

WHAT IS THE TESTIMONY OF JESUS CHRIST OF REVELATION 19:10 ?

by A.F. Ballenger

THE TESTIMONY OF JESUS IS JESUS' TESTIMONY

The term "Spirit of prophecy" is found but once in the Bible. It occurs in Rev. 19: 10. "The testimony of Jesus is the Spirit of prophecy."

But the Spirit of God is *not* the testimony of Jesus. The Spirit of God is God's Spirit, and the testimony of Jesus is Jesus' testimony.

Note the setting of the text. The angel had been picturing to John the marvellous triumph of the bride, the Lamb's wife, which suddenly follows the awful doom of the mother of harlots. The words seem too good to believe and it would appear that there was danger of doubt, for the angel quickly assures John that "these are the *true sayings of God.*" Rev. 19: 9.

Then with the overwhelming joy that comes with the conviction that this prophesied triumph of the bride is true, John falls down to worship the one who is bearing the testimony—who is prophesying the prophecy. The angel quickly stops him by telling him that he is only a servant like John, one who bears the testimony of Jesus:

That the testimony of Jesus includes the gospel appears from the following:

"Be not thou ashamed of the *testimony* of our Lord . . . but be thou partaker of the afflictions of the *gospel.*" 2 Tim. 1: 8.

The testimony of our Lord which is the testimony of Jesus, is here presented as the *gospel.*

The testimony of Jesus is also spoken of as "salvation," and as "the gospel." See 1 Pet. 1: 10, 12.

In the early history of the Seventh Day Adventists, "the testimony of Jesus" was understood to embrace "the prophetic word of both Testaments."

Eld. James White on page nine of his little tract entitled, "Christ in the Old Testament," No. 16 of "Bible Students' Library," Old Series, p. 9, says:

"When the angel said to John in Patmos, 'The testimony of Jesus is the spirit of prophecy,' he meant more than expositors generally suppose. His words reach far back to the days of fallen Adam when the plan of salvation was instituted, and embraced the *entire prophetic Word of both Testaments.*" (Italic mine.)

The testimony of Jesus is several times spoken of as "things" "seen," "heard," "written," "showed," etc.

Now the Spirit of God is not "things" as it would be if the testimony of Jesus is the Spirit of God as some say the text means.

"He which testifieth *these things* saith surely I come quickly." Rev. 22: 20.

It is Jesus who promises to come quickly. Therefore it is Jesus who *testifies* "these things." "These things" are therefore the "testimony of Jesus." But these things are not the Spirit of God, but are "things" spoken by the Spirit of God.

NOT THE SPIRIT OF GOD

The *testifier* and the "things" *testified* are not the *same*. The witness who witnesses or *testifies* and his witness or *testimony* are not the same.

Therefore the testimony of Jesus or the "things" which Jesus "*testifies*" cannot be Jesus nor the Holy Spirit.

And to prove that this was the original view of this scripture taken by Bro. and Sis. White, we will quote from page 335 of "Life Sketches" by "Eld. James White and his wife, Mrs. Ellen G. White," edition of 1880.

"We will now inquire, what is the testimony of Jesus? The angel gives John the answer to this question in its broadest significance. 'The testimony of Jesus is the spirit of prophecy.' Rev. 19: 10.

The . . . substance of prophecy, is the testimony of Jesus Christ. Or, the voice of prophets relating to the plan and work of human redemption, is the voice of the Redeemer. Christ undertook the work of redemption, and who should inspire a book upon the subject but the Redeemer himself."

In this connection it will be interesting to note how often "the testimony of Jesus" is termed "things."

1. "He which testifieth these *things* saith Surely I come quickly." Rev. 22: 20.
2. "All *things* that he saw." 1: 2.
3. "Those *things* which are written therein." 1: 3.
4. "Write the *things* that thou hast seen." 1: 19.
5. "The *things* which are." 1: 19.
6. "The *things* which shall be." 1: 19.
7. "The *things* which shortly must be done." 22: 6.
8. "John saw these *things* and heard them." 22: 8.
9. "The angel which showed me these *things.*" 22: 8.
10. "I, Jesus, have sent mine angel to testify unto you these *things.*" 22: 16.
11. "If any man shall add unto these *things.*" 22: 18.

Eleven times the testimony of Jesus which is the Spirit of prophecy is spoken of as "*things.*" But "*things*" which have been testified or prophesied cannot possibly be the *gift* to prophecy, but can be and are, the "*things*" which have been testified through the exercise of the gift.

NOT THE GIFT TO PROPHECY

How could "the entire prophetic word of both Testaments" ever come to be understood as the *gift* to prophecy? In other words, How could the whole prophetic revelation of Christ to a lost world be said to be the *gift to prophecy*?

The entire prophetic Word of both Testaments was given to the world through the gift of prophecy, but the prophetic Word is by no means to be confounded with the *gift through which it was given.*

But who teaches that the testimony of Jesus is one of the gifts of the Spirit, or the gift to prophecy?

In the pamphlet entitled, "The Prophetic Gift in the Gospel Church," by J. N. Loughborough, "Bible Students' Library No. 164" second edition

1911, p. 27, the author quotes 1 Cor. 1: 4-8, and then says:

"From this it also appears that one gift is singled out, the confirmation of which prepares the way for all the gifts to be developed in the church. That one gift he (Paul) calls the *testimony of Jesus.*"

But the testimony of Jesus is not one of the gifts of the Spirit, as before shown. It is Jesus' testimony. And as Eld. White said fifty years ago, it embraces "the entire prophetic Word of both Testaments."

This fatal error has stood as an impassable barrier in the path of the denomination, to prevent it from walking in advancing light.

Since it believes and teaches that the testi-

mony of Jesus is *one of the gifts* of the Spirit—the gift to prophesy—when it is stated of the remnant that they “keep the commandments of God and have *the testimony of Jesus*,” it follows in their belief and teaching that the people of the remnant keep the commandments of God and have *one gift* of the spirit, *the gift to prophesy*. Or to put it more plainly, they believe the remnant has *one prophet*, or to put it perfectly plain, they believe the remnant has one prophet which is Sister White.

THE FRUITS OF THE ERROR

In one instance where a number had been cast out for following the advancing light on the atonement as pictured in the sanctuary, those who cast them out taunted them with the words. “Where is your prophet? Yes, you keep the commandments of God, but you have no prophet. The remnant must have a prophet as well as keep the commandments of God. We have that prophet, where is your prophet?” This occurred before Mrs. White’s death.

Ministers have written me and talked with me who were distressed over this point. They have said and written:

“Yes, your teaching on the sanctuary appears scriptural. From a Bible standpoint I can find no fault with it. But *how about the testimonies?* If Sister White is in error on this matter, where are we? If we do not have the testimony of Jesus, that is, the gift to prophesy, among us, then we are not the remnant. For the remnant has *one* who exercises that gift. And if we are not the remnant, who are we and where are we?”

This fatal blunder, that the testimony of Jesus pointed to Sister White and her writings, has led to the taking of most ridiculous positions in order to save Sister White’s infallibility, in order to save “the gift,” in order to save the “cause,” in order to save the remnant.

A doctor wrote Sister White asking her to use her influence to get the people to buy a certain building for a sanitarium. In his letter he told Sister White that there were eighty rooms in the building. This was a mistake, as the building only contained fifty rooms. Supposing his figures were correct, Sister White wrote a testimony in which she stated that the building had eighty rooms. Later, the mistake was discovered. But it must not be allowed to be a mistake. If it were, then what of the gift, and what of the remnant, and what would become of all of us?

One minister of long experience, investigated the matter, and then came to the writer with this explanation:

“The matter is all cleared up in my mind now. I have counted the rooms in the building, and by counting the *clothes closets* and the *halls* I can find eighty rooms.”

And yet this brother knew that should a real estate dealer sell a building, representing that it contained eighty rooms when thirty of them were clothes closets and halls, he would be prosecuted for obtaining money under false pretense.

Another minister, older and more experienced, rejects this “explanation,” and puts in its place the subterfuge that Sister White spoke *prophetically*.

Since the mistake was discovered, an addition to the building has been erected containing thirty rooms. The building now contains eighty rooms, and this old minister now says that when Sister White said there were eighty rooms, she spoke *prophetically*. That is, there would be eighty rooms

when thirty more were added. These things would be comical if they were not so awfully sad and serious.

THE GIFTS CONFIRM THE TESTIMONY

But some one will ask, “Does not 1 Cor. 1: 5-7 teach that the testimony of Jesus is *one of the gifts?* Read it.

“Even as the testimony of Christ was confirmed in you, so that ye come behind in no gift.”

Instead of this scripture teaching that the testimony of Jesus is one of the gifts, it teaches that the gifts *confirm* the testimony of Jesus.

Paul had testified the testimony of Jesus to the Corinthians in “the demonstration of the Spirit and of power.” (1 Cor. 2: 4.) That is, his testimony was confirmed by the gifts of the Spirit. There was no gift that was not *present* in the church.

One gift is not given to *confirm another gift*. The gift of healing is not given to confirm the gift of tongues, but all the gifts are given to confirm “the testimony of Jesus” to be the testimony of Jesus when it is testified.

“And they went forth and preached everywhere, the Lord working with them, and *confirming* the Word with signs following.” Mark 16: 20.

They preached, or testified the testimony of Jesus, and the Lord *confirmed* the testimony to be His testimony with signs manifested through the gifts.

“How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was *confirmed* unto us by them that heard him. God also bearing them witness, both with signs and wonders and with divers miracles, and *gifts of the Holy Ghost* according to his own will?” Heb. 2: 3-4.

Again we have it stated that the testimony of Jesus, when testified by those who heard Him, was *confirmed* by the gifts of the Holy Ghost.

And thus it is shown that the testimony of Jesus is not one of the gifts, not the gift to prophesy, but is what Jesus has testified. And instead of its being *one of the gifts*, it is that testimony which the gifts were given to confirm.

Therefore the testimony of Jesus, which is the Spirit of prophecy, and which the people of the remnant have, is not one of the gifts of the Spirit— is not the gift to prophesy, but is the whole prophecy, the whole witness, the whole testimony of Jesus Christ “of both Testaments.”

"ENTIRE WORD OF BOTH TESTAMENTS"

Therefore when Jesus testified that the remnant would have the testimony of Jesus, His testimony, He had no reference to the gift to prophesy, no reference to Sister White or any other individual. He simply said that the remnant would have His testimony, which as Eld. White said fifty years ago, includes “the entire prophetic Word of noth Testaments.”

“I, Jesus, have sent mine angel to testify unto you these things.” (Rev. 22: 16). “These things,” the things which the angel testified, are the testimony of Jesus.

“He which *testifieth* these things saith Surely I come quickly.” “These things” which Jesus *testified* are His testimony, “the *testimony* of Jesus.”

When Jesus *testified* His testimony to the angel His angel had “the *testimony* of Jesus.” And when

the angel testified "the testimony of Jesus" to John, then John had "the testimony of Jesus." And when John testified "the testimony of Jesus" and wrote it in a book every man who has the book, has the "testimony of Jesus" in the book.

"I (Jesus) testify to every man that heareth the words of the prophecy of this book." Rev. 22: 18.

Then Jesus testifies to every man who hears the words of the prophecy of "this book." And therefore every man who hears the testimony of Jesus in the book, hears and has 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.

"Blessed is he that readeth and they that hear the words of this prophecy, (the testimony of Jesus) and keep those things which are written therein;" (the testimony of Jesus). Rev. 1: 3.

Here is a blessing pronounced upon every man who reads the testimony of Jesus written in the book, and upon every man who hears the testimony of Jesus written in the book, and upon every man who has the book, (for he must have it before he can keep it,) and upon every man who keeps the testimony of Jesus written in the book.

THE MARTYRS HAD THE TESTIMONY OF JESUS

"I saw thrones and they sat on them and judgment was given unto them; and I saw the souls of them that were beheaded for the testimony of Jesus, (Rev. Ver.) and for the Word of God. . . . And they lived and reigned with Christ a thousand years." Rev. 20: 4.

The King James Version has "witness of Jesus." But the revised version, the American Standard and many others, have "testimony of Jesus." The Greek is the same, letter for letter, as "the testimony of Jesus" in Rev. 12: 17.

Not long ago I called the attention of one of the pioneers of the denomination, to this fact, although he had written tracts and books published by S. D. A.'s, he did not know that the "witness of Jesus" was the same as "testimony of Jesus." He was not satisfied until he had examined the Greek text.

Great mistakes are made by reaching a conclusion on a certain subject before one has all the Bible testimony before him, bearing on that subject. If the brethren had known that the martyrs during all the 1260 years of papal persecution had "the testimony of Jesus," as well as the remnant, it would have saved them from the blunder of teaching that the remnant had "the testimony of Jesus" which was something especially confined to them, and which was manifest only through the work of Sister White.

The "beheaded ones" are the "martyrs of Jesus," Rev. 17: 6, who suffered through the long centuries of papal persecution. But it says they "were beheaded for the Word of God and for the testimony of Jesus." According to this all the martyrs of Jesus during the dark ages had "the testimony of Jesus."

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held." (Greek, "had".) Rev. 6: 9.

These martyrs are, by common agreement, held to be the same ones as brought to view in Rev.

20: 4. Therefore it is again proved that the martyrs of the dark ages had "the testimony of Jesus." Therefore, the remnant, which the dragon persecutes because they "keep the commandments of God and have the testimony of Jesus" are persecuted for the same "testimony of Jesus" for which the martyrs of Jesus suffered during the dark ages.

But the martyrs of the 1260 years of papal persecution who had "the testimony of Jesus," and died for it, did not die for "the testimony of Jesus" which some one individual man or woman among them had, and from whom they received it second hand.

THE MARTYRS HAD NO MIDDLEMAN

No, no! Each individual died for the testimony of Jesus which he himself had read, or heard read, that was written in the Book, and which he himself had, and had so thoroughly, that he would suffer indescribable tortures rather than give it up.

There were some individuals during those ages who claimed, and for whom the claim was made, that they only had "the testimony of Jesus," that each alone in his day, was "the only infallible interpreter of Bible principles," since it was Christ through this agency giving the "real meaning of Christ's own words." But these were popes, and they did not have "the testimony of Jesus." But those who did have the testimony of Jesus, testified the testimony of Jesus against them, and it was for this testimony of Jesus which the many did have but which the one did not have, that the many were slain at the command of the one.

And now may the Lord save the remnant from this awful error of the dark ages, which confines "the testimony of Jesus," to a single individual and persecutes every one else who dares go to the fountain head, and learn from Jesus alone what is "the testimony of Jesus" and who testifies that testimony of Jesus, to the world as a free man in Christ Jesus.

It has been made plain that the "Spirit of prophecy" which is the "testimony of Jesus," was possessed by all the martyrs of Jesus during the long night of papal persecution. Rev. 6: 9, 20: 4. They had the testimony of Jesus as individuals. They did not have it because one man or woman in all the world had the testimony to impart to each of them. Each had the testimony of Jesus because he had Jesus' testimony, the testimony which He testified, and which was written in the book.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1: 3.

That it was the testimony of Jesus that was written in the book is evident from the following "He (Jesus) which testifieth these things saith, Surely I come quickly." Rev. 22: 20.

"I, Jesus, have sent mine angel to testify unto you these things in the churches." Rev. 22: 16.

"What thou seest write in a book and send it to the seven churches." Rev. 1: 11.

"I testify unto every man that heareth the words of the prophecy of this book." Rev. 22: 18.

Therefore each of the martyrs had the testimony of Jesus if he had read or heard read, and kept the testimony of Jesus that was written in the book.

Not all the testimony of Jesus is to be found in "this book," the book of Revelation. John tells us that he was in the Isle of Patmos for the word of God and "for the testimony of Jesus." John already had the word of God and the testimony of Jesus and had testified that testimony to the world,

and in consequence was banished to the Isle of Patmos before he received and wrote that additional testimony of Jesus, "which is written in this book."

No doubt the testimony of Jesus in the book of Revelation is the "many things" that Christ could

not speak unto the disciples because they could not bear them, but which would be revealed later by His Spirit. "He will show you things to come." John 16: 12, 13.

No protestant today will risk his reputation as a student of ecclesiastical history by claiming that there was one man or woman, or a succession of individuals from whom, or through whom, alone, the millions of martyrs received the testimony of Jesus.

The martyrs did not receive the testimony of Jesus second-hand through some middle man or woman who claimed to be "the only infallible interpreter of Bible principles." Men who die at the stake, or on the rack, or in the dungeon "for the testimony of Jesus" must know it is the testimony of Jesus, not because some middle man tells them it is, but because they have an ear to hear what Jesus by His Spirit says unto *them*. "I testify unto every man that heareth the words of the prophecy of this book."

"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. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come." John 16: 13. "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." 1 John 2: 27.

There were plenty of people back in those bloody days who said no one could have the testimony of Jesus unless he had a middle man to tell him what the testimony of Jesus was. And it was this claim that led to the making of the papacy. And it was the denial of this claim, by the martyrs, that made them martyrs. It is the denial of that papal principle in the S. D. A. church by a few today, that is resulting in their being cast out of that church. And may these indeed help to make up the *real* remnant — that larger protesting, persecuted body, who had the "testimony of Jesus," and had it so firmly that no amount of torture could take it from them.

THE FELLOW-SERVANT OF ALL

"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." Rev. 19: 10.

The angel does not say, I *was* the fellow-servant of those who *had* the testimony of Jesus which is the *gift to prophesy*. But "I *am* the fellow-servant of thy brethren that *have* the testimony of Jesus," which is what Jesus has testified, All John's brethren had the testimony of Jesus and therefore the angel was the fellow-servant of all John's brethren. This truth is positively stated in Rev. 22: 9.

John again overwhelmed with the testimony of

Jesus which he was seeing and hearing, again fell down to worship before the feet of the angel that showed him these things. Again the angel forbids him and says:

"I am thy fellow-servant and of thy brethren the prophets and of them which keep the sayings of this book, worship God." Note that he says "I *am*" (not I *was*) the fellow-servant of thy brethren the prophets. Of course he *was* the fellow-servants of the dead servants when they were *alive*. He is not the fellow-servant of dead servants when they are *dead*.

Notice how broad the second statement is. "I am the fellow-servant of *them* which *keep* the sayings of this book." Now the sayings of this book are none other than the testimony of Jesus. For, later it is written: "He (Jesus) which *testifieth* these things saith, surely I come quickly." Rev. 22: 20. And again in verse 16 He says: "I, Jesus, have sent mine angel to testify these things in the churches."

Therefore the angel declares himself to be the fellow-servant of all them that keep the sayings (the testimony of Jesus) of this book. But the book itself was not yet written. John was only then receiving the testimony of Jesus, which was to compose the book. The book would then have to be given to the people, and they in turn, would have to have the sayings of the book, before they could keep the *testimony* of the book.

It therefore follows infallibly, that the angel promises to be the fellow-servant of *every one* who *keeps* the *testimony* of Jesus from that time to the end of the world. "Blessed is he that keepeth the sayings of the prophecy of this book," (the testimony of Jesus). One of the blessings each one receives, who has, and keeps "the testimony of Jesus,"—"the sayings of the prophecy of this book," is that the angel counts him a fellow-servant of God with himself. I am so glad that the angel who testified the testimony of Jesus did not restrict the testimony to a favored few, nor restrict his blessed fellowship to that same few; but announces that he fellowships all the humble servants of God who "keep the sayings of this book."

And now let all those who thought that they were excluded from the company whom the angel called fellow-servants, step into the midst of the remnant, "which keep the commandments of God, and have the testimony of Jesus." (Rev. 12: 17) every one of whom, without discrimination, is fellowshipped as a prophet of God, by the mighty serving angel.

It is not said of the remnant that they have the *gift to prophesy*, but that they have the "testimony of Jesus," that is the testimony which Jesus has testified, which as Eld. White wrote fifty years ago, "embraced the entire prophetic word of both Testaments."

This understanding of the subject magnifies the message for which the remnant stands.

With this understanding it reads: "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, ("The entire prophetic word of both Testaments")

THE NARROW PLATFORM

What a descending from this broad and comprehending view, is that which narrows the platform on which the remnant stands, to one of the nine gifts of the Spirit, the gift of prophecy, making it read:

The dragon made war with the remnant which keep the commandments of God and have one among its thousands who has one of the nine gifts of the Spirit.

That this is the position of our Seventh Day Adventist brethren, is shown from a pamphlet by the Review and Herald Publishing Company, Washington, D. C., by Eld. Geo. A. Irwin, entitled, "The Spirit of Prophecy."

"The question has been raised: Can it be said that we have the spirit of prophecy (mistaken for the gift of prophecy) in the church, when only one person is recognized as having the gift. We answer yes." Page 45.

On page 7 of a work entitled, "Despise not Prophesying," by Eld. E. T. Russell, and published by the International Publishing Association, College View, Nebr., it is agreed that: "There is only one, exercising it, (Mrs. E. G. White.)"

One of the 144,000 in possession of one of the nine gifts of the Spirit!

Is this condition of *spiritual poverty* that which is announced by the Lord as the riches of the remnant?

Is the dragon made furious because one of the 144,000 has one of the nine gifts?

If the scriptures said the dragon was wroth with the remnant because they have the gift to prophecy (which it does not) would that mean that only one of its thousands had this gift? Would we understand that the dragon makes war on the remnant because they keep the commandments of God and have one among their thousands who has one of the nine gifts of the Spirit, the gift to prophecy?

The dragon was not wroth with the millions of saints during the dark ages because one among them had the gift to prophecy, but because they heard and kept the testimony of Jesus, "written in this book." because all have the testimony of Jesus written in the book—because all hear and "keep those things which are written therein." Rev. 1: 2, 3.

MANY PROPHETS

Pentecost was the beginning of the fulfilment of Joel's prophecy.

"But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my hand maidens I will pour out in those days of my Spirit and they shall prophesy." Acts 2: 16-18.

"And when Paul had laid his hands on them, the Holy Ghost came on them; and they spoke in tongues and prophesied. And all the men were about twelve." Acts 19: 6, 7.

"And the same man had four daughters, virgins, which did prophesy." Acts 21: 9.

It was the plan of God that every church should have the gifts of the Spirit. And the assembly at Corinth did have all the gifts. 1 Cor. 1: 4-7.

"But the manifestation of the Spirit is given to every man to profit withal. . . . To another the working of miracles; to another prophecy! . . . to another interpretation of tongues." 1 Cor. 12: 7-10.

"And God hath set some in the church, first apostles; (plural), secondarily, prophets; (plural); thirdly, teachers, (plural) . . . Are all apostles? Are all prophets? Are all teachers? Are all workers

of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts." 1 Cor. 12: 28-31.

In chapter fourteen, one of the best gifts is named: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." V. 1.

"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." V. 3.

"I would that ye all spake with tongues, but rather that ye prophesied." V. 5.

"Let the prophets speak two or three, and let the others judge." V. 29.

"For ye may all prophesy one by one, (all the prophets, 'do all prophesy?') that all may learn, and all may be comforted." V. 31.

"Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order." Vs. 39, 40.

It was the will of God that each church, each assembly of the saints, should have one or more who had the gift of prophecy, as in the Corinthian assembly.

"Now there were in the church that was at Antioch, certain prophets and teachers." Acts 13: 1.

There were at least twelve men in the church at Ephesus who prophesied, and at least four women in the church at Caesarea who prophesied. Acts 19: 1-7 and 21: 8, 9.

Is the work to begin under the early rain with all the gifts including many prophets scattered throughout the various assemblies, and close with but one exercising but one of the nine gifts among all the thousands of the remnant in all the earth?

And would the Lord take pains to announce to the world this poverty of Spirit, and would the dragon be so enraged with a people whose only remarkable feature was their lack of Spiritual gifts?

And thus it is seen that a people have thought themselves rich and increased in goods and in need of nothing, because they had one among their thousands who had one of the nine gifts of the Spirit, the gift to prophecy!

What would you think of this description of the apostolic church under its early rain, in the exercise of all the gifts; with the scores of prophets, and with its multitude of miracles of healing and power—what would you think of the following description: And the dragon was wroth with the apostolic church, and made war on it because they kept the commandments of God and had one among their thousands throughout the world who

had one of the nine gifts of the Spirit, the gift to prophecy.

Oh reader, let us never again narrow down "the testimony of Jesus" which is His whole testimony which He has testified concerning "the sufferings of Christ, and the glory that should follow," and which is found to be written in both the Old and New Testament—let us never again interpret it to mean one of the nine gifts of the Spirit.

TWO KINDS OF PROPHESYING

All who prophesy or testify the prophecy or testimony of Jesus, are called prophets in the Bible. And their testifying the testimony of Jesus is called "prophesying."

But there are two classes of prophets, and two classes of prophesying brought to view in the scriptures. One class includes those prophets through whom God has given the original prophecy, the original testimony of Jesus which is found in the Bible. This class of prophesying is complete. There will be no more of that class of prophesying. There will be no additions to the Bible.

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. 22: 18.

But there is another class of prophets, and another class of prophesying that will continue to the end. These are they who prophesy, or testify the original prophecies of Jesus that are written in the book, as "meat in due season" to the world.

In Rev. 10: 1-10 we have an angel, representing as we have seen taught, the proclamation of the soon coming of Christ, and basing that prophecy on the contents of "a little book," believed to be the book of Daniel's prophecy.

Those who prophesied the near coming of the Lord from the contents of the little book are represented as being bitterly disappointed.

To these disappointed ones, the command is given. "Thou must prophesy again." V. 11.

They could not prophesy again unless they had prophesied a first time. Therefore when they testified out of the little book the prophecy of the soon coming of Christ they were prophesying. If not, how could they be called upon to prophesy again?

This proves that when one prophesies or testifies a prophecy of Jesus which has been already spoken and written in the book, his proclamation of that prophecy is called prophesying, and he is therefore in that sense a prophet.

And these are the prophets, and these are the prophesyings, and these are the prophecies that are brought to view in 1 Cor. 14, where prophets and prophesying are present as part of the gifts and services of the Corinthian church.

That this prophesying was not necessarily the result of a vision in which the prophet lost consciousness is shown by the following: "Let the prophets speak two or three, and let the others (R. V.) judge. If anything be revealed to another (prophet) that sitteth by, let the first (prophet) hold his peace. For ye may all prophesy (all the prophets. "Do all prophesy?") one by one, that all may learn, and all be comforted."

Thus is seen that while one prophet is testifying another prophet who is there may receive a revelation, not a revelation of something outside the testimony of Jesus already revealed in the Scriptures, but a revelation of light from that writ-

ten revelation. Such an one is called a "prophet" and his testifying is called "prophesying."

All that is necessary to "thoroughly furnish" the child of God with saving truth has been prophesied, or testified in the testimony of Jesus that is written in the book, and it is the work of the

prophet today to prophesy, or testify, that testimony of Jesus, to the world as "meat in due season." "Covet earnestly the best gifts." "Desire spiritual gifts but rather that ye may prophesy." "Wherefore brethren, covet to prophesy." "Ye may all prophesy." 1 Cor. 12: 31 and 14: 1, 31, 39.

PROVING THE PROPHECIES

"Let the prophets speak two or three and let the others (R. V.) judge." 1 Cor. 14: 29.

This scripture requires that those who listen to the prophets should "judge" what is prophesied in order to know whether it is true or not.

In harmony with this instruction is the counsel given in 1 Thes. 5: 19-21.

"Quench not the Spirit. Despise not prophecies (Greek). Prove all things. Hold fast that which is good."

The word "prophesyings" does not mean "the active exercise of the gift" as some suppose is the correct understanding of this scripture.

This same Greek word appears in 2 Tim. 1: 18 and there is translated "prophecies."

If it is the act of prophesying that is meant, then we must "prove" or "judge" or "try" the act of prophesying—we must see the prophet in the act of prophesying and prove the exercise of the gift.

But it is the "prophecies,"—the things spoken or written that we are to "prove." Therefore it matters not whether we are present when the prophet prophesies or absent, since it is not the act of prophesying that is to be proved but the things that are prophesied.

But how shall we prove them?

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

Prove the prophecies that are prophesied, by the Scriptures, and hold fast that which is good—that which is in harmony with the Scriptures.

A. F. BALLENGER.

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"THE SIGNPOST"
Brooklana
Bo Bo Valley, Via Ulong
N.S.W. 2450 Australia