

# THE SPIRIT OF PROPHECY

By John Kiesz

"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 fellowservant 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 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.

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.—Jno. 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 testimony of Jesus,") will have to suffer. Rev. 12:17. 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 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. 14:27-31.

The prophesying in this case is preaching—preaching and expounding that which has been revealed. Webster also defines prophesying: “To preach; to expound; to foretell; and so forth. The Scriptures which testify of Christ reveal many future events through the Spirit (Joc. 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 and written. These were the original prophecies. That class of prophesying is complete.—Rev. 22:18.

“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 instructed till 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 always 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 Jno. 4:1.

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

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 the 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 wind-up 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, 10.

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