

What is the Testimony of Jesus?

This is not a comprehensive article on this subject but a brief summary of the understanding on the same subject. I will like just like to look at few verses that the phraseology appears in connection with the men who would be deemed as prophets.

The Testimony of Jesus in the OLD TESTAMENT

Isaiah 8:16 Bind up the testimony, seal the law among my disciples. 20 To the law and to the testimony: if they speak not according to this word, [it is] because [there is] no light in them.

Bind up and seal — The context of this chapter is not merely in order that nothing may be added to, or taken from it, as being complete, but to imply that it relates to distant events, and is therefore to be a *sealed* and *not understood* testimony (Isaiah 6:9, 10), except in part among God’s disciples,” that is, those who “sanctify the Lord” by obedient trust (Psalms 25:14). Subsequent revelations would afterwards clear up what now was dark. So the Apocalypse explains what in Daniel was left unexplained (compare Daniel 8:26; 12:9). “The words are closed up and *sealed* till the time of the end”; but Revelation 22:10, “*Seal* not the sayings of the prophecy for the time is at hand” (compare Revelation 5:1, 5, 9)

So if Isaiah 8 is in context of a prophecy being sealed, then at an appointed time it should come to pass according to the testimony of Jesus, that’s by the word of prophet Isaiah. **To the law**, etc. — the revelation of God by His prophet (Isaiah 8:16), to which he directs them to refer those who would advise necromancy. ***If they speak not it is because there is no light in them. But why would they not have light? They relied on*** necromancers [false prophets, soothsayers etc]. Where does light come for the people of God?

2Peter 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Instead of seeking God’s revelation (“testimony” and “instruction,” v. 16) as given to Isaiah and his “disciples” (v. 16), the people turn to “mediums and spiritists” (v. 19), in whom there is “no light” (v. 20). As a result, they “curse their king” and, ironically, “their God” (v. 21). In so doing, they plunge themselves into “utter darkness” (v. 22). No wonder those who have prophecy and the gift of prophecy would always have light and darkness

*1Thesallonians 5:1 But of the *times and the seasons,* brethren, ye have no need that I write unto you. 2 For yourselves know perfectly that *the day of the Lord so cometh* as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 4 But ye, brethren, *are not in darkness,* that that day should overtake you as a thief. 5 Ye are all the *children of light,* and the children of the day: we are not of the night, nor of darkness.*

Adam Clarke on Isaiah 8:20

To the law and to the testimony “Unto the command, and unto the testimony.”. “Is not תעודה *teudah* here the *attested prophecy,* ver. 1–4? and perhaps תורה *torah* the command, ver. 11–15? for it means sometimes a particular, and even a human, command; see Prov. 6:20,

and 7:1, 2, ***where it is ordered to be hid, that is, secretly kept.*** — Abp. Secker. So Deschamps, in his translation, or rather paraphrase, understands it: “Tenons nous a l’instrument authentique mis en depot par ordre du Seigneur,” “Let us stick to the authentic instrument, laid up by the command of the Lord.” If this be right, the sixteenth verse must be understood in the same manner.

The Testimony of Jesus in the NEW TESTAMENT

1Corinthians 1:6

Even as the ***testimony of Christ*** was confirmed in you:

1Corinthians 2:1

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the ***testimony of God.***

Cross Reference

[1Corinthians 1:6

2 Tim. 1:8; [2 Thess. 1:10; 1 Tim. 2:6; Rev. 1:2]

1Corinthians 1:7

Rom. 8:19; Phil. 3:20; Heb. 9:28; See Luke 17:30; 2 Pet. 3:12

1Corinthians 1:8

[Phil. 1:6; 1 Thess. 3:13]

Col. 1:22

ch. 5:5; 2 Cor. 1:14; Phil. 2:16; [Luke 17:24]

1Corinthians 1:9

ch. 10:13; Deut. 7:9; Isa. 49:7; 2 Cor. 1:18

1 John 1:3

I thank my God always on your behalf. Before speaking of the faults which he must rebuke, he speaks of the grounds for praise and hope. He did not forget these, because there was much that he could not praise. He could see their improvement on their former condition, as well as their present faults. A good example for all critics. **5. That in every thing ye are enriched by him.** “The grace of God” (verse 4) had “enriched” them. **In all utterance.** The reference is especially, but not exclusively, to the supernatural gifts of tongues and of knowledge which were imparted to the early church. See 12:8-10; and 2 Cor. 8:7; 11:6. **6. Even as the *testimony of Christ was confirmed in you.*** It was confirmed by the fruits which it brought forth; their belief and the spiritual gifts which were bestowed upon some of them. **7. So that *ye come behind in no gift*.** They were “enriched” by the grace of God, so that they were not inferior to other Christians in privileges. ***Waiting for the coming.*** They, like other Christians, were eagerly waiting for the return of the Lord to the earth. **8. *Who shall confirm you.*** He will do his part to confirm you; give you strength to the end, ***that ye may be blameless in the day*, etc.** Free from blame when they are called to meet the Lord. **9. God is faithful.** Hence he will faithfully discharge his part of the covenant. His promises may be relied upon. The fact that he had called the saints to fellowship with his Son, is proof that their salvation will be completed.

It is noteworthy and curious in this passage to see how Paul connects the testimony in vs 6 with the gift in 7 hence **ye come behind** — are inferior to other Christians elsewhere **in no gift** — not that all had all gifts, but different persons among them had different gifts (1 Corinthians 12:4, etc.). **waiting for coming of Christ** — The crowning proof of their “coming behind in no gift.” Paul being the greatest apostle to ever grace his time, had the testimony of Jesus, that gift of spirit of prophecy hence the church lacked in nothing as concerning to that which was enough to guide them until the day of the Lord.

Even as. καθως. The force of this expression seems to be this: “The gospel of Christ was at first established among you by means of the miraculous endowments of the Holy Ghost. Those same endowments are still continued among you, and now furnish evidence of the Divine favour, and of the truth of the gospel to you, *even as*—i.e., in the same measure as they did when the gospel was first preached.”

God was using the testimony of Jesus as a cornerstone to spiritual richness to the Corinthian church to strengthen the believers in understanding and in applying the gospel. The testimony or the witnessing which God has borne to the gospel of Christ by miracles, and by attending it everywhere with his presence and blessing. In 1 Cor. 1:6, the gospel is called “the testimony of Christ;” and here it may either mean the witness which the gospel bears to the true character and plans of God, or the witnessing which God had borne to the gospel by miracles, etc. The gospel contains the testimony of God in regard to his own character and plans; especially in regard to the great plan of redemption through Jesus Christ. But how do we affirm the testimony of Jesus that helped the prosperity of the gospel in Pauls’ life was a manifestation of a spiritual gift? We read:

Galatians 1:1 Paul, an apostle, (not of men, ***neither by man, but by Jesus Christ, and God the Father,*** who raised him from the dead;) 11 But I certify you, brethren, that the gospel which was preached of me is ***not after man.*** 12 For I neither received it of man, neither was I taught [it], but by the ***revelation of Jesus Christ.*** 15 But when it pleased God, who separated me from my mother's womb, and called [me] by his grace, 16 ***To reveal his Son in me,*** that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17 Neither went I up to Jerusalem to them which were apostles before me; ***but I went into Arabia,*** and returned again unto Damascus.

2Corinthians 12:1 It is not expedient for me doubtless to glory. ***I will come to visions and revelations of the Lord.*** 2 I knew a man in Christ above fourteen years ago, ***(whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;)*** such an one caught up to the third heaven. 3 And I knew such a man, ***(whether in the body, or out of the body, I cannot tell: God knoweth;)*** 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

By exegetical deductions, it is safe to say that the testimony of Jesus Christ confirmed in Paul and used as a means of furthering the gospel was the revelation of Jesus in visions in his obscurity in Arabia before he came to Damascus and Jerusalem and started laboring with the other apostles. This is in perfect harmony with how even Revelation 1 vs 1 that says the Revelation of Jesus but in Revelation 1:2 says it is testimony of Jesus yet we know that Revelation is apocalyptic in nature needing a gift correspondent to it for the book to make sense.

The Testimony of Jesus – Its Context in The Book of Revelation

Revelation 1:1 The ***Revelation of Jesus Christ,*** which God gave unto him, to show unto his servants ***things which must shortly come to pass; and he sent and signified [it]*** by his angel unto his servant John: 2 Who ***bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*** 9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, ***for the word of God, and for the testimony of Jesus Christ.***

Revelation 12:17 And the dragon was wroth 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 Christ.***

Revelation 19:10 And I fell at his feet to worship him. And he said unto me, See [thou do it] not: 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.***

Revelation 22:8 And I John saw these things, and heard [them]. And when I had heard and seen, I fell down to worship before the feet of the angel which ***showed me these things.*** 9 Then saith he unto me, See [thou do it] not: for I am ***thy fellowservant, and of thy brethren the prophets,*** and of them which keep the sayings of this book: worship God.

Cross reference for the above three passages

John 17:7, 8; [John 8:26; 14:10]

Rev ch. 22:6

Rev ch. 22:16

John 19:35

Rev ch. 6:9; 12:17; 19:10; See 1 Cor. 1:6

Rev ch. 1:11, 19

The revelation from Jesus Christ, the Title and the basis summary of what is contained in the Book itself. It may mean revelation *from* Jesus, revelation *about* Jesus, or both (cf. 1 Cor 1:7; Gal 1:12; 1 Pet 1:7, 13). Here it emphasizes that Jesus discloses unseen, divine realities of ***what must soon take place but this does not originate from himself Jesus but it is a record from His Father.*** This alludes to Dan 2:28–30. In Revelation and other apocalyptic literature, angels mediate God’s Word and execute God’s purposes (Revelation 8:2; 10:8–10; 22:16; Dan 8:15–17; 9:21–22). The idea is, that Jesus Christ was himself a *witness* to the truth, and that the writer of this book was a witness merely of the testimony which Christ had borne.

John bare record of the word of God which Jesus bare as a testimony. He regarded himself merely as a *witness* of what he had seen, and claimed only to make a fair and faithful *record* of it. He could not remember the things he saw if he was not enabled by the same gift that had record and the testimony. The phrase “the word of God”—τον λογον του θεου,—occurs frequently in the New Testament, (compare John 10:35; Acts 4:31; 6:2, 7; 11:1; 12:24) and may either mean the word or doctrine *respecting* God—that which teaches what God is—or that which he speaks or teaches. It is more commonly used in the latter sense, compare the passages referred to above, and especially refers to what God speaks or commands in the gospel. The fair meaning of this expression would be, that John had borne faithful witness to, or testimony of, the truth which God had spoken through Christ.

He ***bare record of*** — “testified the word of God” in this book. Where we would say “*testifies*,” the ancients in epistolary communications use the past tense. The word of God constitutes his testimony; Revelation 1:3, “the words of this prophecy.” ***the testimony of Jesus*** — “the Spirit of prophecy” (Revelation 19:10). Also remember, John did not go to Patmos to bear testimony to Jesus Christ on that island, either by preaching or recording the visions in this book, but he went because he *had* preached the doctrines which testified of Christ and those who did not believe it sent him to exile according to the prophetic word [eye, gift]. We read

*Matthew 5:11 Blessed are ye, when [men] shall revile you, and persecute [you], and shall say all manner of evil against you falsely, ***for my sake.****

*Luke 21:12 But before all these, they shall lay their hands on you, and persecute [you], delivering [you] up to the synagogues, and into prisons, being brought before kings and rulers for my ***name's sake***.*

Revelation 12:17 And the dragon was wroth 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*** Christ.

In Revelation 12:17, the testimony of Jesus will be manifested in the remnant. What does this imply?

The context of Revelation 12 is the great combat between the powers of good and evil but verse 17 brings us to the fiercest last struggle. The scene, then, in this chapter is this: John saw a most beautiful woman, suitably adorned, representing the church as about to be enlarged, and to become triumphant in the earth. Then he saw a great red monster, representing Satan, about to destroy the church. We understand that this is Satan working through the Pagan Rome, infuriated, and putting forth its utmost energy for its destruction. Another scene appears. It is that of a contest between Michael, the protecting angel of the people of God, and the great foe, in which victory declares in favour of the former, and Satan suffers a discomfiture. No wonder Jesus says:

Luke 10:18 And he said unto them, I beheld Satan as lightning fall from heaven.

Still, however, in the latter period at the end of the age, Satan is permitted for a time to carry on a warfare against the church, though certain that he would be ultimately defeated. He puts forth his power, and manifests his hostility, in another form that of the Papal Rome and commences a new opposition against the church of Christ. The church is, however, safe from that attempt to destroy it, for the woman is represented as fleeing to the wilderness beyond the power of the enemy, and is there kept alive. Still filled with rage, though incapable of destroying the true church itself, he turns his wrath, under the form of Papal persecutions against the very last Christians, and endeavors to cut them off in detail.

This is the *general* representation in this chapter, and on the supposition that it was designed to represent the various forms of opposition which Satan would make to the church of Christ, under Paganism and the Papacy, it must be admitted, I think, that no more expressive or appropriate symbols could have been chosen. This fact should be allowed to have due influence in confirming the interpretation suggested above; and if it be admitted to be a correct interpretation, it is conclusive evidence of the inspiration of the book. Further details of this

opposition of Satan to the church under the Papal form of persecution are made in the subsequent chapters; no need of narration of the previous persecutions in Dark Ages and the final onslaught of those faithful living at the end of the earth's history.

But since our main concern is the testimony of Jesus, how does this persecution relate to our subject *sic*? The world has had a profession, testimony and witness of Jesus, why does Satan direct his fierce darts to a particular group? All the professions, testimonies and witnesses have been due to the false prophets among them, but there is another group that has a manifestation of a genuine prophet hence snatching the victims of Satan from him to Christ. There is only a remnant of her seed due to a manifestation of a genuine testimony of Jesus due to the presence of a genuine manifestation of the gift. Since the Revelation is a prophecy sealed to false prophets, God must have a true prophet to unseal [viz Revelation 22:10] the book to have a people to give him glory in time of judgment [viz Revelation 14:7]. The efforts of Satan to prevent the children of God from entering the spiritual Canaan can be well understood with his determined hellish power to prevent typical Israel from entering the literal Canaan. Says the writer:

Satan was determined to keep his hold on the land of Canaan, and when it was made the habitation of the children of Israel, and the law of God was made the law of the land, he hated Israel with a cruel and malignant hatred and plotted their destruction. Through the agency of evil spirits strange gods were introduced; and because of transgression, the chosen people were finally scattered from the Land of Promise. This history Satan is striving to repeat in our day. God is leading His people out from the abominations of the world, that they may keep His law; and because of this, the rage of "the accuser of our brethren" knows no bounds. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:10, 12. The antitypical land of promise is just before us, and Satan is determined to destroy the people of God and cut them off from their inheritance. The admonition, "Watch ye and pray, lest ye enter into temptation" (Mark 14:38), was never more needed than now. The word of the Lord to ancient Israel is addressed also to His people in this age: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them;" "for all that do these things are an abomination unto the Lord." Leviticus 19:31; Deuteronomy 18:12. {PP 688, 689.}

Were it not for the presence of Moses and Joshua, the manifestation of the genuine spirit of prophecy in their midst, the children of Israel could have been led back to Egypt viz Numbers 14:4, Acts 7:40. We read:

*2Chronicles 20:20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; *Believe in the LORD* your God, so shall ye be established; *believe his prophets,* so shall ye prosper.*

*Hosea 12:13 And by a prophet the LORD brought Israel out of Egypt, and by *a prophet was he preserved.**

If the children of Israel needed a prophet in their midst to have an entrance in a literal land on this earth, a road that can be navigated visibly, how much more do we need a prophet for safe guide into spiritual Canaan, a spiritual journey with many unseen things! Hence Jesus

sees his church which is in literal wilderness and spiritual darkness and raises a gift to remove them from maze.

Revelation 19:10 And I fell at his feet to worship him. And he said unto me, See [thou do it] not: 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.***

Revelation 22:8 And I John saw these things, and heard [them]. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. 9 Then saith he unto me, See [thou do it] not: for I am thy fellowservant, and of ***thy brethren the prophets,*** and of them which keep the sayings of this book: worship God.

The grammatical structure of Hebrew and Greek in English is lost in this verse by the putting of colon, semi-colon, exclamation etc in various versions of the Bible. The Hebrew Text is written in a chiasmic structure mostly in songs and poetry hence it is in form of stanzas having repetition and enlargement to put emphasis and clarity on what has first been spoken.

The following is the proposed Chiasmic Structure of Revelation 19:10

... A¹ Worship
..... B¹ Angel/Servant/Brethren
..... C¹ Testimony of Jesus
..... A² Worship
..... B² God
... C² Spirit of Prophecy

Due to lose of grammatical structure in English, the surface understanding of the testimony of Jesus due to additional of punctuation marks in various Bible versions would lead one to conclude the Testimony of Jesus is WORSHIP GOD. But the Hebrew Text and thought does not bow to the English grammar in this verse hence it does not allow the interpretation of The Testimony of Jesus to be WORSHIP GOD. What is in the angel is the reason given by the angel why John should not worship the angel, the meaning must be in line with the Hebrew thought and chiasmic structure of repetition and enlargement and emphasis i.e. I, who have received this spirit of prophecy, am not superior to thee who hast received the testimony of Christ, to preach him among the Gentiles; for the commission containing such a testimony is equal to the gift of the spirit of prophecy which I have. If you would worship me because of the marvelous things I have shown you that I received from Jesus, then when you bring them to the people, they should accord you worship too; so, WORSHIP GOD for the gift does not put you to the same level with God, am a creature and you are a creature too. The pointing back to TRUE RELIGION AND TRUE GOD is the general genuine manifestation of the Spirit of Prophecy or True prophets, for here is the scope and design of the whole Scripture. God gave the Church from the beginning of times to the end all the prophets as a witness and guide back to the True God [viz Deuteronomy 13:1-5] when a people have been contaminated with false religion due to being led to false gods by false prophets [Joel 2:11-13]. Take away the manifestation of the true spirit of prophecy and see what happens [viz Revelation 16:13, 4].

Supplement view on what is the Testimony of Jesus

Luke 16:29 But Abraham said, 'They have ⁹Moses and the Prophets; 'let them hear them.'

Matthew 22:35 Then one of them, [which was] a lawyer, asked [him a question], tempting him, and saying, 36 Master, which [is] the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second [is] like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

2Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost.

It is not difficult to see above that the phrase Moses and Prophets, Law and Prophets is same as Word of God and Testimony of Jesus but I refrain for the sake of briefness as aforesaid in the introduction.

The Testimony of Jesus in EGW Writings

And I fell at his feet to worship him. And he said unto me, See thou do it not: 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.*** Revelation 19:10. {FLB 295.1}

Above all other books, the Word of God must be our study, the great textbook, the basis of all education. {FLB 295.2}

The Testimonies are not to belittle the Word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all. {FLB 295.3}

I took the precious Bible and surrounded it with the several Testimonies for the Church. Here, said I, the cases of nearly all are met. The sins they are to shun are pointed out. The counsel that they desire can be found here, given for other cases situated similarly to themselves. God has been pleased to give you line upon line and precept upon precept. ***But there are not many of you that really know what is contained in the Testimonies.*** You are not familiar with the Scriptures. If you had made God's Word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. {FLB 295.4}

The Spirit of Prophecy--A Gift for Me

The testimony of Jesus is the spirit of prophecy. Revelation 19:10 {ML 41.1}

God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. ***The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient,*** believing child of God beholds in it the glory of a divine power, full of grace and truth. {ML 41.2}

In His Word God has committed to men the knowledge necessary for salvation. ***The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will.*** {ML 41.3}

As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind--a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life. {ML 41.4}

Yet the fact that God has revealed His will to men through His Word has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the Word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the Word. {ML 41.5}

Believe and Prosper

Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. 2 Chronicles 20:20 {ML 42.1}

The light of prophecy still burns for the guidance of souls, saying, "This is the way, walk ye in it." It shines on the pathway of the just to commend, and on the way of the unjust to lead to repentance and conversion. Through its agency sin will be rebuked and iniquity unmasked. It is progressive in the performance of its duty to reflect light on the past, the present, and the future. {ML 42.2}

If those who have received the light will appreciate and respect ***the testimonies of the Lord,*** they will see the religious life in a new light. They will be convicted. They will see the key that unlocks the mysteries that they have never understood. They will lay hold of the precious things that God has given them to profit withal and will be translated from the kingdom of darkness into God's marvelous light. {ML 42.3}

Those who despise the warning will be left in blindness to become self-deceived. But those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them. {ML 42.4}

He [God] has made provision that all may be holy and happy if they choose. Sufficient light has been given to this generation, that we may learn what our duties and privileges are and enjoy the precious and solemn truths in their simplicity and power. {ML 42.5}

We are accountable only for the light that shines upon us. ***The commandments of God and the testimony of Jesus are testing us.*** If we are faithful and obedient, God will delight in us, and bless us as His own chosen, peculiar people. When perfect faith and perfect love and obedience abound, working in the hearts of those who are Christ's followers, they will have a powerful influence. {ML 42.6}

It was Christ that spoke to His people ***through the prophets.*** The apostle Peter, writing to the Christian church, says that ***the prophets*** "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

1:10, 11. It is the voice of Christ that speaks to us through the Old Testament. ***The testimony of Jesus is the spirit of prophecy.*** Revelation 19:10.* {PP 366.3}

The apostles accepted Jesus upon the testimony of prophets and righteous men, stretching over a period of many centuries. The Christian world have a full and complete chain of evidence running through both the Old and the New Testament; in the one pointing to a Saviour to come, and in the other ***fulfilling the conditions of that prophecy.*** All this is sufficient to establish the faith of those who are willing to believe. The design of God was to leave the race a fair opportunity to develop faith in the power of God and of his Son and in the work of the Holy Spirit. {3SP 182.2}

Text: 2 Chronicles 20:20. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." {LLM 33.1}

Isaiah 8:20. "To the law and to the testimony; if they speak not according to this work, it is because there is no light in them." {LLM 33.2}

Two texts are here set before God's people: two conditions for success. ***The law spoken by Jehovah himself, and the spirit of prophecy, are the two sources of wisdom to guide His people in every experience.*** Deuteronomy 4:6. "This is your wisdom and your understanding in the sight of the nations, who shall say, Surely this great nation is a wise and understanding people." {LLM 33.3}

The law of God and the Spirit of Prophecy go hand in hand to guide and counsel the church, and whenever the church has recognized this by obeying His law, ***the spirit of prophecy has been sent to guide her in the way of truth.*** {LLM 33.4}

Revelation 12:17. "And the dragon was wroth 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 Christ.*** This prophecy points out clearly that the remnant church will acknowledge God in His law and will have the prophetic gift.* Obedience to the law of God, and the spirit of prophecy has always distinguished the true people of God, and the test is usually given on present manifestations. {LLM 33.5}

In Jeremiah's day the people had no question about the message of ***Moses, Elijah, or Elisha,*** but they did question and put aside the message sent of God to Jeremiah until its force and power was wasted and there was no remedy but for God to carry them away into captivity. {LLM 33.6}

Likewise in the days of Christ the people had learned that ***Jeremiah's message was true,*** and they persuaded themselves to believe that if they had lived in the days of their fathers they would have accepted his message, but at the same time they were rejecting Christ's message, of whom ***all the prophets*** had written. {LLM 33.7}

As the third angel's message arose in the world, which is to reveal the law of God to the church in its fullness and power, ***the prophetic gift was also immediately restored.*** This gift has acted a very prominent part in the development and carrying forward of this message. {LLM 33.8}

As differences of opinion have arisen in reference to interpretations of Scriptures and methods of labor, calculated to unsettle the faith of believers in the message and lead to disunion in the

work, ***the spirit of prophecy has always thrown light on the situation.*** It has always brought union of thought and harmony of action to the body of believers. In every crisis that has arisen in the development of the message and the growth of the work, those who have stood firmly by the law of God and the light of the Spirit of prophecy have triumphed and the work has prospered in their hands. {LLM 34.1}

The question naturally arises: Whence comes this wisdom revealed ***through this gift,*** which is more than the combined wisdom of all the church besides? {LLM 34.2}

As the message developed and grew, ***it was this gift*** that urged the extension of the work, and from that day to this has done more than all other influences combined to push the message into the regions beyond. In every development of the message--evangelical, education, medical, and publishing, the spirit of prophecy has not only led the way, but given light on how to conduct these different departments in such a way as to bring success in the spread of the message. {LLM 34.3}

Again and again as the wisdom of men has failed and the work became hedged about or tangled up in any of its departments, ***the wisdom of this gift*** has always been shown in setting it free. The clear-cut missionary policy laid out for all departments of this great work by the ***spirit of prophecy*** in contrast with the mercenary policy oft times worked into it by men to whom the care and keeping of the message has been entrusted, shows that the wisdom of this gift is from above. {LLM 34.4}

It is my sincere believe that we shall remain the children of light and not darkness through the Lord's blessings by giving us the gift, even, the spirit of prophecy.

God Bless