

# The Constitution of The Church of God (7<sup>th</sup> Day)

- (34) THAT the meek shall inherit the earth and dwell therein forever.
- (35) THAT there shall be a final regathering of the dispersed nation of fleshly Israel.
- (36) THAT the dead are unconscious.
- (37) THAT the wicked dead are resurrected to final judgement, and not to probation.
- (38) THAT the wicked are eternally destroyed.
- (39) THAT the third angel's message is a present day message, and will continue to the advent of Jesus.
- (40) THAT the seven last plagues are literal, and fall at the termination of this Gospel age.

Sec. 2 **NEW DOCTRINE** shall not be accepted as the faith of the church until it is first presented to a council of the Twelve, the Seventy, the Seven, and decided unanimously by the Twelve, after fasting and prayer.

Sec. 3. **OLD DOCTRINE** shall not be abrogated until it has been discussed in a council of the Twelve, the Seventy, the Seven, and the Elders; and the Twelve decide unanimously to abrogate the point of doctrine in question.

Sec. 4. **ALTERING, OR AMENDING, doctrine.** No article of our faith, as given in this constitution, or shall be accepted by the body Constitutionally hereafter, shall be amended, or altered, until same has been discussed by a council of the Twelve, the Seventy, the Seven, and unanimously decided by the Twelve.

Sec. 5. **DOCTRINE TAUGHT.** No member who teaches a doctrine contrary to any point of our essentials of faith as taught by the body and published through our literature, either by precept or example, shall be considered a member in good standing of this body.

Adopted November 4, 1933, at Salem, West Virginia, in unison by members of the Twelve, the Seven, and the Seventy, who were present at the reorganization after an all night and day of fasting and prayer. Article 7, sec. 1 of the said Constitution was changed in the proper manner, July, 1950, at an Apostolic Council meeting held in Salem, W. Va., from "with headquarters at Jerusalem, Palestine," to "headquarters, Salem, West Virginia."

## ARTICLE 1.—THE BODY.

Sec. 1.—This body of Christian disciples shall be known by the inspired name, as revealed in the Scriptures, The Church of God.

Sec. 2. This body shall retain the apostolic form of the primitive Church, and consist of:

- The Twelve
- The Seven
- The Elders
- The Overseers
- The Helpers
- The Disciples.
- The Seventy

## ARTICLE 2.—ORGANIZATION OF THE BODY.

Sec. 1. THE TWELVE shall be chosen from among the elders in the faith, under the direction of the Holy Spirit, by lot, after fasting and prayer. They shall continue in their respective offices during life, or as long as they continue to keep the faith of Jesus and the commandments of God, as upheld by this Constitution. Successors to be chosen in like manner.

Sec. 2. THE SEVENTY shall be chosen from among the elders, under direction of the Holy Spirit, by lot, after fasting and prayer. They shall continue in their respective offices during life, or as long as true to the faith of the Church.

Sec. 3 THE SEVEN shall be chosen from among the brethren, under the direction of the Holy Spirit, after fasting and prayer, and ordained by the twelve, and shall continue in their respective offices during life, or as long as true to the faith of the Church, and their several trusts.

Sec. 4. THE ELDERS shall consist of ministers ordained, or licensed, or overseers of local congregations. They shall be chosen as follows:

Local Elders shall be ordained by one of the Elders, or

dained, or one of the Seven, Seventy, or Twelve. They shall be members of the flock over which they are made pastors.

**Licensed Elders** shall be those disciples accepted into the ministry upon a recommendation of an ordained Elder, one of the Seven, Seventy or Twelve, after thorough investigation, both from inside and from outside the Church, as to his character, his attributes of a Christian, his ability to teach, and his faithfulness in the doctrine of the Church. He must have had at least six months' experience before license can be issued by the Twelve.

**Ordained Elders** shall be selected from among the licensed Elders, and ordained by the Twelve, after at least one year's active faithful service in the ministry as licensed Elder.

**Sec. 5. THE OVERSEERS.** One from among the Twelve, the Seventy, or the Seven, shall be chosen by the Twelve unanimously, as the Overseer of the Church at large, and shall be under supervision of the Twelve, and shall retain his office as long as the Twelve deem him qualified and faithful. Assistant Overseers shall be appointed by the Twelve, from among the Seventy, or Ordained Elders, upon necessity, to oversee the work, under the supervision of the Overseer.

**Sec. 6 THE HELPERS** shall consist of workers chosen from among the brethren and sisters of the disciples, by the Twelve, upon recommendation of two, or more, of the Twelve, the Seven, the Seventy, or the ordained Elders. These shall continue in their various duties where God has called them as long as faithful, and needs require.

**Sec. 7 THE DISCIPLES** shall consist of all faithful men and women whom the Lord has seen fit to add unto the Church of God, who keep the commandments of God and the faith of Jesus, as upheld in this Constitution.

#### **ARTICLE 3.—THE DUTIES OF THE VARIOUS MEMBERS.**

**Sec. 1. THE TWELVE** shall have the oversight over the body of believers as a whole, and shall give themselves continually to prayer and the ministry of the Word. One from among the Twelve, selected by themselves, shall preside at

all meetings of the Twelve, and at all general assemblies of the body. The Twelve shall have the supervision over all councils, for the discussion and decision of doctrine of the constitution.

**Sec. 2. THE SEVENTY** shall give themselves to the evangelistic ministry of the Word, according to the command of Jesus. They shall also have a voice in the deliberations of the body, as to doctrine, or relating to the constitution of the body.

**Sec. 3. THE SEVEN** shall have the general oversight and management of the business of the Church, and shall act as trustees for all property, or properties, pertaining to the general body. The Seven shall also act as agents in monetary matters for the Church at large, but always under the supervision of the Twelve. They shall have a voice in all councils of the Church.

**Sec. 4. THE ELDERS** shall give themselves to the ministry of the Word, and to prayers, according to their several talents, and occasions provided, for the advancement of the truth. All ordained Elders shall have a voice in the deliberations of councils as to doctrine or the constitution of the body.

**Sec. 5. THE OVERSEERS.** The Overseer shall have general care over the Church as a whole. The assistant Overseers shall have the care over the Church in states, territories, or various countries, as the need may require. The assistant Overseers are to be under direct supervision of the Overseer, and to report to him, who in turn gives account unto the Twelve.

**Sec. 6. THE HELPERS** shall give themselves to the advancement of the work and the Truth, as the Lord hath given them talents and opportunity, being obedient unto those who have the oversight over them.

**Sec. 7. THE DISCIPLES** shall give themselves wholly into the Lord's hands to use as He will, being obedient unto the Word, grounded and settled in the faith growing in

grace and knowledge through Christ Jesus, using their time by their means, their prayers, as faithful servants who will have to give account unto the Master in due time.

#### ARTICLE 4.—PROPERTY OF THE CHURCH AT LARGE.

Sec. 1. REAL ESTATE belonging to the Church at large shall belong to the General Body, and shall be held in trust by the Seven as trustees for the Church at large.

Sec. 2. REAL ESTATE belonging to the local congregations shall be the property of the local bodies, and shall be held in trust by seven trustees, or five if more convenient, same to be members of the local congregation for which they are acting.

Sec. 3. PERSONAL PROPERTY, consisting of bonds, stocks, monies, or other valuables, shall be under the supervision of the Seven, who shall select from their number a Secretary-Treasurer, who shall serve under bond, and who shall act in the capacity of Secretary-Treasurer, keeping accurate records of the business of the Church, and giving an accurate account of all transactions passing through his hands, he reporting to the Seven, and they in turn reporting to the Twelve.

Sec. 4. BUYING OR SELLING OF PROPERTY, OR PARTIES, shall be only upon, and after, due consideration of the entire Seven, they being in unison upon all transactions.

Sec. 5. OTHER BUSINESS, and TRANSACTIONS, binding upon the general body shall be concluded only upon, and after thorough consideration of the Seven, and they being in unison upon all transactions.

#### ARTICLE 5.—FINANCES.

Sec. 1. FINANCES shall be under direct supervision of the Seven, but by, and through, the Secretary-Treasurer from among their number, which is to be selected and bonded for such work. All allowances and expenditures to be approved of by the Seven before they are binding.

Sec. 2. ALL MONIES received or paid out by any minister or official of the Church, as church funds, must be

fully reported in due time to the Secretary-Treasurer, for the information of the Seven, and the completion of the Church records.

Sec. 3. BONDS, STOCKS, NOTES, shall in no wise be bought or sold, or given, without the due consideration of the entire Seven, and their approval to be in unison.

#### ARTICLE 6.—CHURCH GOVERNMENT

Sec. 1. GENERAL church government shall in all cases be apostolic, that is according to the records given in the Scriptures, pertaining to the primitive Church. Christ is the supreme governor over the body, of which He is the head. All members of the Church, in whatever capacity laboring, shall be obedient unto those who have the rule over them, according to the Scriptures. The Twelve having the general supervision over the entire body, and the other members serving as given in the Scriptures also, and as outlined in this Constitution.

Sec. 2. LOCAL church government shall also be according to the Scriptures in all cases, the Church being composed of the various members as a body with its Elders, in harmony with the faith of the Church at large, and obedient to the government thereof.

Sec. 3. CHURCH TRIALS, local, shall be conducted by the members in good standing, with a local Elder as chairman. Decisions to be by majority vote. Should decision not be accepted, it must be referred to the Twelve for their decision.

Sec. 4. CHURCH TRIALS, general, shall be conducted by the Twelve, the Seventy, the Seven, and the ordained Elders. Decisions to be by majority vote, and to be final.

#### ARTICLE 7.—THE CONSTITUTION.

Sec. 1. THESE ARTICLES, embraced in this writing, shall be known as the Constitution of the Church of God, with headquarters at Salem, West Virginia, and shall in all cases govern this body of believers.

Sec. 2. ACCEPTANCE of this Constitution shall be by the Twelve, the Seventy, and the Seven, unanimously, and shall then be declared in force.

Sec. 3 ALTERING, AMENDING, OR REVOKING. This Constitution, or any part thereof, shall be done only upon the assembly of a general council of the Twelve, the Seventy, the Seven, and the ordained Elders and then only by a unanimous vote of the Twelve after due deliberations.

**ARTICLE 8.—DOCTRINE.**

Sec. 1. DOCTRINE shall in all cases be according to the Holy Bible, and inasmuch as the Scripture clearly teach the following points of doctrine, the same are listed as essentials of our faith:

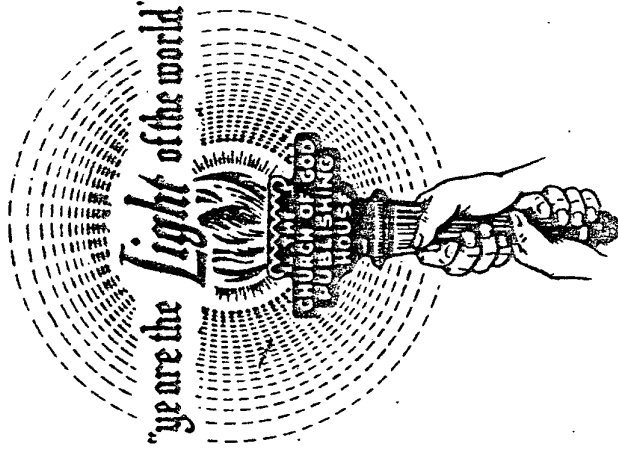
- (1) THAT the Bible, the Old and New Testaments, is inspired as no other writing is, and is complete, infallible, and expresses God's complete will to man.
- (2) THAT Jehovah alone is God, the Creator of the heaven, the earth, the sea, and all therein.
- (3) THAT Jesus of Nazareth was the only begotten Son of God, conceived of the Holy Spirit, born of the virgin Mary, and is our Lord, Savior, and Redeemer.
- (4) THAT Jesus proved his Messiahship by remaining in the tomb exactly three days and three nights, rising in the end of the Sabbath.
- (5) THAT the Holy Spirit is the Comforter, which abides in the believer, and is manifest by power, and the fruits of the Spirit, as in Acts 2nd chapter, and Gal 5:22-26. Manifestations regulated according to I Cor. 14th chapter.
- (6) THAT SATAN is a personality, and as the Devil, is an adversary of God and the children of God.
- (7) THAT man was created perfect originally, but through disobedience fell, bringing imperfection, death, and God's wrath upon mankind.
- (8) THAT the Christian's life must be patterned after the example of the perfect man Christ Jesus.
- (9) THAT the inspired Bible name for God's called out assembly is the "Church of God."
- (10) THAT the apostolic organization and government is the only one taught in the Bible for the Church of God.
- (11) THAT experimental religion, or religion personally experienced by the one regenerated by its power, is the only safe one to trust in.

- (12) THAT repentance must be preached.
- (13) THAT conversion is essential to salvation.
- (14) THAT sanctification is commanded for the people of God.
- (15) THAT immersion is for the remission of sins.
- (16) THAT there is efficacy in the prayer of the righteous.
- (17) THAT prayer and anointing will save the sick.
- (18) THAT laying on of hands is to be practiced.
- (19) THAT the Lord's Supper is to be observed annually, on the beginning of the Passover, the 14th of Nisan, and after the example of Jesus.
- (20) THAT we ought to wash one another's feet.
- (21) THAT we should observe the seventh day of the week from even to even, as the Sabbath of the Lord.
- (22) THAT the paying of the tithe of all increase is a continued obligation.
- (23) THAT all carnal warfare, and the participation therein, is condemned, as declared in our earliest constitution and belief.
- (24) THAT the law of the clean and "unclean" is still to be observed in this age.
- (25) THAT the habitual use of intoxicating liquors, alcoholic stimulants, narcotics, tobacco, and any habit-forming drug is condemned.
- (26) THAT the perfection and continuity of the Law of God, the Ten Commandments, should be taught.
- (27) THAT sin is the transgression of the law.
- (28) THAT justification from sins is through Christ alone.
- (29) THAT the return of Jesus Christ will be literal, visible, personal and is imminent.
- (30) THAT the throne of David will be established at Jerusalem in the person of Jesus Christ.
- (31) THAT the institution of the kingdom of heaven is at the return of Jesus.
- (32) THAT judgement is upon the house of God during the Gospel age.
- (33) THAT the righteous are resurrected and rewarded at the coming of Jesus.

The New  
Testament Church

ITS  
FOUNDATION, NAME,  
ORGANIZATION AND  
STANDARD OF RIGHTEOUSNESS

The Voice of Hope  
Box 328  
Salem, West Virginia





## THE NEW TESTAMENT CHURCH

MOST ALL people believing in the Christian religion, acknowledge Christ built and organized a church; that the church He built taught and practiced the truth; that it had a name and an organization. We are living, now, over nineteen hundred years since the days Jesus did His work of setting His church in order. Many different bodies of people have arisen claiming to be the true church. Mystery Babylon the Great and her daughters have come along with false teachers teaching crooked ways, having many followers, speaking evil of the way of truth; also Satan as an angel of light, with his ministers transformed as ministers of righteousness. Besides these, we have dissenters trying to lower the great standards and organism of the Body of Christ. People that will not endure sound doctrine have heaped to themselves teachers, turned from truth (eternal principles of right) to fables, and doctrines of men. All this is in fulfillment of the words of Christ and his apostles. See Matt. 24:5; 2 Peter 2:1, 2; 2 Tim. 4:1-5; 2 Cor. 11:13, 15.

Seeing there are over six hundred churches in the world going by different names, teaching different doctrines, having different forms of organization, others claiming that any other organization is wrong; therefore, viewing all this confusion, many honest people are wondering if there is really any truth to any of it. So we turn to the blessed Word of God for the identification of the New Testament Church in our day.

In order to identify the true Church by the Word of God, it is necessary to present the subject under four headings; first, its foundation; second, its name; third its organization; fourth, its standard of righteousness.

## The Foundation

"When Jesus came into the coasts of Caesarea Philippi, he asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee. . . . That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:13-18.

Some claim that Christ built the church on St. Peter and that Peter is the foundation rock, but Peter was only a living stone in the building. Others say that Christ was the foundation rock on which the church was built, but on examination, the Word reveals that Christ was also a living stone in the building, being the chief corner stone.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence; even them which stumble at the word, being disobedient: whereunto also they were appointed" (1 Peter 2:4-8).

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

in whom all the building fitly framed together, oweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:20-22.

Seeing neither Christ nor Peter was the foundation rock we must conclude that the church was built on the eternal principles of God the Father, the eternal Rock of all ages. When Jesus said, "Upon this rock I will build my church," He referred to the Father who had revealed to Peter that He was the Son of God.

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deut. 32:1-4). "Truly my soul waiteth upon God; from him cometh my salvation; he is my defence; I shall not be greatly moved. My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah."—Psalms 62:1, 2, 5-8.

This should be sufficient to prove that God is the foundation of all things and there is no rock like our God. He is the eternal Rock upon whose principles the church is built.

#### The Name

It is claimed by some that God never had a church until the day of Pentecost, but from the reading of the Word,

God has always had a people, congregation, or church in the world and Christ has been with it in symbol or type all the way through.

"This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us."—Acts 7:38.

It is a well known scriptural fact that God's people were called by the name of Israel before Christ came and began his work, but it was foretold by Isaiah, the prophet, of a time when they would be called by a new name, which the mouth of the Lord would name.

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isaiah 62:2). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Matt. 28:19, 20.

Before the death of our Saviour on the cross, the gospel had not been preached to the Gentiles, but to the lost sheep of the house of Israel. See Matt. 10:5. The kings of the earth had not seen His glory nor the Gentiles His righteousness before the death of Christ, but after the resurrection of Christ, he gave the great commission. As this great message of repentance and remission of sins, and to worship the God that created the heaven and the earth, began to be preached, the Gentiles saw His righteousness and the kings of the earth His glory. We would expect the mouth of the Lord to give the new name for His church to be called by at this time, so we go to the words of Jesus as He talked with God in prayer.

"I have manifested thy name unto the men which thou

gavest me out of the world: . . . . While I was with them in the world, I kept them in thy name."—John 17, first part of verses 6 and 12. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11). "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."—John 17:26.

We find Jesus was here with the ones that God gave Him out of the world, He manifested unto them the name of God and kept them in that name, and prayed the Father to keep them in His own name after He (Jesus) left the world. Jesus also declared unto them the name of God and would declare it still more; therefore we would expect Him to declare that name through the apostles after His ascension into heaven. Hence, we go to the words of the apostles.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."—Acts 20:28.

Here we find that it was the Church of God that Christ purchased with His own blood. It remains therefore that the Church of Christ is the Church of God, and that she is the purchased and espoused bride of Christ to be presented a chaste virgin when He comes for His bride.

"For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—Rev. 19:7, 8.

As the marriage has not yet taken place, we know that the church is to go by the name Church of God till Jesus comes again, and the marriage has taken place (for the change of name on the part of a woman is a sign of marriage. We find the true church symbolized by a woman in Revelation 12th chapter. We will expect her then to be called Church of God all through the New Testament.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Eph. 3:14, 15.

The family in heaven is called the angels of God; the family in the earth is called the Church of God after the Father of our Lord Jesus Christ.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God" (1 Cor. 15:9). "For ye have heard of my conversation in time past in the Jew's religion, how that beyond measure I persecuted the Church of God, and wasted it."—Gal. 1:13.

In these two texts we find it was the Church of God that Paul persecuted and wasted while he was still in unbelief, and after Christ had been in heaven for some time.

"For this cause also we thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God, which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews."—1 Thess. 2:13, 14.

"So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted



worthy of the kingdom of God, for which ye also suffer."  
—2 Thess. 1:4, 5.

"For if a man know not how to rule his own house, how shall he take care of the church of God?"—1 Tim. 3:5.

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth,"—1 Tim. 3:15.

"Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia."—2 Cor. 1:1.

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."—1 Cor. 10:32.

"But if any man seem to be contentious, we have no such custom, neither the churches of God."—1 Cor. 11:16.

"What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."—1 Cor. 11:22.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."—1 Cor. 1:2.

From the above texts we find it was the Church of God that Paul became a member of, also an apostle after his conversion; further that the Church had rulers and order in it at that time. This should prove conclusively and leave no doubt in the mind of anyone, that the name of the New Testament Church should be called by, from the time Jesus left the earth until He comes for His bride at His second coming to earth again, is the Church of God.

Some people will say it makes no difference about the name, but we believe that if it makes no difference about

what God said in all the above testimony, it would make no difference what He said about anything else. It does make a difference, dear friends, and as no one can improve on that great name let us follow what God said, wearing His name and obeying Him in all things.

#### The Organization

Some claim that the Church is not an organized body; that there is no government in the Church; that no one has a right to call a conference or discipline any dissenter, but the Word of God proves differently. See Acts 6 and 15th chapters: Matt. 18:15-24; Romans 16:17.

There is no evidence in the words of the prophets that the form of organization would be changed from what it was in the wilderness after they came out of Egypt. We will go back and see what is said about it at that time.

"And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters."—Exod. 15:27.

Here we find them with the twelve wells, which was a symbol of the twelve wells of salvation in the twelve tribes of Israel, the family and holy lump that we must all be adopted and grafted into. See Isaiah 12:3; Romans 11th chapter. The threescore and ten palm trees were the date palms that supplied the bread of life or food to sustain physical life, so they had water and food supplied from the twelve wells and the seventy palm trees as long as they encamped by them. After this pattern by the direction of God, the Church was organized later.

"And with you there shall be a man of every tribe; every one head of the house of his fathers. And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur. Of Simon; Shelumiel the son of Zurishaddai. Of Judah; Nahshon the son of Amminadab. Of Issachar; Nethanel the son of Zuar. Of Zeb-

seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp."—Num. 11:24-26.

We see that when the Spirit was put on them they prophesied in the camp, and the framework of God's organization was the twelve and the seventy, with Moses as the leader. As long as they were partakers of the bread of life and water of life given them by their leader and the ones with him, it was well with them, but when they rebelled they got in trouble. Read over the 17th chapter of Numbers. You will see they also had the prophets, the priests, and the Levites.

When Jesus came into the world, the organization that God had formed had become corrupt. They still had the Sanhedrin which consisted of seventy one elders with one as leader or chairman. ((See Smith's Bible Dictionary), but they had left off keeping the true word of God that they might keep their own traditions. See Matt. 15th chapter, Jesus could not leave His work to the old organization as all the sins mentioned in the 59th chapter of Isaiah were being committed in Israel, and the time had come for the Spirit of the Lord to lift up the standard of truth that had been crushed to earth. Beginning with John the Baptist, Christ began a reform and a work of reorganization, calling out a people for Himself. After He had called out a number of disciples, He was ready to set the organization on the rock foundation again.

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer

ulun; Eliab the son of Helon. Of the children of Joseph: of Ephraim; Elishama the son of Ammihud; of Manassah; Gamaliel the son of Pedahzur. Of Benjamin; Abidan the son of Gideon. Of Dan; Ahiezer the son of Ammishaddai. Of Asher; Pagiel the son of Ocran. Of Gad; Eliasaph the son of Deuel. Of Naphtali; Ahira the son of Enan. These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel. And Moses and Aaron took these men which are expressed by their names."—Num. 1:4-17.

Here we find that Moses was the leader and these men were to be with him. They are not to have their names placed on the pearly gates of the Holy City in preeminence over the sons of Jacob, but they succeeded the twelve sons of Jacob to carry on the work of God. See Rev. 21:12. Then seventy elders were chosen.

"And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, and thou shalt bear it not thyself alone."—Num. 11:16, 17.

God was to take of the same spirit that was upon Moses and put it upon each of them and they were to break the bread of life to the people.

"And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the

to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles" (Luke 6:12, 13). "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come."—Luke 10:1.

Jesus was the great leader that had called them out of darkness into His marvelous light, so then He had the Twelve and the Seventy with Himself as the leader. He promised that the same Spirit that was upon Him would be given them at a future date.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:5, 8.

There was a vacancy made in the apostleship by the transgression of Judas.

"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry" (Acts 1:16, 17). "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take."—Acts 1:20.

Peter showed by the Word of God that his bishoprick (or office) another was to take and they cast lots for God's choice in the matter.

"And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."—Acts. 1:23-26.

Here we have the example of casting lots for God's choice for officers in the Church doing away with political strife. In this instance we have two men of note in the Church, mighty in the work of the Lord, and a choice being made by lot, thereby affording no contention. The way they cast lots was to write the names on small pebbles, drop them in a bag, and after prayer for the direction of God, draw out one. (See Bible Dictionary Concordance.)

"The lot is cast into the lap; but the whole disposing thereof is of the Lord." (Prov. 16:33). "The lot causeth contentions to cease, and parteth between the mighty."—Prov. 18:18.

After Matthias was chosen and the organization complete again, the Spirit that was on Christ was poured upon them on the day of Pentecost. The Holy Spirit succeeded Christ as a leader of the Church and they began the work of the great commission, giving the bread of life and the water of life to the world.

"Now there were in the church at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which was brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed,

secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. 12:28). "And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4:11-13.

The Church herein described was driven into the wilderness. See Rev. 12th chapter. She was worn out by the Beast. See Rev. 13th chapter. She is to come up out of the wilderness. See Songs of Solomon 3:6; 5:8. She will have the same organization and be the same church with the Twelve and the Seventy when she makes herself ready for the marriage. The first apostles and prophets did not encounter Babylon, but the church that does encounter Babylon will have holy apostles and prophets to rejoice when the plagues of vengeance are poured out on Babylon.

"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."—Rev. 18:20.

There is only one church in the world now, going by the same name with the same organization upholding the same standard of life that the early church did, and that is the Church of God with headquarters established at Salem, W. Va., U. S. A.

**Standard of Righteousness**

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ both theirs and ours."—1 Cor. 1:2.

Here we find that all that in every place who called on the Lord were set apart from the world in Christ Jesus, and the Church of God were called to be saints. Now, if

and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus" (Acts 13: 1-4). They are called apostles. "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out."—Acts 14:14.

Paul did not go up to Jerusalem as soon as he left Damascus, but went into Arabia. He does not say how long he stayed in Arabia, but after returning to Damascus, after three years he went up to Jerusalem. There were apostles before him showing that he succeeded one that had died as a martyr.

"Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judaea which were in Christ; but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me."—Gal. 1:17-24.

Apollos is also called an apostle. Compare 1 Cor. 4:6, 9. See margin. Andronicus, and Junia are called apostles. See Romans 16th chapter. This shows that the organization was kept replenished to carry on the work until the church was driven into the wilderness. Paul and others will not have preeminence over the first Twelve to have their names on the walls of the Holy City (Rev. 21:13) or to sit on the twelve thrones, but just succeeded them to carry on the same work. The Seventy were called prophets.

"And God hath set some in the church, first apostles,

upon God, and saying, Lord Jesus, receive my spirit." (Acts 7:58, 59). "And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." — Acts 22:20.

This proves that there were Twelve apostles before Paul was converted; they called a conference, Stephen was chosen for a special work and later we find Paul consenting to his death. You will find that Paul was one of the prophets or one of the seventy until after the killing of James; then Paul and Barnabas were ordained into the apostleship.

Jesus is the author and finisher of our faith and delivered it to the saints. The remnant Church was keeping the commandments of God and the testimony of Jesus. See Rev. 12:17. Then the testimony of Jesus that the saints kept, was the faith of Jesus that he authorized and delivered to the saints, and includes both the Old and New Testaments.

"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter 1:9-11). "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1). "Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw."—Rev. 1:2.

"What shall we say then? Is the law sin? God forbid, Nay I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Romans 7:7). "Now we know that what things soever the

we can find a Bible definition for the word saint, we will know the standard of righteousness of the church.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."—Rev. 14:12.

"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). "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

If there were no successors to the Twelve and the Seventy chosen by Christ, then the work would have stopped with the death of the first set of officers; so we know that Christ expected others to be chosen by lot to succeed the ones that died. Some will say that Matthias was not chosen and accepted of the Lord and that Paul took Judas' place several years later, but from the Scripture we learn differently. From the following testimony we will see that others were chosen before 98 A. D.

"Then the Twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.... And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost,...."—Acts 6:2, 5.

It can readily be seen that the Twelve called the disciples together and Stephen was one of the ones chosen to help take care of the matter of serving tables. He was also an evangelist. Paul had not yet been converted.

"And cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling

law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Romans 3:19, 20). "For whoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (James 2:10, 11). See also Matt. 5:17; Luke 16:17. "All unrighteousness is sin. . . ." (1 John 5:17) "Sin is the transgression of the law." 1 John 3:4.

The law is the Ten Commandments, so righteousness is obedience to the Law and to the testimonies of Jesus. The Church of the New Testament did not use strong drink or touch the unclean things (See Gal. 5:19-22; 2 Cor. 6:17, 18; 2 Cor. 7:1) because God had forbid it, and to do so would be a transgression of the tenth commandment which forbids us to covet the things that God has not given us or the things that belong to another.

The New Testament Church is to be without spot or wrinkle, holy, without blemish, clothed in the righteousness of saints, with God the eternal Rock of Ages as its foundation, with the Twelve and the Seventy as its officers, the seven deacons, (Acts 6th chapter) the name, Church of God, its standard of righteousness—the commandments of God and faith of Jesus, complete in Him who loved us and gave His life for us, ready and waiting when He comes for His bride.

#### The Standard Summarized

If everybody kept the first commandment, there would be no one in the world having other God's before him.

If everybody kept the second one, there would be no idolatry in the world.

If everybody kept the third one, there would be no cursing in the world.

If everybody kept the fourth one, there would be no infidels in the world, for they would be keeping God's memorial of creation.

If everybody kept the fifth one, there would be no fathers and mothers dishonored in the world.

If everybody kept the sixth one, there would be no murderers in the world; therefore no taking of human life.

If everybody kept the seventh one, there would be no adultery or fornication in the world and no children born out of wedlock.

If everybody kept the eighth one, there would be no rogues, thieves, or robbers in the world and all the lock making companies would have to go out of business.

If everybody kept the ninth one, there would be no liars or false witnesses in the world.

If everybody kept the tenth one, there would be no covetousness or greed in the world; therefore no depression.

Now, if these righteous principles were manifest in the lives of all the people of the earth seasoned with the instructions of the testimony of Jesus, we would be living in a world of peace and righteousness. These principles will decide our entrance into the Holy City and Kingdom of God. Sec Rev. 22:14. AMEN.



# THE BATTLE OF ARMAGEDDON

Closing Conflicts of Nations

Armageddon



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hand in casting out the Gentiles from that country. Zech. 1:17-21. This was also fulfilled when the four nations captured Jerusalem from the Turks, and stood together, giving it over to the Jewish people for a homeland.

That the dispersed people were to gather there after a long period of persecution (see Jer. 31:8; 52:37-44; Isa. 41:18; 61:4, 9; Isa. 11:11-16. See also Ezekiel 38th chapter, wherein it is again affirmed that the nations will gather about Jerusalem after these people are assembled there, and then God arises to shake terribly the earth, and all men living will shake at His presence.

There is today a great movement against Jerusalem organized among the nations, for the purpose of looking after the holy places, and preventing their becoming entirely controlled by the Hebrew people now immigrating to that country.

Reader, we admonish you to read carefully the admonition of Jesus in Luke 21:34 and 36. Remembering it, you will be worthy to escape the things that are coming to pass and to enter into His everlasting kingdom.

### THE BATTLE OF ARMAGEDDON

SINCE the close of the great world war, prophetic students see more clearly than ever before the fulfillment of Scripture regarding the conflict of nations which will usher in the Armageddon battle and the coming of the Lord.

Spirits of devils working miracles are to go out from the dragon, beast, and false prophet, and gather the whole world together to the battle of the great day. Rev. 16:13-17. This corresponds with the events recorded also in chapter 11:18, associating the anger of nations with the judgment day and the coming of the Lord. Also the Lord spoke the same through Daniel, 12:1-3: "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book (the Book of Life)." Many sleeping in the graves shall come forth; war and distress upon the earth are associated with the resurrection day and the judgment. See also Luke 21:25-31, where it says there is distress of nations with perplexity, the sea and waves roaring, and men's hearts failing them for fear, and for looking after the things that are coming to pass upon the earth, just before the Lord returns.

Men at the head of world affairs today are made to realize more than ever the terrible disaster of war, and therefore peace conferences are still being held among nations, in hope that something may be done to prevent further chaos and disaster. Their noble efforts are to be admired, when

men thus engage as peacemakers; but the Lord tells His faithful people, "Neither fear ye their fear, nor be afraid" (Isa. 8:9-13), but to sanctify the Lord God in their hearts. There are to be wars and rumors of wars until the Lord shall come in glory. See Matt. 24.

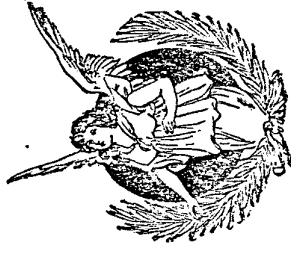
God declares in Zechariah 12:2,3, that He will make Jerusalem a burdensome stone, and a cup of trembling among all people, and they that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered against it. This prophecy has never had its fulfillment in the past, therefore it is future, and chapter fourteen carries the events farther when it is promised that the nations will finally all gather against this city. Then the Lord fights against those nations as when He fought in the days of battle, and His feet will stand in that day on the mount of Olives, which is before Jerusalem on the East. The mount will divide, half being removed in one direction and half in the other. This Scripture parallels those previously given and describes the last war of this age, for which the nations are now visibly making preparations.

Jerusalem was to be first trodden down by the Gentiles (Luke 21:24), and God was to seek a people from all nations of the earth (Jer. 16:16-19; Isa. 62:1-6). Then He promised us that these people, so long despised and scattered, would lead to the closing conflict of the age.

Four powers were to scatter the Jewish people, and this was so: Babylon, Media-Persia, Greece, and Rome afflicted and scattered. Four powers, represented as carpenters, were to take a leading

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## The Third Angel's Message



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be wounded and come to life again, according to verses 8-11, just before it goes into perdition or destruction. We can now look back through history and see when it was, but now it is not, but the Lord says, "It yet is." Rev. 8:13. It will come up out of the bottomless pit, a place of seclusion, and then go into perdition. The Third Angel's Message is a special warning against it, when it makes its last appearance. It is now arising. Nations of the world are federating and again sending ambassadors to the pope at Rome. He is meeting them in the great cathedral, which seats over forty thousand people, with special seats for the kings of the earth, where they listen again to his advice and look to him as the great peacemaker.

The number of the beast is mentioned as 666 in Rev. 13:18, which number is associated with the Roman Empire, and the pope.

The mark of the beast is also made clear, with the warning, and those wishing to escape the things coming to pass, and have divine protection for their loved ones, should understand fully what God has revealed and have this message in their home.

The small leaflet on "The Mark of the Beast" will help you.

### THE THIRD ANGEL'S MESSAGE

God has never destroyed a city or a nation without first sending His messenger there to warn the people, thus giving them a chance to escape. He warned the world before the flood came, and Jesus tells us, (Matt. 24:37-40) that it will be the same when He comes again as it was in the days of Noah. God warned the people of Sodom and Gomorrah before He rained fire from heaven and destroyed them, and Jesus says it will be the same when He comes (Luke 17:27-30). The Lord warned Babylon before destruction came: He sent His messengers to warn Ninevah, Tyre and Sidon; and He also declares there is to be a definite message going forth to warn the whole world before Jesus comes the second time, which He calls the Third Angel's Message.

In Rev. 14:6-9, there are three messages described, symbolized by angels flying in the midst of heaven. One is the everlasting gospel, the other the cry that Babylon has fallen, and the last one is a warning to all the world against worshipping the beast and his image, and receiving his mark in his forehead, or in his hand, telling of the dreadful consequences if they do. Before Jesus ascended to heaven, He told us in Matt. 24:14 that the gospel of the kingdom was to go to all the world as a witness to all nations, and then the end would

come. Later, in the above chapter of Revelation, He divides this gospel into three divisions. The everlasting gospel has gone to most all the world; the Reformation Message, which was a cry against the corruption of Babylon, has gone to all the world; and now the last message, the final warning against the "mark of the beast" is going with speed and effect. Babylon is described in Rev. 17th chapter as a woman, symbolizing a church, and this one church ruled the world at the time of the Reformation, and the message was that Babylon had spiritually fallen, and become the habitation of devils and false doctrines.

The Third Angel's Message has for its theme the commandments of God and the faith of Jesus, (verse 12) and is a live issue at this time.

This message precedes the return of our Lord, and as the signs of our time declare his coming near, it is now going, and will continue to the end.

Daniel 17:17, 23, being the key to Revelation, tells us a beast symbolizes a kingdom upon earth. These same symbols apply to other parts of the Bible, and in Rev. 17:3-5, where a beast carries a woman, we have a figure of the kingdoms of the world carrying a church. It pictures a church riding upon the civil governments of the world, and is exactly what we had during the 1260 years of papal persecution when the Catholic Church was united with civil power, and the Catholic religion was forced by law upon the people or they were killed. This beast was to

er may neglect to plow and sow his fields until it is too late. A man on a rapid stream near a cataract may neglect to make efforts to reach the shore until it is too late. A miner may neglect the posting of some dangerous stone until it is too late. It is even so in the preparation to meet the King—we may neglect it until it is too late. The kingdom of heaven will be full of those who have done good works, and hell will be full of those who intended to do them, but never got around to it—never had time. "Walk while ye have the light, lest darkness come upon you."—John 12:35. Some are waiting perhaps for a more powerful impulse to stimulate them, or master them, and then they will turn to the Lord. This is foolish as well as dangerous, for you know you are lost in your present condition of rebellion, and you have been given the invitation, "Whosoever will, let him come"; therefore, let us walk by faith, and not by feeling, for we are told, "NOW is the accepted time; behold, NOW is the day of salvation." Tomorrow may be **too late**.

# The Unpardonable

## Sin

### What Is It?



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### WHAT IS THE UNPARDONABLE SIN?

**T**HE text for this important subject is found in 1 John 5:16, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

Undoubtedly John is speaking of the unpardonable sin, when he said, "There is a sin unto death: I do not say that he shall pray for it." The magnitude of the unpardonable sin is brought vividly to our attention by this text, when we recall that prayer was made by Moses when the children of Israel sinned against the Most High by worshipping the golden calf, and became discontented and spoke against their leader. Moses stood in the breach made by their transgressions, acting as a mediator between God and man, and God heard his prayer for forgiveness, and granted his request. Prayer was made by Abraham for Abimelech, and his transgression was covered, and his affliction healed. Prayers have ascended to the throne of grace, petitioning for pardon from idolatry, cursing, Sabbath breaking, dishonoring of parents, lying, stealing, murdering, and coveting; and He who loved the world enough to give His Son for its redemption, heard their supplications, and granted their requests. How great indeed must be the sin against the Holy Ghost.

We are shown that to exclude Jesus Christ from the Scriptures there would be no escape for mankind, for "All have sinned, and come short of the glory of God." Rom. 3:23. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12. We can exclaim, however,

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with that Old Testament character, "I have found a ransom" (Job 33:24), for Jesus said, "All manner of sin and blasphemy shall be forgiven unto men." Matt. 12:31, first part. It is understood, of course, that sin is forgiven after repenting of it, and turning from it; but Jesus continues and says, "But the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12:31, 32.

David broke the sixth and seventh commandments when he had Uriah put in the front line of his army when they were battling the Ammonites and then instructed the men to withdraw from him to leave him unprotected from the missiles of the enemy, and he was slain there. Prior to this, David had taken Bathsheba, Uriah's wife, for his own. But when Nathan, that admirable, courageous prophet of God, dared to stand before David and tell him of his grievous sin, bearding the lion in his den, so to speak, David repented in great humility, crying out, "I have sinned against the Lord." He lay upon the earth for seven days and nights, repenting of the sin he had committed. God pardoned his transgression, but the child that was born unto them was taken. Moses broke the law of God when he slew the Egyptian that was smiting a Hebrew, one of his brethren, but God forgave this iniquity, and used him mightily after He had led him to the back of the desert for forty years, tending sheep. Peter cursed and swore and denied his Master three times, but when he looked into the sorrow-filled eyes of his Saviour, he went out and wept bitterly, and he received pardon, and was later used wonderfully in the service of the King. How candidly and frankly true the Bible tells of

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the faults and failures of some of the most prominent characters. This is just another proof that the Scriptures are God-inspired, for if it had been written without the inspiration of the Almighty, man's tendency would have been to conceal the faults of these characters. Notice, however, before forgiveness was granted in each case, repentance and a heart-felt determination to turn from sin unto righteousness was manifested by each one.

If it is possible to receive forgiveness for all the previously mentioned transgressions, what is the unpardonable sin? Jesus speaks of it in Matthew as speaking against the Holy Ghost. It is made plainer in Mark 3: 28, 29, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: BECAUSE they said, He hath an unclean spirit." You will recall that the Master had been accused by the Pharisees of being possessed with the devil and that He performed His wonderful acts of healing by the power of Beelzebub, thus calling the Holy Spirit power, the power of the devil. This is blasphemy against the Holy Spirit, and is unpardonable according to the Saviour's own words. Therefore we need to be careful how we unhesitatingly brand the work of the Holy Spirit as the work of the devil. I am not advocating that every miracle performed is of God, for it is possible for the devil to work miracles also, according to 2 Cor. 11:13-15, and Rev. 16:14, but we can tell a tree by the fruit that it bears.

Perhaps you would question if that is the only way the unpardonable sin can be committed. No, for Paul tells us of another way in Heb. 6:4-6, "It is impossible for those who were once enlightened, and have tasted of the

heavenly gifts and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Compare this with Heb. 10:26-29, "For if we sin WILLFULLY after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despiseth Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

There are some that contend that this is backsliding, and when one puts his hand to the plow, and then turns back, he can never receive forgiveness for sin again. The Bible does not support such an absurd claim, and as serious as the unpardonable sin is, ministers should not be too hasty in defining this sin, for men and women that once made a start to walk with the Lord and Master, and became discouraged in some way, and stepped from the paths of righteousness, only to find the things that glittered were only fool's gold; the pastures of sin that looked so green, turned to dust under their feet; the river of iniquity that looked so beautiful when they took their eyes from the Master, turned to a stinking, poisonous stream of misery when they reached its banks; these people are ready to come back home to God, and they are looking to the ministers to help them. If they tell them that it is impossible for them to do that, for they have committed the unpardonable sin, it will cause them

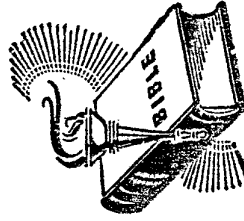
to give up the last hope that they cherished, and sink lower and lower in the pits of the devil, and give up the fight entirely. But the sin against the Holy Ghost, the unpardonable sin, is not backsliding, for we are told in the answer God made to Solomon's dedicatory prayer, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin." 2 Chron. 7:14. Again in Isa. 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him RETURN unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Turning to the New Testament we find this promise, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Do not misunderstand me, for I do not uphold backsliding. If you are not living the life Christ calls you to live, you are just as lost as the man that never made a start. But if you have gone back to the forbidden fruits of this world, the most expensive product known to man, turn around and come back home today, for there is still hope for you. The Master can take you, and once more fashion you after His likeness. The modern church has too long encouraged backsliding by not cultivating habits of holiness in the hearts of the members. We honor the ex-mayor, the ex-congressman, and the ex-President, and point them out as model citizens, for they undertook a task and finished it. The ex-Christian, however, is not held in high esteem, nor pointed out as a model person, for he undertook a task and failed to complete it. They were not elected for a one year or a four year term, but for life; and when they stop short of their goal, they are in a sad position. Not hope-

less, but lost, condemned, nevertheless, unless they turn from their iniquity to a loving Father, and seek His face and His ways once more. No, backsliding is not the unpardonable sin.

Summing up the evidence we can understand that the sin against the Holy Ghost is either saying that the work of the Holy Spirit is the work of the devil, when you know differently; or wilfully sinning after receiving a knowledge of the truth, AND trodding under foot the Son of God, and counting the blood of the covenant, wherewith He was sanctified, an unholy thing, and doing despite unto the Spirit of grace. That, in brief, is the sin that is unpardonable. However, this message would be incomplete if I failed to tell you of another grave danger facing you today—and that is neglect—neglect of your Christian duties, neglect of the call to serve the Master as a born-again man or woman. We are given this solemn warning in Gen. 6:3. "And the Lord said, My spirit shall not always strive with man." The majority of converted people are converted before they are twenty-five years old—sixteen out of twenty, I am told. This does not mean that maturity of the minds of men causes them to rebel more readily against the appeal of the gospel of Christ, but that they have neglected opportunities to accept Christ as their Saviour, and become hardened to the pleadings of the Master. I want to ask a question that I cannot answer, the angels of heaven, nor the devils of hell cannot answer—it is written in Heb. 2:3, "How shall we escape, if we neglect so great salvation?" There is no answer to it, for there is no escape. There is such a thing as putting off preparation until it is too late. A man may neglect the care of his health until it is too late. A student may allow the proper time to prepare for a profession to glide away until it is too late. A farm-

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The Spirit  
of  
Ecclesiastes 12:7



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THE SPIRIT OF ECCLESIASTES 12:7

The text reads: "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." Some believe that when a person dies there is a material part, capable of thinking, seeing, feeling and talking that leaves the body and goes up to God, if the person is righteous, and to hell if he is wicked. But notice, this text does not say anything about the condition of the person. It says when man dies the dust returns to earth as it was, and the spirit returns to God Who gave it. If this text teaches what some try to make it, then it also teaches universal salvation, for just as universal as the dust returns to the earth just that sure does the spirit return to God. Then the spirits of the good and bad return to God who gave them.

Again, you could not return anywhere unless you had been there before. Then if these spirits, both good and bad, return to God, they were with God before. This would teach that wicked spirits were in heaven, and make God responsible for sending them to possess the infants at their birth, both wicked and good, and would make Him a partner in and responsible for the wicked spirits entering and possessing the wicked.

The facts are, that there is no intellectual part of the body that leaves it and enters into reward at death. The word here translated "spirit" is taken from the Hebrew word "Ruich" which means breath. The same word is translated breath twenty-five times in the Old Testament and refers to the breath of life.

In Genesis 2:7, the Lord says He breathed into the nostrils of man the breath of life and man became a living soul. When man dies, just as sure as the dust returns to the earth as it was, the "ruich," or breath of life returns to

God who gave it. This refers to all men. It does not, however, teach that the actual breath goes to heaven where God is, but simply to His care and keeping. Suppose a man owns a farm in Missouri which he sells on certain conditions on time payments, and goes to California. In a course of time the man to whom he sells the farm fails or refuses to meet the financial obligation, the farm then returns to the man who sold it. The farm would not go from Missouri to California, but only to the care and keeping of the former owner; and so it is in this case, the breath returns to God's keeping who gave it to us in the first place.

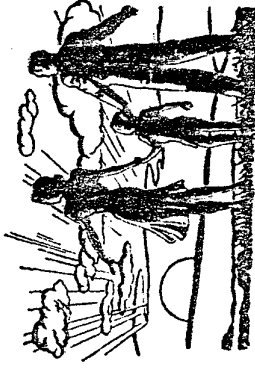
If the reader will kindly note James 2:26, where it reads, "As the body without the spirit is dead, so faith without works is dead also." Notice by the word "spirit" there is a small letter or figure, and follow this to the margin of your Bible, and you will find the same letter or figure. There it will say, "Or breath." You will find this in all Bibles that have references.

The word "spirit" when having reference to any part of man that leaves him at death always means the breath and nothing more or nothing less. But there is the Spirit of God, the Holy Spirit that dwells within His people. This is altogether different, and has no connection with the phase of the question above considered. The word "spirit" sometimes refers to our life also, the essentials of life, the thinking powers, etc., while it refers sometimes to our nature, as a bad spirit, or a lovely spirit was manifest, he was in good spirits today, etc.

As the Lord judges people at the general judgment and rewards them then at the resurrection, they are not judged or rewarded at death. See Luke 14:14, Acts 17:31; 2 Tim. 4:1 to 4, also Rev. 22:12.

Tracts may be had dealing further with this question as set forth in the Scriptures of Truth.

THE SPIRIT OF PROPHECY



CHURCH OF GOD PUBLISHING HOUSE

POST OFFICE BOX 328

SALEM, WEST VIRGINIA 26426

### THE SPIRIT OF PROPHECY

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"I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."—Rev. 19:10.

The angel told John that he was a fellow-servant and brother of his; that they both (John included) had the testimony of Jesus; and that the testimony of Jesus is the spirit of prophecy. He did not say that their own or any other individual's testimony is the spirit of prophecy, but that the testimony of Jesus is the spirit of prophecy. And, in other words, he who has the testimony of Jesus has the spirit of prophecy—even in our day. Notice the following:

"And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." — Rev. 12:17.

The people who will be ready to meet the bridegroom when he comes will be those who keep the commandments of God (all ten of them), and who have the testimony (or faith) of Jesus.—Rev. 14:12-14.

Naturally the question arises in our minds. "What is the testimony of Jesus?" The word "testimony" means witnessing evidence, or proof.

The testimony of Jesus consists of the gospel in its completeness, of both Testaments, which testifies of Christ, and declares the way of salvation.—John 5:39; 1 Cor. 1:6; 2:1; 2 Tim. 1:8; Rev. 1:1; Rom. 1:16.

Since the testimony of Jesus (the gospel in its entirety, and especially the book of Revelation 1:2,3) is the spirit of prophecy, have we a right to expect the spirit of prophecy to be manifest among the believers that constitute God's remnant people? Yes, the remnant saints have the testimony of Jesus (or the spirit of prophecy), therefore, it does not belong to one individual styled as a "prophet," but all who have the testimony of Jesus have the spirit of prophecy.

Not only do the remnant saints have the spirit of prophecy (that is, the testimony of Jesus), but the martyrs had the testimony of Jesus (Rev. 6:9). Rev. 17:6 shows who the beheaded ones of Rev. 20:4 are. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God." (R.V.) These martyrs of the 1260 years of papal persecutions suffered for the same "testimony of Jesus" that the remnant which the dragon persecutes because they "keep the commandments of God and have the testi-



invested in just one person only.—Acts 13:1; 11:27.

“Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all (that is, the prophets) prophesy one by one, that all may learn, and all may be comforted.”—1 Cor. 14:29-31.

The prophesying in this case is preaching—preaching and expounding that which has been revealed. Webster also defines prophesying: “To preach; to expound; to fortell; and soforth.” The Scriptures which testify of Christ reveal many future events through the Spirit (John 14:26) to students of prophecy who understand revealed prophecy and can thus prophesy unto others what will transpire in the future, and thereby exhort and warn them.

There are two kinds of prophesying, and two classes of prophets, brought to view in the Bible. Those prophets continuing to the end, testify or preach the original prophecies. Prophesying in the other case was foretelling future events that had not yet been revealed, recorded, or told, but which God revealed to His servants directly, to be told or written. These were the original prophecies. That class of prophesying is complete.—Rev. 22:18.

mony of Jesus,” (Rev. 12:17) will have to suffer. The Greek Emphatic Diaglott also translates this passage as “testimony of Jesus” instead of witness for Jesus,” as it is found in the King James’ translation. At any rate, the terms are very closely related, for “testimony” means “witnessing evidence.”

A close observation of this text, Rev. 19:10, will reveal that the “spirit of prophecy” is not the same as the “gift to prophesy.” Notice also the difference in spelling. The testimony of Jesus is not the gift to prophesy, but is the spirit of prophecy; that is, it includes the whole prophetic revelation, witness, proof, gospel, and testimony of Jesus Christ. Instead of the testimony of Jesus being one of the gifts of the Spirit, the gifts rather confirm the testimony (1 Cor. 1:6,7; Mark 16:20; Heb. 2:3,4). The early church had all the gifts, and these gifts and signs and wonders confirmed the Word. Prophesying (which is different than the spirit of prophecy) was one of these gifts. Read such texts as: 1 Cor. 1:4-7; 12:7-10, 28-31; 14:1-5, 29-32, 39-40. The gift to prophesy does not belong to one individual only, but all (who have the gifts) may prophesy. We have records of prophets being in the early church, but that gift was not

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you."  
—Acts 3:22.

"For all the prophets and the law prophesied until John" (Matt. 11:13). The law referred to is evidently the ceremonial law.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."—Heb. 1:1,2.

Christ the prophet, priest, and king, promised to be with us, even in this age, therefore, He is in the Church of God today. "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). Many of the so-called prophets have died, but our true Prophet is still alive in the church.

#### "Beware of False Prophets"

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

—1 John 4:1.

"Despise not prophesyings. Prove all things; hold fast that which is good."—1 Thes. 5:20,21.

6

Too many are deceived by depending on the guidance of a head that is no more infallible than the head of the Roman Catholic Church. "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jer. 17:5.

Take the infallible Word of God for your guide, for "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16,17.

The windup of Jesus' testimony is a warning as follows: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things (take heed), God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book. He which testifieth these things saith, Surely I come quickly. Amen."—Rev. 22:18-20.

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BIBLE BAPTISM

We read in Ephesians 4:5 that there is "One Lord, one faith, and one baptism." The purpose of this tract is to clearly set forth the Bible teaching as to what the ONE form of scriptural baptism is, instead of the opinion or tradition of any man or church.

We first invite the reader's attention to the meaning of the word "baptize," taken as it is from the Greek word "baptizo," which means to plunge, or to dip. The one who baptized with Bible baptism must plunge or dip the candidate. This, we will explain, was the practice of the early church, and the teaching of the apostles.

Belief and repentance precede baptism, as is found in Acts 2:38, also 18:8; Mark 16:16, and Acts 22:16. Therefore, little babies receive no divine benefit from baptism, for they have never sinned, and, furthermore, they cannot repent or believe in Jesus. Infant baptism has no place in the Bible, and is only a practice handed down to us from the dark ages, when the Bibles were burned. It is one of the traditions of men.

Jesus first gave us the example of baptism, about which it is said, "And Jesus, when He was baptized, went up straightway out of the water." (Matthew 3:16) He was our example, whose steps we are to follow, in order to be saved and have everlasting life.

John was baptizing in Aenon, because there was much water there.—John 3:23.

The Holy Spirit directed Philip to the desert of Gaza,

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where he found a man sitting in a chariot, and he preached to him Christ. As they rode along and came to a certain water, the eunuch said to Philip, "See, here is water; what doth hinder me to be baptized?" "He commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:26 to 39) This baptism was especially directed by into the water, just as when Jesus was baptized.

Before Jesus ascended to heaven he told the apostles to "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:16) Jesus gave us an example of what baptism was, and how the act was performed, and if anyone simply has water sprinkled on their heads, or even poured on them, they are not baptized. We prayerfully ask such ones to follow the instruction of Jesus, and repent, be baptized, and enter into divine relationship with God; for you have never done so yet, and living in this age of light and education, God will surely hold you accountable at the judgment day.

The ordinance of baptism is a likeness of the burial and resurrection of Christ. He died and was buried, but arose again from the grave; and so it is with the one who is baptized, he dies to the sins of the world, is buried and resurrected to walk in newness of life. He goes down in the watery grave, and is resurrected from it just as Jesus was when he set the example of Bible baptism, and later went into the literal grave and also rose again.

The Lord tells us plainly the significance of baptism in the following Scripture: "Know ye not, that so many of us

as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Ephesians 6:3 to 5.

In the watery grave is where we meet Jesus and the old carnal man of sin is destroyed and put off, and where we put on the new nature, having had a change of heart. If you have only been sprinkled, or something else besides "baptism", you are not in a saved condition, and have never experienced the joy that is yours to receive. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Verse 6.

Note Col. 3:1 to 5, and through daily prayer set your affections on things of God, by seeking Him for every beautiful attribute that so abounded in Jesus, and God will give them to you.

No person can furnish one Scripture that says anything about sprinkling or pouring as a baptismal rite, or a single account given of anyone being received into Jesus Christ through the ordinance of sprinkling, or one Scripture where a baby was ever baptized.

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