formal education but the additional 30 years provides more in experience than is gained in formal training. The Lord knew this and made provisions for the **elders** of Israel to direct her affairs. Likewise, in the church. The elders have had time to mature, to season, to observe, to gain Bible knowledge through long years of study, to see the pit falls of life and to know the passages in God's Book that will direct one away from the traps of Satan. They are in position to see the first evidence of departure in one's life and can go to that one and teach, admonish and encourage them to return to the fold of safety. This a novice will not do because

he is not qualified by experience to do. For this reason, God said a novice could not serve as an elder.

What a privilege it is for one to be a member of a flock that has good elders. They will so **rule** that you can grow in Christ. They will **rule** so as to maintain peace within the congregation.

Sheep are charged with obeying, submitting, and remembering those that **rule** over them. It is for the good of the sheep that they obey, submit and remember their rulers.

I close this article with this warning. Just as men can become corrupt in any relationship of life, the Lord knew this would be so within the eldership (Acts 20:28-32). When elders fail to **rule** according to God's Word, then sheep are not to obey them in error.



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# THE BIBLE ON FAMILY RELATIONSHIP

Col. 3:18-21

Irven Lee  
Rt. 3, Box 302-B  
Jasper, Alabama

## FOR UNMARRIED ONLY

This message is not to suggest divorce for Christians who are married to unbelievers. The inspired teacher taught that if the unbeliever be content to dwell with the Christian let the Christian remain (I Corinthians 7:10-16). He did not, of course, suggest that the member of the body of Christ forsake the law of God to appease the unbeliever. If the church member acts like a non-member in such case, there would be no conflict in the home, but there would be no peace with God. We must obey God rather than man (Acts 5:29). The believer is to give diligence to win the unbeliever by chaste conduct, reverence, and the meek and quiet spirit (I Peter 3:1-6).

To those who are not married we warn confidently that the marriage tie can be broken only by death and grievous sin (Romans 7:2,3 ; I Corinthians 7:39 ; Matthew 5:31,32). We must just as confidently affirm that the tie is to be very close. The two should be one in many ways (Ephesians 5:31). If two are not one in the faith, there may be some very unhappy conflicts. If one has love for the church and the other hates the church, they cannot walk together in this important aspect of life. Any who investigate a little before marriage can learn from neighbors that this problem can be big, and it can bring unhappy situations week after week, month after month, and year after year for a whole life time. The dreadful results even continue over into the next generation. How blind can people be in failing to see this until they have walked headlong into the same difficult situation from which they cannot then escape?

Marriages between members of the church and people who hate the church are made, generally, with no consideration for the church. The member was not seeking first the kingdom of God at this time. Often such marriages are entered into by the very, very young who have not been taught and who have not observed the seriousness of the problems. Some of these ties may be suggested more by impulse, lust, and excitement than by judgment and forethought. Very little thought may have been given even to the problem of finance and responsibilities that force themselves upon homemakers. Marriage is not for excitement seekers. It is for adults who are ready to take adult responsibilities. How sad it is to see youths skip this great and important period of training and plunge headlong into the responsibilities of adults (homemakers) when they are unprepared mentally, socially, physically or spiritually.

Parents should tell their children early about the great principles the Lord has given concerning marriage. Rushing children into "dating" and situations

where instinct works against wisdom is a serious blunder which may bring about unwise and unhappy marriages. Teaching by older people is so important, and yet it is obviously neglected by many (Titus 2: 3-5). Parents who failed to teach their little people the sacredness and significance of marriage need not be surprised at impulsive marriages. They have little room to be bitter toward these children if they do the unwise thing through lack of teaching.

Sometimes a member of the church will marry one who has the liquor habit and then complain about being married to an alcoholic. What right has one to murmur so loudly when that one walked willfully into the situation? Those Christians who find it very, very difficult to worship according to the New Testament pattern because they married companions who hate the church deserve help and encouragement. They also deserve to face the difficulty patiently and without whining. Their bed is one of their own making.

When homes are divided, interest in religion is often killed. The two whose beliefs conflict discourage each other until neither has interest to go. This is especially true since there is usually a lack of interest in religion when such contracts are entered into. People who attend at eleven o'clock only and go along with the world in the dance, immodest dress, etc., are often the ones who form these intimate ties with no regard for the will of God. It is easy to kill interest in religion when there is little religion to kill. Parents who fail to teach on marriage generally fail to teach on worship, the church, and on other things relating to eternity.

Children in divided homes are to be pitied. They need to be given whatever teaching and encouragement friends and neighbors can in spiritual matters. In divided homes what one teaches the other may deny with harsh bitterness. The Bible truths may become forbidden topics for discussion. Children naturally hesitate to line up with one against another parent. Service to God may be of such a nature that to the child it seems more like taking sides in a family feud. The truly Christian parent in a divided home will feel a double responsibility to teach the right things in the proper attitude. Let children learn from some source that the Bible is right and must be obeyed.

Compromise is not the solution. This does not please God. A lack of conviction which would allow one to ignore the Lord's supper, the name of Christ, and His kingdom leads to no eternal treasures. The unbeliever is much more likely to glorify God if he sees good works in his companion (Matthew 5:16; I Peter 2:11,12). Patience, kindness, meekness and many other good traits are always good. Revile not again. Overcome evil with good. Compromise on matters on which God has spoken is not commended by men or God. It is no marvel that some unbelievers are not converted. They see very little evidence of real conviction and interest on the "believer's" part.

In the divided home little effort for unity of belief is made, ordinarily. There is a standard in religion by which differences in belief could be settled. The Bible is right, but it tends to be ignored. After a few fiery discussions it almost becomes a law that there can be no further study. Even a pleasant "agreement to disagree" does not settle the problem. Children

from such homes do well to have enough religion to attend some at eleven on Sunday. Such husbands and wives may not have angry hours of discussion, but they miss the happy hours of pleasant and profitable discussion and mutual edification. Oh, for more blessed homes where Christian unity prevails and where the Word is studied, loved, and discussed by the family.

## COMMENTS TO EDITORS

"I like the paper a lot." — Alonzo Morris, Nashville, Tenn.

"We (my wife and I) enjoy the fine editorials, the news and the many wonderful articles pertaining to the work of the church and our lives as Christians. Keep up the good work. Our prayers are that God will bless you both with many years of health and strength, that you may be able to continue to build up all that will hear in the most holy faith." — Brother McCants, Tampa, Fla.

"I enjoy the paper and profit much from the excellent articles by the brethren." — Robert Jackson, Nashville, Tenn.

"May God richly bless you in your efforts to preach the gospel of our Lord Jesus Christ and in your unwavering stand for the truth." — James F. Vickery, Jacksonville, Fla.

"We enjoy your paper very much." — W. M. McCunkins, Saratoga, Ark.

"You are doing a splendid job setting forth the truth through Searching The Scriptures. Keep up this good work." — Sam W. Garrison, Nashville, Tenn.

"I heard of your publication 'Searching The Scriptures' through brother Ferrell Jenkins, so am sending enclosed amount for a year's subscription." — C. B. Coffin, Indianapolis, Ind.

"Just this past weekend I was handed one of your magazines 'Searching The Scriptures' by a friend. I enjoyed it very much and am enclosing a check for one year's subscription." — Mrs. E. L. Bunch, Forrest City, Ark.

"Enclosed is money for my renewal. Keep up the good work." — J. D. Tant, Decatur, Ga.

"Brother Phillips, I hope you and yours are enjoying the best of health. You keep on your good work with this paper. It is a joy to read of so many who are not afraid to defend the truth." — Ellen Caldwell, Manchester, Tenn.

"Searching The Scriptures is a good paper," — John A. Humphries, Harrisburg, Pa.

"I enjoy the paper very much." — Mrs. A. A. Cook, Fort Smith, Ark.

"Please write me up for a year's subscription as it is the best religious magazine mainly because of the vast religious subjects that it covers. Seems to me that although we do have problems with such things as 'Human Institutions,' i.e. Orphan Homes, Christian Colleges, Herald of Truth, etc., some Christians seem to forget that there are around 400 so called bodies of God's followers." — David L. Odom, Los Angeles, Calif.

"The articles are timely and thought provoking,



and we enjoy the news from the eastern section of our nation." — Floyd Thompson, Santa Ana, Calif.

"I continue to enjoy reading your paper. The articles are well written and will serve to edify those who read them with an open mind. Keep up the good work." — Billy W. Moore, Butler, Mo.

"It is a fine and helpful paper in learning how to live a Christian's life. We enjoy it so much." — C. P. Lindsey, Bell, Fla.

"I enjoy the articles and find they keep me in contact with development." — A. P. Joubert, Republic of South Africa.

"Looks like 1966-1967 will be better than ever if the same type of articles continue to be written." — Carter Stinson, Macon, Ga.

"I really enjoy the magazine." — Lloyd Knight, Livingston, Tenn.

"We enjoy Searching The Scriptures. Keep up the good work." — Earl Morris, St. Cloud, Fla.

"Your article on the Lord's Church is worth the whole year's subscription." — Roy B. Cain, Wauchula, Fla.

"I enjoy reading Searching The Scriptures; it is truly a wonderful paper." — Birdie Cook, Orlando, Fla.

"I enjoy reading the publication of Searching The Scriptures very much. May you ever continue to teach in this manner so that our faith might continue steadfast in the revealed word of God." — Kermit Puckett, Clintwood, Va.

"I continue to enjoy Searching the Scriptures. I like the improvement as far as looks is concerned, and the recent articles by the editors on 'The Lord's Church' and 'The Herald of Truth' have been excellent. May the Lord bless you in his vineyard." — Tom Wheeler, DeLand, Fla.

"I appreciate your work with the paper." — L. A. Mott, Jr., Wayne, Mich.

"I continue to enjoy and appreciate Searching The Scriptures. I appreciate the fact that you do not shun to call names, yet without engaging in repulsive 'name calling.' I just finished reading your excellent article on 'The Lord's Church' in the February issue of the paper. It ought to be widely distributed. I wish you could see fit to put it in tract form." — Edward O. Bragwell, Charlotte, Tenn.

"I enjoy receiving and reading Searching The Scriptures as it contains some very good Bible teaching. I especially want to commend your article, 'The Lord's Church' (Vol. VII, No. 2), and the excellent way in which you met Hall's (and Holt's) false ideas and teachings about the Lord's Church. Such false doctrine and teachers need exposing just as you have done. I am glad to see that it is the policy of Searching The Scriptures to quickly deal with damnable doctrines which appear in print as has been appearing in the Sentinel of Truth. Keep up the good work." — T. B. Smotherman, Groves, Texas.

"Appreciate the paper more with each issue, and the work you and brother Miller are doing. Doubts were raised in our minds when brother Holt became editor of Sentinel Of Truth. Sorry to hear about his subject matter at Florida College. Your article 'The Lord's Church' in February's issue was excellent in that it answered well the theory; also in that even babes in Christ will not become confused about what the issue is when they read the article." — J. B.

Grinstead, Columbus, Ohio.

"Some of your articles have been very enlightening. I like the way you study and think things out." — Mrs. Virgil Wartick, Amberg, Wisc.

### NO PRESSURE???

J. T. Smith, Oklahoma City, Okla.

I heard in the Miller-Wallace debate, the Grider-Woods debate, and a number of other debates that NO PRESSURE is inflicted by those who "promote" such endeavors as the Herald of Truth, Orphan Homes, etc. Let me say in all kindness that this is a FALSEHOOD from the word GO!!!

When I was living in Chattanooga, Tennessee in 1962 and preaching for the East Brainard Church of Christ; I made the mistake of "asking the wrong kind of questions." I had been asking questions of some of the preachers in town about the Herald of Truth, Youth Camps, etc. Obviously, I was disturbed about the Scripturalness of these things and began to try to find such authority from the Bible. However, when I looked to the Word of God, all I could find in evangelism where one church sent to a preacher (Phil. 4:16-17), or where several churches sent to a preacher (II Cor. 11:8). Also, when a church sent to another church, funds were sent so that there might be equality (a freedom from want of necessities) (II Cor. 8:14). Neither could I find in God's Word where any congregation ever became BOTH a SENDING and a RECEIVING church. They were either sending or receiving. Of course in the "sponsoring church" arrangement, a church becomes both a sending and a receiving church.

In January of 1962 (about the time I was seeking information about the Scripturalness of the above mentioned projects), two other brethren and I went to the Panama Canal Zone for two weeks of gospel meetings. When I returned, I had a very unusual homecoming. I learned that while I was away, some of the preachers and elders in town had called some of our members at East Brainard, and told them of the questions I had been asking; and urged them to "be on guard regarding old Smith, he may be going 'anti.'" This reminded me of what a Baptist preacher said when one of his perspective members couldn't "get saved." The man said, "I am going home and read my Bible, and do what it says." The Baptist preacher made the remark, "He'll wind up in the church of Christ."

So, the brethren at East Brainard decided to "investigate" me while I was away in Panama. A few weeks after I returned, several of the preachers and elders in Chattanooga called our members and "threatened" to quit announcing their meetings, etc., because they thought I might be an "anti." What they actually meant, of course, I was opposed to their "pet projects," because I was beginning to learn they were un-Scriptural.

Do you have any idea what happened to me??? I was "fired" because the PRESSURE WAS PUT ON by the promoters of these projects; and until I could find another job (and the only immediate job to be had was at a lumber company) I was without support for my wife and three children.

So, don't talk to me about NO PRESSURE!!! I am the voice of experience!

# The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM ..."—Acts 14:27

Tom Wheeler, St. Cloud, Fla. — The work in DeLand at the present is very encouraging. Since the first of the year three have been baptized and three restored. A series of gospel meetings is planned for April 18th through 24th with Henry Gilbert from Seventh Avenue in Miami doing the preaching. Brother Gilbert did an excellent job proclaiming the word of God in such an effort last year, and much good was accomplished. If we do our part we know that the same excellent meeting will be enjoyed again this year.

Larry Bunch, Palmetto, Fla. — I have moved to Palmetto, Florida, to work with the church there. My address is: 1613 Fifth St., Palmetto, Fla. 33561. Please note this change of address and send bulletins to this address.

Earl Morris, St. Cloud, Fla. — After working with the church at Dundee, Florida, for four years, we have moved to St. Cloud, Florida, and are now working with the good church here. We would like to receive bulletins from any one who mails them out.

## ALONG THE FAR WESTERN U.S.-MEXICO BORDER

Charles F. House, P.O. Box 641  
San Luis, Arizona USA 85349

Baptisms — Tijuana, B.C. Mexico:

Word from Bro. Jim Middleton of the Tijuana congregation states that one was recently added to the church by the Lord when a precious soul rendered obedience to the Gospel of Christ. Baptisms — Tecate, B.C. Mexico:

Word from Bro. Santos Gomez states that the wife of one of the brethren there was also recently baptized at Tecate. Bro. Gomez says that they have ten regular, faithful members now. San Luis Rio Colorado, Sonora, Mexico:

Since the arrival of Bro. Luis Trevino and his wife January 16, 1966, formerly of Reynosa, Tamps., to help in the local work here at this place, the work has started to move at a rapid pace. Bro. Trevino is a young man of 20 years. The shortage of willing, qualified, spirit filled men of God here in Mexico, as well as in other parts of the world, holds back the work in all places as a result of this. The local church here, in addition to a hard hitting personal work program, has an equally vigorous public, teaching and preaching program, going on.

Mexico is a VERY difficult and SLOW field, but the members and their families we do have, are QUALITY, having been firmly indoctrinated in the truth of God's Word. The denominations and the liberals who pass out food and clothing, medicine and vitamins, have more "members" (the majority of whom have never been baptized), but the TRUE CHURCH has the TRUTH and is preaching it to the limit of her ability. One precious soul was restored

here at San Luis this month. Pray for us that the Wonderful Word of God may find lodging in good and honest hearts, and that it might bring forth still more fruit in the future than in the past. Attention Preachers With Offset Printing Presses: In this border town where we live, there is no mimeograph or printing service available, making it necessary to have to send the reports to either San Diego, California, to be mimeographed or to Yuma, Ariz., to be printed. From several standpoints this has not worked out too well. If you would print and send me 250 copies of my report, which I would send you first each month, for distribution and re-mailing from here, this would be a great service. May I hear from you in this regard? Thank you very much.

H. E. Phillips, Tampa, Florida — I was in a gospel meeting with Bobby K. Thompson and the North Miami Avenue church in Miami, Florida, April 10-17. Brother Thompson is doing a good work in the Miami area.

Robert P. Nichols, Osaka, Japan — Central Post Office Box 921, Osaka, Japan, August 2, 1965.

"I needed to recharge my battery" is the way a friend responded when, more than 10 years ago, I asked why he had returned from preaching abroad. That to me was a sign of weakness. He had not undergone physical persecution. He still believed the Bible. The whole world certainly wasn't converted. Then, why come home? He said he simply needed to "recharge his battery."

Now I think I know a little of what he meant. Soon my span of experience in Japan will cover 15 years and of the last nine years only one will have been spent in America. I too need to recharge my batteries because I am loosing contact with the thinking of the brethren in America. I need to associate with mature Christians. (Most of our teaching here is pioneer work and the teaching is very fundamental). My children also need the association of children their own age and interest. Only two of our five children have ever regularly attended a Sunday Bible study in their own language and that far less than one year of their lives. Furthermore, I find that I'm beginning to understand too well the problems of Japanese brethren, that is, I accept their excuses. Therefore for my own and my family's spiritual growth and for more effectiveness among the Japanese we need to recharge our batteries by living and working among our American brethren for a brief period.

Although they are not as culturally, and spiritually, isolated from Americans as we are, both the American armed forces and the business world provide much more frequent and longer periods at home. They do this to insure the most effective work.

The church here not only survived but grew when we spent one year away from them in 1961. Now they are much more mature and are conducting their own gospel meetings, preaching regularly in

Fukuoka, and publishing a weekly teaching medium which is mailed to a list of prospects five time greater than the membership. All of this they pay for from their own contribution. Therefore I think they are able to continue for a longer period without a "resident missionary."

Please do not misunderstand. I do not want to come home this month but a year from this month, in 1966. Then why write a year ahead of time? EXPERIENCE.

Once we had to fly because we failed to request financial assistance in time. Another time we had to travel 3rd class in the cargo hole of a freighter for the same reason. The cost was nearly as great but the accommodations were indescribably inferior. This time I would like to take a middle course, not so expensive as flying but with a little more creature comforts than a cargo hole. However, this necessitates making an early request for funds. In order to reserve space on a passenger-carrying freighter (best facilities at the lowest cost) a 25% deposit is required. As these ships carry only 12 passengers and there are 7 members of my family I must apply one year ahead if possible.

How much will it cost? When I left Louisville, Kentucky in 1957 with two adults and two children, I was supplied with \$2200. Now there are four adults and three children's tickets to be bought. This time a minimum of \$3200 is necessary. Last time we brought back just a few clothes. In fact, brethren in Berea, Ohio, where I preached in 1961, were amazed to find a preacher with less than a dozen books. This time I need to bring my books, clothes and other personal effects. Therefore \$3200 is the minimum I need. Of this \$3200, 25% or \$800 is needed to make the reservation. I'm already in contact with steamship lines and could use this money immediately. However, I hope to raise this \$800 by November and the remainder by March, 1966.

You can help by bringing this need to the attention to the elders where you worship. If everyone who is interested would send \$2.00 and every congregation which has helped us would send \$2.00 per member, we would have more than enough to return. Won't you do what you can today? Brethren, pray for us!

Robert P. Nichols

### **INTELLECTUALISM, OR DIVINE WISDOM?**

People of America — there's a God somewhere. We may not see Him, but He's still up there.

He's the same God whose home is above — Whose works we enjoy, whose blessings we love.

But if you're one of the "intellectual" few  
You'll say that the "myth" of God isn't true.

Now, Mr. "Intellectual", on this we'll agree — That something has caused the things we now see.

I saw it was God, you say it was chance  
That caused the earth and heaven's wide spanse.

Well, Mr. Scientist, do a favor for me —  
(Jet out your test tube and create a tree.

If you can't make a tree, then a small leaf will do.  
But if you can't make a leaf, then I pity you.

And you — Mr. Chemist — make your life  
worthwhile. Bring our your beaker  
and create a child.

And you — Mr. Historian — you know history well.  
Trace me back to my "father" — the cell.

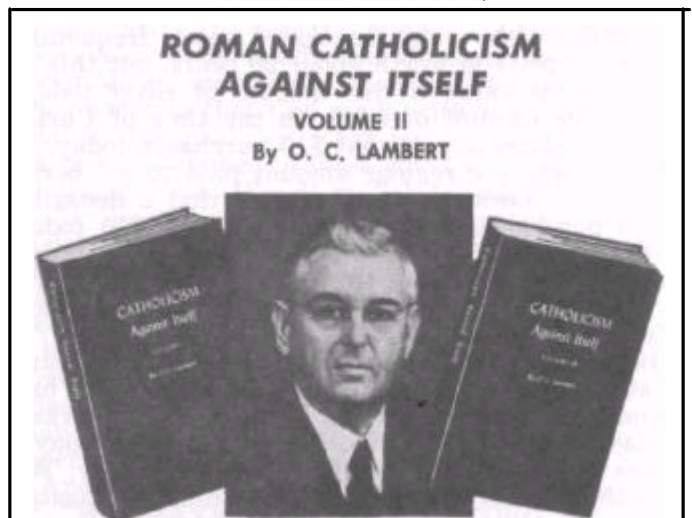
And you — Mr. Professor — I'll give you the nod,  
Then you scorn, ridicule, and laugh at my God.

If you can do just one thing I ask,  
Then you will have accomplished an impossible task.

If you want to create with your human hands,  
Then find you a power greater than man's.

And — oh, yes — while you're looking, maybe  
you'll find The Good God of Heaven with an  
infinite mind.

— Donald M. Alexander



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## **THE COINS IN THE GOSPELS**

**James A. Hodges, Tampa, Fla.**

A knowledge of the value of the coins mentioned in the Gospels gives a more accurate understanding of many events in the life of Jesus and of the lesson in several parables. The problem of determining the value of the coins is made unnecessarily complex by the fact that most Bible footnotes and dictionaries give the value of an equal amount of silver or copper today. When the KJV was produced in 1611 most of the coins mentioned in the New Testament were correctly translated into the equivalent coins in Britain at that time, but during the last 4 1/2 centuries the purchasing value of these coins has decreased drastically. In the U.S. today the purchasing value of a given amount of silver is about 1/50 of what it was in New Testament times. For instance, the silver in a denarius (the coin mentioned most frequently in the Gospels) is worth about 20 cents, but this is based on the value of that amount of silver today. That same amount of silver in the time of Christ would purchase about what \$10 purchases today. A denarius was the regular amount paid to a laborer for a day's work, so we can figure that a denarius had a purchasing power equal to about \$10 today (making some allowance for the difference in living standards, etc.). Using this rather rough estimate as our standard let us see what light it throws on a few passages in the Gospels.

In the parable of the laborers in the vineyard (Matt. 20:1-16), the penny in KJV (the Greek has "denarius") which was given to the men who worked all day, 3/4 day, 1/2 day, and 1/4 day was a good day's wages and worth the equivalent of \$10 today. We miss the point of the parable, if we think the master was paying the men a ridiculously low wage.

The poor widow's mite (Luke 21:2) was two small copper coins (Greek "lepta", a little smaller than a bus token) worth the equivalent of 15c today. This was indeed a small amount to be dropped into a vessel placed in a conspicuous place so as to encourage large gifts from those who gave to be seen of men.

The coin which Peter found in the mouth of the fish (Matt. 17:27) was of sufficient value to pay the temple tax for Peter and Jesus which was set at 1/2 shekel per person. That means the coin was worth the equivalent of \$40 today so the request for the tax was not a trivial matter. The coin itself was about 3/4 the size of a silver dollar, and few fish would find it convenient to carry one.

In Matthew 5:26 Jesus says one will not get out of prison until he has paid the last farthing (Greek "quadrans" worth 15c). The entire debt must be paid.

The good Samaritan (Luke 1:35) gave the innkeeper two pence (Greek "two denarii"). The generosity of the Samaritan is put in its proper place when we realize that he gave the innkeeper the equivalent of \$20.

The two sparrows in Matthew 10:29 are worth the

equivalent of 63c (one assarion). In Luke 12:6 five sparrows (a small kind of pigeon good for food) were worth \$1.25 (two assarion). The price was reduced if one bought in quantity.

In Mark 6:37 one of the apostles suggested that they buy 200 pennyworth (Greek "200 denarii") of bread to feed the multitude of 5000. The amount of money suggested was equal to about \$2,000, a reasonable estimate of the money and bread required to feed 5,000. We may reasonably assume that the apostles were not carrying that much money and that the suggestion is made facetiously.

The contrasts between the debt of the two debtors is emphasized when we realize the amount of the debts (Matt. 18:24). One man owed 10,000 talents. A talent of silver (6,000 denarii) would be equal to \$60,000 today. The debt of this man was equal to \$600,000,000 today. He failed to forgive the man who owed him a hundred pence (Greek "100 denarii") or the equivalent of \$1,000 and had him cast into prison because he could not pay the debt quickly.

Judas betrayed the Lord for 30 pieces of silver. Two types of coins could be referred to by this term. Thirty pieces of the smaller one would be equal to \$300 today and 30 pieces of the larger one worth the equivalent of \$1,200 today. This lets us know that the chief priests were very anxious to get their hands on Jesus. Later Judas repented and threw the money at the feet of the chief priests; it emphasized the genuineness of his repentance for him to toss away such a sum of money. The money was sufficient to buy a lot and make it into a cemetery (Matt. 27:7). In Exodus 21:32 "thirty shekels" was the ransom paid for a dead slave. In Zechariah 11:12 "30 pieces of silver" would most likely refer to the Jewish shekel in use at that period (worth 4 denarii each). These facts indicate the larger amount as the correct one.

In the parable of the pounds (Greek "mina") in Luke 19:13-25, the man who hid his pound in a napkin hid a pile of silver weighing about a pound and worth the equivalent of \$1,000 today. The servant who received ten pounds (equal to \$10,000) and handled it so wisely as to double it would demonstrate the ability to rule ten cities with wisdom.

In the parable of the talents (Matt. 25:14-30) the man who buried his talent in the ground put away a sum of money equal to about 6,000 days' wages or about \$60,000. If the cheap Syrian talent is intended the value was about 1/6 this amount. In any case the amount hidden was very large and the servant who let it lay idle was deserving of punishment.

In John 12:5 the value of the ointment which Mary put on Jesus is said by Judas Iscariot to be worth 300 pence (Greek "denarii"). It was worth the astounding sum of about \$3,000 today. The strong protest of Judas may be indicative of the attitude which led him to betray the Lord only a few days later.

The woman who lost the coin in Luke 15:8-10 lost a drachma which was worth almost as much as a denarius or a little less than \$10. So she was seeking that which was worthy of a diligent search and rejoicing when it was found. The behavior of the woman is reasonable when we realize the amount that was lost.

The value of the coins in the other passages in

the New Testament can be figured from the chart below.

Greek	KJV	RSV	Description	VALUE	
				Today	NT Times
LEPTA	mites	"copper coins"	copper	*\$ 0.0015	*\$ 0.08
QUADRANS	farthing	penny	copper	* 0.003	* 0.15
ASSARION	farthing	penny	copper	* 0.012	* 0.625
DRACHMA	"pieces of silver"	"silver coins"	silver	0.20	10.
DENARIUS	penny	denarius	silver	0.20	10.
STATER	"pieces of money"	shekel	silver ( $\frac{1}{2}$ ounce)	0.80	40.
MINA	pound	pound	1 lb. silver = 100 denarii	\$20.00	\$1000.
TALENT	talent	talent	= 6000 denarii	\$1200.	\$60,000.

\*These are only theoretical values; the ancients were not sufficiently careful in the production of these small copper coins for us to determine whether a particular specimen was of one or the other denomination. The ancients determined the value of these by weighing them.

### THE ONE EXCEPTION OF MATT. 19:9

William H. Lewis, Indianapolis, Ind.

In one of my articles, recently published in Searching The Scriptures on the subject of adultery, I set forth what I believe the Lord taught on the subject of marriage, divorce, and remarriage, in a study of Matt. 19:9. I believe that what the Lord taught in Matt. 19:9 applies to us today who live under the gospel of Christ. All of my brethren do not believe this.

I received two rather lengthy articles by two of my brethren who take the position that there are no grounds on which a person today can get a divorce, and marry again. I am sure that these brethren are just as honest and sincere in what they believe on this subject as am I. However, I believe that they are honestly mistaken and sincerely wrong.

One position occupied by some of my brethren on this subject is: "JESUS WAS TALKING ONLY TO THE PHARISEES in Matt. 19:3-9, and that such teaching is not binding on us today." Let us see about that.

(1) Just because Jesus was "talking only to the Pharisees" in Matt. 19:3-9, does not prove that what Jesus taught in that passage is not binding upon us today. On another occasion Jesus spoke "only to a Pharisee," but, what he said to that "Pharisee" certainly is binding on us today. Jesus was talking to a Pharisee, when he said that a man must be born again to go to heaven when he dies (John 3:1). "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:" (verse 5) "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Are we ready to say that the New Birth is not binding on us today "just because Jesus was talking to a Pharisee" in John 3:1-5? Where did Jesus ever say to anyone "ye must be born again" except in John 3? Just "because Jesus

was talking to a Pharisee" in John 3:1-5, does that mean that the New Birth is NOT binding upon us today?

Too, just because "Jesus was talking to a Pharisee" in Matt. 19:3-9, or, to a group of Pharisees, does NOT mean that such is NOT binding upon us today!

(2) If the "one exception" of Matt. 19:9, is not binding today, WHEN WAS IT TO HAVE BEEN OBSERVED? Under what dispensation was that law observed by God's children? It was NOT observed under the "law of Moses." The Pharisees were already under that law. They knew what Moses said on this subject before Jesus talked to them as recorded in Matt. 9. In Matt. 19:3-9, Jesus set forth a contrast between what HE taught and what MOSES taught on this matter. Jesus and Moses did NOT teach the same thing on this matter. Matt. 19:7, teaches what Moses said on the subject. Verse 8, tells us WHY Moses taught such. Verse 9, sets forth what Christ taught on the subject, and it was NOT what Moses taught. What Jesus taught was either under the law of Moses, or, it was under the gospel of Christ. If this is not true, under what law did the people live during the personal ministry of Christ? Both laws could not be in effect at the same time. As the law of Moses and the gospel of Christ were the only two covenants that God made with his people from Sinai to this good day, what Jesus said in Matt. 19:3-9, must be applied to those who live under the gospel dispensation. (See Rom. 7:1-4; Heb. 7:12, 8:13.)

(3) We today, will be judged by the words of Christ (John 12:48). There was a time when God spoke to man through Moses, but, that day had about passed when Jesus was here on earth. Today, God speaks to us through His Son (Heb. 1:1,2). We are to hear Christ in all matters religious (Matt. 17:5). If one does not hear Christ today he will be destroyed from among the people (Acts 3:22,23). This is why I say that Matt. 19:9 does apply to us today who live under the dispensation of grace.

Another argument advanced by my respondents is: "WE HAVE NO BIBLE RECORD OF ANY MEMBER OF THE LORD'S CHURCH, APOSTLES, OR OTHERS, TEACHING ON THIS SIDE OF THE CROSS, THAT MATT. 19:9 IS LAW TO THE CHURCH."

#### Answer:

(1) Where did anyone "on this side of the cross" ever teach that people are to be baptized "in the name of the Father, and of the Son, and of the Holy Ghost?" (Matt. 28:19)

(2) Where did anyone "on this side of the cross" ever set forth the procedure of dealing with a brother who sins against us, other than in Matt. 18:15-18?

(3) Does Matt. 28:19, and Matt. 18:15-18, apply to us today? If so, WHERE is it taught on "this side of the cross?"

(4) If anyone refuses to teach what Jesus taught in Matt. 19:9, they will be destroyed from among the people (Heb. 1:1,2; Matt. 17:5; Acts 3:22,23; John 12:48).

Another argument presented was "DO YOU BELIEVE THAT EVERY TRUTH WHICH CHRIST SPOKE WHILE HE LIVED HERE UPON THE EARTH, APPLIES AS LAW TO THE LORD'S CHURCH AFTER PENTECOST? . . . DO YOU TEACH THAT FOOT WASHING IN THE ASSEMBLY WAS COMMANDED BY CHRIST?"

**Answer:**

(1) No, I do not believe that every truth which Christ spoke while he lived here upon the earth, applies as law to the Lord's church after Pentecost. But, I would not try to array the teaching of Christ against the apostles, for they taught the same thing (Gal. 1:11,12).

(2) As to foot washing "in the assembly," or "out of the assembly" **AS A RELIGIOUS RITE, SUCH WAS NOT TAUGHT BEFORE THE CROSS, OR AFTER THE CROSS!** "Foot washing" as a religious rite was not taught by the Lord **AT ANY TIME!** Jesus said, with regard to "foot washing," "I have given you an example." He did not say: "I have given you a church ordinance." Jesus, in John 13, was teaching a lesson of humility, and was not teaching such was to be done as a religious rite. Nowhere in the New Testament do we read where the early Christians met "on the first day of the week," or, on any other day "to wash feet."

Again, it is said: **"PAUL DID NOT MENTION THE ONE EXCEPTION IN ROM. 7:1-4."**

**Answer:**

(1) The context of Paul's teaching in Romans 7: 1-4, deals with the relationship of the Law of Moses, and the Gospel of Christ. Paul used the subject of "marriage" to teach this lesson. Paul said: you can't be married to Moses and to Christ at the same time. If you are, you are guilty of "spiritual adultery." That is the sum and substance of Paul's argument in Romans 7. There was no use for the "one exception" of Matt. 19:9 in what Paul was teaching in Rom. 7: 1-4. If there had been a use for it, I'm sure that Paul would not have used it! Paul did not teach one thing on this subject and Christ teach another. Paul gave "the rules" — not the "exception" in Rom. 7:1-4. What **PURPOSE** could the "one exception" of Matt. 19:9 serve in Paul's, teaching with regard to the relationship of the Law of Moses and the Gospel of Christ? There was none. But, let us not draw the conclusion that what Paul taught in Rom. 7:1-4, in any way, contradicted what Jesus taught in Matt. 19:9.

Another argument: **"THE ONLY PLACE THAT FORNICATION AND REMARRIAGE IS MENTIONED IN EITHER IS IN MATT. 19:9, AND AS I HAVE ALREADY SHOWN, THIS WAS SPOKEN TO THE PHARISEES WHO WERE TEMPTING HIM CONCERNING THEIR LAW . . ."**

**Answer:**

I have heard the same argument made by denominational preachers on the subject of "baptism not being essential to salvation from past sins." I have had them quote to me passages that predicates salvation on faith, and then they would say: **"NO BAPTISM THERE."** (See John 3:16; Rom. 5:1.) I pointed out that these verses do not mention "repentance." Does that mean that repentance is not essential to salvation? Certainly not. Just because some scriptures do not mention the "one exception" of Matt. 19:9, does that mean that Matt. 19:9 is **NOT** binding on us today? Certainly not.

The only place we are told to baptize "in the name of the Father, and of the Son, and of the Holy Ghost," is Matt. 28:19. I have had "Jesus Only" preachers point this out to me. But, does that mean that we are not to thus baptize people today, just because we "do not find such a command this side of the cross?"

The "Jesus Only" people say that baptizing people in the name of the Father, and of the Son, and of the Holy Ghost, **"IS FOUND ONLY IN ONE VERSE."** **HOW MANY TIMES DOES THE LORD HAVE TO SAY SOMETHING BEFORE HE MEANS IT?** I believe that **ONCE** is enough. The same is true with regard to Matt. 19:9. How many times did the Lord have to give the "one exception?" I believe that **ONCE** was enough.

**DEATH** on the part of one of the parties concerned is another thing that will dissolve the marriage relationship (Rom. 7:1-4). Christ did not mention "death" in Matt. 19:9. **DOES THAT MEAN THAT JUST BECAUSE JESUS DIDN'T MENTION "DEATH" IN MATT. 19:9, THAT "DEATH" DOES NOT DISSOLVE THE MARRIAGE RELATIONSHIP?** Who will take this position? We had just as well say that "death" does not dissolve a marriage **BECAUSE CHRIST DIDN'T SAY ANYTHING ABOUT "DEATH" IN MATT. 19:9,** as to say that "fornication" is not the "one exception" of Matt. 19:9, just because Paul didn't mention it in Rom. 7: 1-4. If not, why not?

**STRAINING OUT GNATS  
AND SWALLOWING CAMELS**

Luther W. Martin, Rolla, Mo.

The above facetious title is being applied to the verbal antics of the "liberal" young preacher for the church in Rolla, Mo., in his vain efforts to establish scriptural (?) authority or proof for his teaching or practice.

Although he stoutly refuses to affix his signature to propositions for either oral or written discussion, so that one can be sure as to just what he does believe, he offered to engage in a private exchange with me, if I would get the elders and deacons of two sound congregations in this area, to meet with a few men of the church for which he, Jerry Jones, preaches. But no specific, definite subject would have been dealt with, since he just won't sign any firm proposition. Therefore, under such haphazard conditions, I have refused to meet with him.

The latest pet exegesis that brother Jones has espoused, is in a vain effort to teach that the church is to engage in "general benevolence," i.e., that needy sinners are to be supported or aided from the church treasury. He uses (misuses) II Cor. 9:13 for this purpose. This passage relates to the contribution that Corinth was making up, for the needy saints at Jerusalem. Verse 13 reads: "Because of the proof given by this ministry they will glorify God for your obedience to your confession of the gospel of Christ, and for the liberality of your contribution to them and to all . . ." "To them" no doubt refers to the needy saints at Jerusalem, while "to all" in accord with the context, refers to needy saints in other places.

II Cor. 9:12 uses the expression . . . "the needs of the saints"

II Cor. 9:1 says . . . "this ministry to the saints"

II Cor. 8:4 says . . . "in the support of the saints"  
 I Cor. 16:1 says . . . "the collection for the saints"  
 Romans 15:26 says . . . "a contribution for the  
 poor among the saints"

The foregoing passages from the Scripture should be sufficient to establish that the New Testament church aided needy saints exclusively. And, although the following quotations do not constitute any authority, they do serve to show that the use brother Jones attempts to make of II Cor. 9:13, is quite new and modern . . . being hastily done in a vain effort to underwrite an unscriptural practice that has crept into some congregations and which appeals to the emotions of socially-minded church members.

Lard's Quarterly — Oct. 1964, page 66 — "What does the apostle mean . . . speaking of the same thing in the thirteenth verse, as above, he styles it 'their contribution for them (the poor saints in Jerusalem), 'and for all' other poor saints."

David Lipscomb — Commentary on II Corinthians, page 125 — "Seeing their obedience and fidelity to the gospel of Christ, and their liberality to the poor saints in Jerusalem in the offering they made, prompted them to glorify God for their professed subjection to the gospel of Christ, and their beneficence to all men, for their liberality showed that they excluded no Christian from their fellowship." (Underscoring mine. L.W.M.)

McGarvey-Pendleton — Commentary on II Corinthians, page 219 — "... Now the apostle felt confident that a liberal gift from his Gentile churches would bring about a better understanding, and would work wonderful changes in the thoughts of Jewish Christians. . . . If the attitude of the **un-christian** Jewish **mind** (Emphasis mine. L.W.M.) toward him was still relentlessly bitter, it must be borne in mind that **he took no collection for them**, and that they were in **no manner in his thought** in this connection." (Emphasis mine. L.W.M.)

**CONCLUSION**

We again stress that the views of Lipscomb, Lard, McGarvey and Pendleton, carry no authority whatsoever. But we have demonstrated that the latter-day efforts of "liberals" to distort and mis-use Scripture passages to bolster their own pet projects, is a "Johnny-come-lately" thing, and was not shared by brethren a few decades ago.

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