

WCCC 2001

Our Testimony 1

Brother Stephen Kaung

2 Thessalonians

1: 1 Paul and Silvanus and Timotheus to the assembly of Thessalonians in God our Father and [the] Lord Jesus Christ.

² Grace to you, and peace from God our Father, and [the] Lord Jesus Christ.

³ We ought to thank God always for you, brethren, even as it is meet, because your faith increases exceedingly, and the love of each one of you all towards one another abounds;

⁴ so that we ourselves make our boast in you in the assemblies of God for your endurance and faith in all your persecutions and tribulations, which ye are sustaining;

⁵ a manifest token of the righteous judgment of God, to the end that ye should be counted worthy of the kingdom of God, for the sake of which ye also suffer;

⁶ if at least [it is a] righteous thing with God to render tribulation to those that trouble you,

⁷ and to you that are troubled repose with us, at the revelation of the Lord Jesus from heaven, with [the] angels of his power,

⁸ in flaming fire taking vengeance on those who know not God, and those who do not obey the glad tidings of our Lord Jesus Christ;

⁹ who shall pay the penalty [of] everlasting destruction from [the] presence of the Lord, and from the glory of his might,

¹⁰ when he shall have come to be glorified in his saints, and wondered at in all that have believed, (for our testimony to you has been believed,) in that day.

¹¹ To which end we also pray always for you, that our God may count you worthy of the calling, and fulfill all [the] good pleasure of [his] goodness and [the] work of faith with power,

¹² so that the name of our Lord Jesus [Christ] may be glorified in you and *ye* in him, according to the grace of our God, and of [the] Lord Jesus Christ.

Let us have a further word of prayer.

Dear Lord as we gathered together unto Thy name, we know that Thou art in our midst. We deeply feel that we are standing on holy ground. We want to remove our shoes, and bow before Thee. Lord, what do Thou want to say to us? We are here, listening. We pray that Thou open our inner eyes, open our inner ears, and open our understanding that we may understand what Thou want to say to us. Not only to understand but also to respond. We want Thee to have Thy way with us this morning. Do not allow this time to pass without Thy working in us. Thou knowest us that we are hungry and thirsty and Thou hast promised us that Thou will fill us. We commit this time into Thy hand. Trusting Thee to do Thy work and may all glory be to Thee. We ask in the name of our precious Lord, Jesus Christ. Amen.

In this chapter of 2 Thessalonians verse 10, we find there is a clause in parenthesis. And that is ‘our testimony to you has been believed’. Here we find this term ‘our testimony’. Now we know this time when we gathered together before the Lord, our theme is ‘The testimony of God, the testimony of Jesus Christ and our testimony’. The responsibility of our dear brother Christian is ‘the testimony of God’; the responsibility of our dear brother Hosea is ‘the testimony of Jesus Christ’. And it falls on me the responsibility to fellowship with dear brothers and sisters ‘our testimony’.

The Same Testimony

Now here you find this term ‘our testimony’. ‘Our’ is in plural number and of course it refers to Paul, Timotheus and Silas. Here you find there were three persons and yet they shared the same testimony because the testimony here is in singular number. So you find that ‘our testimony’ is a collective theme. Three of them bear the same testimony. It is in no wise that Paul had his testimony, and Silas had his own and Timothy had another one. We find that all of them shared the same testimony. And of course, in principle it refers to all of us. Even though we are many here and we are all different in a sense and yet we all have the same testimony. We are here bearing the same testimony. So it is very important for us to know what our testimony really is. You know this clause is in parenthesis. Now in the bible whenever you find something in parenthesis, it does not mean that it is something unimportant. On the contrary, it means that it is something that should draw our attention. Why is it put into parenthesis? The reason is

because what is in the parenthesis is to explain what goes before it and what goes after it. It is put there to be an interpretation of what goes before it and what goes after it. So it is very, very important.

Now we know in Acts 17, the apostle Paul and his companions went from Philippi to Thessalonica after they were almost driven out from Philippi. When they arrived in Thessalonica, Paul, in his usual custom would go into the synagogue on Sabbath day. There he would reason with the people according to the scriptures. He announced to them that according to the scripture, Christ had to suffer. But after that He would be raised from the dead and this Christ is none other than the Messiah. And he reasoned with them for three successive Sabbaths. A number of people believed in the Lord, especially those Greeks who worshipped in the synagogue. Many of them, including some noble women turned to the Lord. Now because of what had happened, the Jews there became jealous and they gathered a mob. They tried to accuse Paul and his companions that they were there to announce something that was not allowed in the Roman Empire and that was they announced there was another king.

When the Jews could not find Paul and his companions, they took their host, Jason and some others and brought them to the officials. Of course the officials got the security from Jason and let them go. So immediately the brothers in Thessalonica sent Paul away to the sea coast in Athens. And of course Paul requested that Silas and Timothy to go and join him. So after they were in Athens, they went on to Corinth.

But there you find Paul really thought of the newly born brothers and sisters in Thessalonica. So he wrote a letter to them. And that is 1 Thessalonians. But even though this was a new church and it was born in tribulations, yet we find their spiritual condition was very good. Paul was afraid they probably could not stand the persecution because they were new, and yet he found out that they really had endured. They had the labor of love; they loved one another; they loved all the brethren and they had the work of faith and they had the hope of endurance. Now it proved that the testimony that Paul and his companions bore was effective. It had produced good fruit and so Paul was very glad about it. So he encouraged them to go on. And very soon he wrote another letter and that is the 2 Thessalonians. He found out that their love really abounded. And their faith really increased and they continued to endure all afflictions and became an example to all others. And there you find Paul explaining that their conditions proved that 'our testimony had been received'. So this was where this phrase 'our testimony' comes from. Their testimony to them was well received.

Testimony depicts the Truth

Now what is testimony? Testimony is truth. Testimony is fact. Testimony is reality. That is the very nature of testimony. Testimony itself is not something imagined, is not something that you speculate. Testimony is something that is very, very real. It is something that has happened; it is a fact

accomplished. It has nothing to do with imagination. It is not a hallucination. It is something solid. It is true, it is real, it is certain. Now that is what a testimony is. That is the testimony itself but adding to it, testimony is something that you experience, something you have seen, something you have heard. It is a testimony when something happens and you are there and you are an eye witness. So testimony has its objective side. And our objective side is that the testimony itself must be real and factual. Then there is the subjective side of the testimony. And the subjective side is that the person who bears witness to it has to have personal firsthand experience.

Now for a testimony to be effective, it itself must not only be something real, but the one who bears witness to it has to have experience of it. And because he has experienced of what he has testified, his testimony has become a part of his being. And because he has seen and heard it, it transformed him. In a sense, it absorbed him into the testimony. He is no longer just a spectator, or just an observer, but by observing it, he gets involved in it. So this is what testimony really is. Now if something that is not real, something that is supposed to be, something that you imagine, that is not a testimony. Even if something is real, but if you are not a firsthand observer, nor are you not a witness to it, that testimony still has no effect. Now if this testimony is a glorious testimony, you become part of the testimony. You and the testimony become one. This is what testimony really is.

Our Testimony is Not to Bear Witness of Ourselves

Now what is our testimony? Our testimony is not something that we bear witness of ourselves. And you find in the Gospel of John 5:31 and 8:13, that 'if a person bears witness of himself, his witness or testimony is not true'. Now anyone who tries to bear witness of himself, telling people how good he is, how perfect he is, his testimony is not true. Why? It is because we do not know our heart. Our heart is wicked above all things. Who knows it? Only God tries our heart. And that is the reason why when we bear witness of ourselves, our testimony is not accepted. So here you find our testimony does not mean we bear witness of ourselves; telling people how good we are. You remember in Luke chapter 18, there was a Pharisee. Now he went into the temple and there he stood straight and he lifted up his head and began to pray. And how did he pray? He said, 'God, I thank you because I am not like the rest of the people who are greedy and sinful'. And he looked around and he saw a publican standing way back. And he looked at him and he might report to God and said, 'I am not like that publican, because I fast twice a week, and I give tithes in all things I receive'. Here you find the Pharisee testifying before God of himself. And his testimony was not effective because he went home without being justified. Brothers and sisters, our testimony will not be accepted if we are trying to bear testimony of ourselves.

Even the Good That We May Have in Us is Not A Testimony

The apostle Paul was very sure of himself before he met the Lord on the road to Damascus. He boasted of his past when he talked about it because he really had a good credential. He boasted of his birth and boasted of how he was circumcised on the eighth day. That was very important to the Jews because according to the covenant of God with Abraham, circumcision is the sign of the covenant and all Jews should be circumcised on the eighth day. Of course we know when Abraham received this from God; he was already ninety-nine years old. So he was circumcised when he was ninety-nine years old. And his son Ishmael who was born of Hagar was already thirteen years old at that time. So when Ishmael was circumcised, he was already thirteen years old. That was not kosher. But Paul said, 'I was circumcised on the eighth day'. It was very, very kosher. And he also said, 'I am of the nation of Israel'. In other words, he was of Jacob and not of Esau, even though Esau was also Isaac's son. You find that Esau did not receive the firstborn right, it was Jacob who got the birthright. So here you find how this man, Saul, who later was called Paul, boasted that he was not of Esau but of Israel. And he also said he was of the tribe of Benjamin. Why was this so important? It was because of the twelve sons of Jacob, only Benjamin was born in the promised land and that the first king of Israel was a Benjamite. And when the twelve tribes divided into two nations, Benjamin never left. Benjamin was always with Judah. So you find this is a very, very important pedigree. And then later on you find he boasted of his education; how he was a Hebrew of Hebrews because even though he was born in Tarsus, a gentile city, and yet they always spoke Hebrew in their family. He was a real Hebrew. And he was already being educated in the strictest of the laws of the fathers when he was very young and he was at feet of Gamaliel. Gamaliel was the grandson of Hillel, one of the two greatest teachers in Judaism. And he was a Pharisee of Pharisees. That is to say he was a real Pharisee. He not only studied the law, but he tried to keep every letter of the law. And so far as the letter of the law is concerned, he was righteous and he was very zealous. He persecuted the church according to the Jewish tradition of the father. He was zealous for the traditions of the father. They considered Jesus as the imposter of Judaism so He should be wiped out. and Paul tried his best to wipe Him out. How he boasted of himself! But he was in darkness; he was blind. He thought he was serving God and yet he did God a great disservice. So brothers and sisters, no one can testify of himself because even if we try, our testimony is not true and it cannot be accepted.

Only After You Have Met the Lord Then Can You Be A Testimony

But thank God; you find that there was such a transformation in his life when this man met the Lord on the road to Damascus. He saw the righteous One and he heard His voice, 'Saul, Saul, why do you persecute me? It is hard for you to kick against the goads'. Saul said, 'Lord, who are You?' And the voice said, 'I am Jesus whom you persecute'. And then he asked the second question, 'Lord what do you want me to do?' In other words, Saul not only believed in Jesus as Lord, he really accepted Him as the

Lord of his life. He became a witness of the faith. God called him to be a witness to tell people of what he had seen and heard and to be a witness to the nation and to the Jews. So here you find this man began to bear a testimony. But he was not testifying of himself. In the past, he would testify of himself; of what a great man he was; how pious he was, and how zealous he was. But now no longer would he testify of himself. Here you find from that day onward, he did not testify of himself anymore. His testimony was Jesus Christ. In 2 Corinthians chapter 4 he said, *'we do not preach ourselves, we preach Jesus Christ'*. In 1 Corinthians chapter 2, he said, *'when I come to you, I know nothing but Jesus Christ and him crucified'*. So here you find after he had seen and heard the Lord; after he had seen the reality and after he had experienced it, it transformed his life. You find that this testimony became part of his life and his whole being was involved in this testimony. That became the very meaning of his life and that was the very meaning of his ministry. He said, 'I was not disobedient to the heavenly vision'. Even when he was given the opportunity to defend himself, you find he did not defend himself but he defended the Lord, Jesus Christ. It was to such an extent, that Festus cried out, 'Paul you are mad. We give you the opportunity but you missed the opportunity. You did not defend yourself; you did not try to save yourself. But all the time you were defending Jesus Christ'. Why? It was because this was his real life. He became a true, faithful witness of the Lord.

So brothers and sisters, this is what a testimony really is. It is something that is so real. You have experienced it firsthand. It begins to transform your life and it becomes your very life. You live for it and you serve God with it. That is testimony.

Testimony is Firsthand Knowledge and Experience

Now think of the apostle John. You find the same thing happened to the apostle John. Before he met the Lord Jesus, he was a disciple of John the Baptist. He had to be very close to John the Baptist because when you read the Gospel of John chapter 1, you find that two of the disciples of John the Baptist were standing with John. John had many disciples but it seemed that these two were the closest to him. Now when they were with him, John the Baptist saw Jesus passed by and he said, 'behold the Lamb of God'. When the two disciples heard of it, they left their master and they began to follow Jesus. While they were doing that, our Lord Jesus turned back and said, 'what do you want, why do you follow me'? And they said, 'Lord, where do you live'? This was a very strange question. It was as if they did not answer what was asked. The Lord said, 'what do you want'? And they said, 'where do you live'? But you know the real meaning of it. What did they want? They wanted to be with Jesus. They wanted to know the Lord, Jesus. So the Lord said, 'come and see' and they stayed with Him that afternoon. And how they were transformed! We know Andrew immediately went to find his brother, Simon and said 'we have met the Messiah. Come and see'. And of course the other one was John the apostle. And from that day on, he

followed the Lord Jesus. The more he followed the Lord Jesus, the more he knew the Lord Jesus. He was the first one who followed Jesus. And among the twelve apostles, he was the last who was still following Jesus when Jesus was taken.

And what did he say? If you read 1John chapter 1, he said *'that which was from the beginning, that which we have heard, which we have seen with our eyes, that which we contemplated, and our hands handled, concerning the word of life. That which we have seen and heard we report to you, that you also may have fellowship with us; and our fellowship is indeed with the Father and with His Son, Jesus Christ';* that which was from the very beginning'. With the apostle John he always went back to the beginning. And that beginning is even before the beginning before Genesis. Genesis 1:1 says *'in the beginning God created the heaven and the earth'*. And that is the beginning of the creation but that is not the beginning of God. When you read 1 John, just like the Gospel of John chapter 1, it is the real beginning. It was how everything began. That beginning is none other but God. But this 'who is in the beginning, we have heard of Him'. How did they hear? It was through the prophets, through the patriarchs and through the old testament that they had heard that the Messiah would come. But now they have seen Him, they have met Him. And not only that, but they have contemplated Him. And they realized that this man, Jesus, is the Son of God. When He was resurrected, our Lord said, 'you can say to Thomas, you can touch My hands, you can touch My side'. Brothers and sisters, to the apostle John, the Lord Jesus was so real. He is a fact. He is truth. And John had personally experienced this truth. He had the firsthand information and because of this touch with the Lord Jesus, you find that his whole life was changed. He was absorbed into the testimony and he became a faithful witness. So whatever John wrote is true because he was an eye witness. Brothers and sisters this is what our testimony should be.

The Testimony From Personal Experience is True

Think of Peter. We notice that Peter had the same experience, especially when you read 2 Peter 1. When Peter tried to share with the brothers and sisters concerning the coming of our Lord, Jesus Christ, and of His power, he said 'I shared this with you, not out of imagined fable, but it was something that I have personally witnessed. On that Mount of Transfiguration, I heard the voice from heaven; this is my beloved Son, in whom I find my delight; hear Him. And I have personally seen the glory of the Lord Jesus'. Brothers and sisters, here you find before his martyrdom, he bore testimony and his testimony was true. So dear brothers and sisters, this ought to be our testimony.

Now what is our testimony? We say our testimony is not testifying ourselves as to how great we are and how learned we are. No, if it is, then our testimony will not be true; it will not be accepted by anybody.

Now what exactly is our testimony? Our testimony is the testimony of God. Our testimony is the

testimony of Jesus Christ. In other words, our testimony is one with the testimony of God and with the testimony of Jesus Christ. That is our testimony.

God Testifies of Himself

Our brother last night has already explained to us what the testimony of God is. Now we know if we bear testimony of ourselves, our testimonies will not be true. It will not be accepted. But with God it is different. God has to testify of Himself because if He does not testify of Himself, nobody will know Him. Now how can we bear witness of Him if He does not testify of Himself? We will not know Him because He is the beginning; He is the truth. We find that the testimony of God is really what God testifies of Himself. God revealed Himself to us. If God did not tell us who He is and what He is, nobody will ever know Him. He will be the unknown God. So brothers and sisters, the testimony of God is what God testify of Himself and His testimony is true. His testimony is something that we must receive into us.

The Testimony of God Reveals Himself

Our brother mentioned last night how God gave the children of Israel the ten commandments. Now the Ten Commandments are God's testimony. In the ten commandments God revealed to the children of Israel what kind of God He is. If God does not give the ten commandments, the children of Israel will never know what kind of God He is. God had delivered them out of Egypt. God had brought them to Himself and He wanted to make them His people and He wanted to be their God. But how could they be His people if they did not know Him. So God had to bear witness of Himself. He had to tell them what kind of God He is.

Our brother mentioned of the ten commandments, most likely the first tablet contained four and the second tablet contained six. Why? It is because in the first four commandments, God revealed Himself as the God of holiness; that He is holy. Holy means He is different. He is not common at all. Nothing can be compared with Him. He is altogether different. He is all alone. He is separated from anything else. He is unique. That is holy. And the four commandments tell us how holy God is. You cannot have any other God because He is the only true God. That is holiness. You cannot make image of any kind and worship it because He has no form. He is spirit and we must worship Him in spirit and in truth. You have to worship Him alone. He is the only One who is worthy to be worshipped. That is holy. You cannot mention His name in vain because His name is holy. You have to keep the Sabbath because He is the only One who can do the work. You cannot do God's work. He is the only One who finishes His own work. We can only rest in His work. That is holy. Whatever we try, with our own effort, to help God, we violate the holiness of God. So the first four commandments tell us how God is holy. And the

next six ones tell us God is righteous. And because God is righteous, we have to be righteous towards one another. And we cannot do unrighteousness towards one another.

Our brother mentioned last night, so far as God is concerned, the Ten Commandments are God's testimony. But when He delivered the Ten Commandments to men, it became the law. That is to say, because this is what God is, we ought to be like Him. And that was law. So the law was the testimony. On God's side it was testimony. On the side of the children of Israel it was the law. God gave His testimony, and the children of Israel ought to keep the law.

Now the testimony of God is not just these Ten Commandments. The testimony of God is also the word of God because God's word is true. Whatever God said is true and because it is true and it represents the God of truth. So His word is His testimony. You can find that in Psalms; especially psalm 119. You will find in that song the words and the testimony all come together. We will just read one verse, verse 88, '*Quicken me according to thy loving-kindness, and I will keep the testimony of Thy mouth*'. And in the original it is 'testimony'. So here you find the word of God is the testimony of God. Therefore the prophet Isaiah said in Isaiah 8:20, '*to the law and to the testimony*'. Everything had to be settled by the law and the testimony whether it was true or false. It depends on what the law said and what the testimony said because it is the testimony of God.

God's Testimony is His Beloved Son

What is God's testimony? God's testimony is His testifying of His beloved son. He wants to testify of His Son. He testifies not only of Himself, but you find He likes to testify of His Son. It is God's testimony when He said behold my Son. You find in the New Testament, how the heavens opened three times and God spoke. '*This is my beloved Son, in whom I have found my delight*'. Brothers and sisters, nothing delights the heart of the Father more than to testify of His Son. I believed those who are parents and grandparents know the meaning. How they like to talk about their children and their grandchildren. You do not need to ask. They will voluntarily tell you. So this is the heart of God. How God delights to testify of His son.

So brothers and sisters, this is the testimony of God. And our testimony is none other but the testimony of God. We testify what God has testified of Himself. And when we testify it is according to the scriptures. Whatever we said that is not according to the scripture is false no matter how great it sounds and how philosophical it is. It is false. Only when we speak according to the scripture, then our testimony is one with the testimony of God. Only whatever we testify is only of Jesus Christ, then our testimony is one the testimony with God. So brothers and sisters, our testimony is one with the testimony with God. And likewise, our testimony is none other but the testimony of Jesus.

Again we find in the Gospel of John chapter 8, when our Lord Jesus was on earth, He said *'I am the light of the world. He who follows me walks in light and not in darkness'*. And the Pharisees began to accuse Him, now you testified of yourself; your witness was not true. But our Lord Jesus said, *'even if I bear witness of myself, I know my witness is true because I know where I come from, and I know where I am going. You do not know where you come from; you do not know where you are going so your testimony is not true. But I know where I come and where I go so my testimony is true'*. So brothers and sisters, this is the difference between our Lord and ourselves because He is God. He said I am the truth. Whatever He says is true. All the promises of God are yea and amen in Him. So our Lord Jesus has the right to testify of Himself. And even when He witnessed of Himself, His witness is true. And the Lord continued to say; in your law the witness of two is certain. So here I am testifying of myself and my Father in Me is testifying of Me. So here you find there are two witnesses. So it has to be certain.

The Testimony of Jesus Christ

What is the testimony of Jesus? The testimony of Jesus is what the Father has testified of Him. The entire bible is the Father testifying of the Son. If you read the Book of Revelation, you will find the revelation of Jesus Christ holds what God has given to Him. The revelation of Jesus Christ is what God has given to Him. So it is God witnessing of His Son. The entire book of revelation is revealing the Son. The Father is revealing the Son. He reveals the Son as the coming King. His Son is the heir of all things. The whole bible is His witness. The Father is witnessing His son and that constitutes the testimony of Jesus. And the testimony of Jesus is what Jesus testified of Himself. In Revelation chapter 1, He said *'I am the first and the last. I am the living one. I became dead and am alive forever more and I have in my hands the keys of death and Hades'*. Now this is the testimony of Jesus. This is what He is. He is the first and the last; the beginning and the end. He is the living one. He is the source of life, the fountain of life. But voluntarily He went to death for us but death cannot hold Him. When He had accomplished the work of redemption, He was raised from the death. He overcame death and He lives forevermore. And He holds in His hand the keys of death and Hades. In other words, He is in control.

Brothers and sisters, this is the testimony of Jesus. And this is the testimony that we receive and this is the testimony that we bear witness of. The Lord said when the Holy Spirit comes, He shall bear witness of me and you will bear witness of me because you are with me from the very beginning. Dear brothers and sisters, how the Holy Spirit is faithful in bearing witness of our Lord, Jesus. The Holy Spirit never testifies of Himself. The Holy Spirit only testifies of the Lord Jesus. How He glorified the Lord Jesus in us. How He reveals the Lord Jesus to us. How He works in us to bring us to the cross that we may enter into the risen life of our Lord. The Holy Spirit uplifted the living Christ. How faithful He is. And the Lord said you are my witness. May we also be faithful.

Now brothers and sisters, this is our testimony. Remember, when our brothers tell us about the testimony of God and the testimony of Jesus, what they share with us is what our testimony really is. So we need to pay special attention to what our two brothers said. This will be our testimony.

The Testimony of God and The Testimony of Jesus Christ is Our Testimony

Finally, the testimony of God and the testimony of Jesus forever stand. The testimony of God never shakes. The testimony of Jesus Christ never changes. God is the same yesterday, today and forever. With Him there is no shadow of turning, He is the same forever. He is the eternal truth. He is the eternal reality. So we find that the testimony of God and the testimony of Jesus forever stand. No matter what happens, no matter how it is challenged, no matter how it is rejected, no matter how it is opposed, the testimony of God and the testimony of Jesus never shake. God is God. Jesus is Lord. This never changes no matter what happens. Thank God for that. It is a glorious testimony.

Our Weaknesses Cannot Change the Testimony of God and the Testimony of Jesus Christ

But brothers and sisters, when the testimony comes to us, we have a problem. The problem is not with the testimony. The problem is with us. We need to understand, no matter how weak we are, no matter how feeble our testimony is, God's testimony and the testimony of Jesus never change. True, when you look at appearance, the testimony of God has suffered; the testimony of Jesus has suffered. And how greatly it has suffered and yet when you really see the reality, you find that it never changes. It always stands and it is always glorious. This is something we need to understand. Otherwise, when we are weak, we think that we can make the testimony of God and the testimony of Jesus weak too. No, it is still strong. On our side, we are weak; on our side, the testimony of God and the testimony of Jesus may suffer because of us. And it has. But that does not change the testimony. You cannot compromise His testimony, because He never changes.

What needs to be changed is our side. Sometimes because we have sinned, we allow the testimony of God and the testimony of Jesus to be under reproach. Sometimes because we yield to our flesh, the testimony of God and the testimony of Jesus are being misunderstood by others, and this is something that we really need to humble before our Lord. We need to repent. Our brother mentioned last night, sin against testimony is very serious because it touches God and it touches our Lord Jesus. So we need to be very careful.

So brothers and sisters, I believe one reason why the Lord gathers us together and give us fresh understanding of the testimony, is because God wants us to really put ourselves before the testimony, and to let the light of the testimony shine upon us, so we see what our condition is with the testimony of God and the testimony of Jesus.; that we may repent and return. Yet on the other hand, I believe there is a

positive purpose that God has brought us together. After failures, probably many seem to feel the testimony of God is gone and there is no sense of maintaining the testimony. But brothers and sisters, remember the testimony of God and the testimony of Jesus never changes. It stands; it is glorious. It is the will of God that we must continue to maintain the testimony. And if by the mercy of God, this will happen this time, then our gathering will not be in vain. So let us really kneel before our God, humble ourselves, let His light shine upon us, not only to reveal our situation, but more so to reveal what His testimony is. That on the one hand, we will be stricken to the floor. On the other hand, He will raise us up again. May the Lord help us.

Let us pray.

Dear Lord, we want to thank Thee because Thou never change. Thy testimony always stands. What a glorious testimony it is. Lord, we acknowledge how we have failed Thee. But Thou have never failed us. Lord, Thou knowest our situation, Thou knowest some of us may be on the point of giving up, Thou knowest some of us may not even know Thy testimony. Lord, we ask that this time, Thou will restore what we have lost, and Thou will give us fresh and new revelation; a revelation of Thyself that will transform us and make us to be Thy vessel. Lord we wait before Thee. We ask in Thy precious name. amen.