

Re-write

- JJK C. V. 3
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~~What Is The~~ Testimony Of Jesus?

"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." Rev. 12:17.

It is strange what a conclusion people will often draw from a text of scripture to support an idea that they cherish.

Our S. D. A. brethren, many of them sincerely, no doubt, take the position that they, and they alone are the constituents of God's remnant people, because they keep the commandments and have the writings or the testimonies as they are called, of Mrs. E. G. White, whom they claim to be a prophet.

All others, according to this argument, are not included in the remnant church, even though they believe in the perpetuity of the law, and practice and teach the observing of the same.

To prove their argument they refer to Rev. 19:10, where the angel prevented John from worshipping him by saying, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

It seems to them to be an undisputable fact that the testimony of Jesus, and the spirit of prophecy mean nothing else than what they claim for Mrs. E. G. White and her writings, and if you do not accept her writings as especially inspired, you do not believe in the spirit of prophecy, and therefore, do not be-

long to the remnant church, which they claim to be.

Upon this teaching they have not only built up a strong organization, but are welding and holding it together.

If having a prophet in the church does not constitute having the testimony of Jesus, then what is it?

It will be noticed by the above quoted text that the remnant people keep the commandments of God, and have the testimony of Jesus. This means that not only one or two of them keep the commandments but that all of them do. Likewise, just as every one of them must be a commandment keeper, so must each of them also have the testimony of Jesus.

The term "testimony of Jesus" is found in many places of the New Testament. John, the apostle, was on the isle of Patmos for the testimony of Jesus. Rev. 1:9. We also read of souls that were slain for the testimony which they held (Rev. 6:9). Paul wrote to Timothy not to be ashamed of the testimony of Jesus (2 Tim. 1:8) and to the Corinthians he wrote, "That the testimony of Christ was confirmed in them." 1 Cor. 1:6.

Was John on Patmos because he believed in a certain prophet, or in the writings of Ellen G. White? Or were the souls under the altar slain because of their faith in a certain person, that was the spirit of prophecy, or claimed to be the testimony of Jesus? Was Timothy admonished not to be ashamed of a prophet?

Applying the term in that manner is unreasonable. The testimony of Jesus is something else altogether.

A testimony is a witness. You testify to something you know, something you have ex-

perienced or seen. You testify to a fact of one thing or another, and what you say concerning any of these things is your testimony.

When you speak of your faith in Jesus, what He had done for you, what He can do and will do for all that call on Him, that is your testimony of Jesus.

Often our minds become confused on a certain subject because a wrong interpretation of that point was impressed upon our mind, and we cannot get rid of an old idea.

In order to make the subject under consideration in this article clear, beyond a doubt, I shall now quote from the Twentieth Century New Testament.

The reader will compare it with his Bible. Not that the Twentieth Century translation says something else from the King James version, it just puts the same thing in different words, or in our present day language.

Our first text: "On this the dragon was enraged at the woman, and went to fight with the rest of her offspring—those who lay to heart the commandments of God, and bear their testimony to Jesus." Rev. 12:17.

This text makes it plain that the remnant people will be not only a commandment keeping people, but they will also have faith in Jesus and testify to their faith in Him as their savior and Lord.

Now quoting Paul in 1 Cor. 1:5-6, we read, "For through union with him you became rich in every way—alike in ability to teach, and ability to learn. In this way you yourselves were a confirmation of my testimony to the Christ."

You will notice how the testimony of Jesus was confirmed in the Corinthian church. It was not that the church had a seer, or prophet, but they themselves were a confirmation of

Paul's testimony concerning Christ, in that they found his testimony true, as shown in their conversion to Christ.

Again: "I John, who am your brother, and who share with you in the sufferings, and kingship and endurance of Jesus, found myself on the island called Patmos, for the sake of God's message and the testimony about Jesus." Rev. 1:9. You will see in a glance, it was because of his preaching Christ, that he was banished to Patmos. His preaching was the testimony about Jesus.

I next will give Rev. 6:9, giving the reason for the death of thousands of Christ's saints. "When the Lamb opened the fifth seal, I saw under the altar the souls of those who had been killed for the sake of God's message and the testimony which they had borne."

This should be sufficient to show what the testimony of Jesus is according to Bible definition. But you may ask, what about Rev. 19:10—"The testimony of Jesus is the spirit of prophecy."

I will give you the rendering as found in the Twentieth Century Translation: "I prostrated myself at his feet, to worship him, but he said to me—Do not do that; I am your fellow servant and the fellow servant of your brothers, who bear their testimony to Jesus. Worship God. For to bear testimony to Jesus demands the inspiration of a prophet."

This text teaches that you cannot give your testimony to Jesus except through the spirit of God, because it is God's Spirit that inspired the prophets of old. See 2 Peter 2:21. By God's Spirit they spoke, and it is this same spirit by which we may be born again, and as Paul tells us in 1 Cor. 12:3, "Wherefore I give you to understand, that no man speaking by the spirit of God called Jesus accursed: and

that no man can say that Jesus is the Lord, but by the Holy Spirit."

It demands the inspiration of a prophet to bear our testimony to Jesus. Quite a different meaning from the one our S. D. A brethren put on this text.

The church needs no other prophets than we have. Heb. 1:1-2 tells us, "God who at sundry times and in diverse manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

The scriptures as we have them today "are able to make us wise unto salvation" according to Paul in 2 Tim. 3:15. We need no more, and should not neglect the reading and studying of the Scriptures, in order to spend our time in reading something that will serve to confuse us, and often times give us the words of a man or a woman in place of the word of God.

What the church needs above everything else in a greater measure of the Holy Spirit. "If anyone have not the spirit of Christ he is none of his."

By this we do not oppose any of the gifts of the Spirit, but we rather welcome them, and pray that God's Spirit will continue to guide us into all truth.

Christ said, "Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me."

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