

2001 WCCC

Our Testimony 3

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2 Corinthians 4: 1 – 6 'Therefore, having this ministry, as we have had mercy shown us, we faint not.

But we have rejected the hidden things of shame, not walking in deceit, nor falsifying the word of God, but by manifestation of the truth commending ourselves to every conscience of men before God.

But if also our gospel is veiled, it is veiled in those that are lost; in whom the God of this world has blinded the thoughts of the unbelieving, so that the radiancy of the glad tidings of the glory of the Christ, who is [the] image of God, should not shine forth [for them]. For we do not preach ourselves, but Christ Jesus Lord, and ourselves your bondmen for Jesus' sake. Because [it is] the God who spoke that out of darkness light should shine who has shone in our hearts for the shining forth of the knowledge of the glory of God in [the] face of [Jesus] Christ.'

*Revelations 12: 10 – 12 'And I heard a great voice in the heaven saying, Now is come the salvation and the power and the kingdom of our God, and the authority of His Christ; for the accuser of our brethren has been cast out, who accused them before our God day and night: and *they* have overcome Him by reason of the blood of the Lamb, and by reason of the word of their testimony, and have not loved their life even unto death. Therefore be full of delight, ye heavens, and ye that dwell in them. Woe to the earth and to the sea, because the devil has come down to you, having great rage, knowing he has a short time.'*

Let us have a further word of prayer.

Dear Lord, as we gather together in Thy presence, we cannot help but thank Thee for these privileges. As we think of many in this world who do not have this privilege, who are we that Thou shall grace us so much? Dear Lord, as we are in Thy presence, we want to tell Thee that we mean business. We do not come here just for a good time; we come here that we may hear Thy voice. We come here that we may know Thee. We come here that we may be refreshed and restored in faith. We come here that Thou will

be done in our life as it is in heaven. So Lord, Thou search our heart and we pray Thou answer our heart's cry. In these last days, we pray that Thou will revive Thy words in us. Thou will restore us and recover us that we may be faithful witnesses of Thy testimony. Lord, we want to give ourselves to Thee once again. We pray Thy Holy Spirit will finish Thy good works in us. In these last days, Lord, we pray that Thou may use us to maintain Thy testimony in this evil world and to bring in Thy kingdom. Lord, hear our cry. We ask in the name of our Lord Jesus. Amen.

We do thank the Lord for such gathering. We are here for one purpose. We want to know what the testimony of God is; what the testimony of Jesus Christ is and what our testimony is. We have come almost to the last day. I do not know whether we can say we know what the testimony of God is, and we know for sure what the testimony of Jesus Christ is and what our testimony is. So may the Lord help us that this may not be just theories or just something that we hear. But we pray that this may be something real and that it will become our very life and our very ministry unto God.

In the beginning we mention the word testimony. Testimony is truth; it is reality; it is fact; it is something that has been accomplished and it is something that stands forever. That is the objective side of the testimony. But there is also the subjective side of the testimony and that is to say it is something that we have seen and heard. We are first hand witnesses because we have seen the truth, and we have seen the reality. Therefore we testify of it. This testimony is not just something we testified but we find that this testimony becomes a part of us. It influences our life, it changes our life and it conforms us to it. So the testimony and we become one.

Now our testimony is nothing else but the testimony of God and the testimony of Jesus Christ because we do not preach ourselves. We preach Jesus Christ and Him crucified. And this is our testimony. So brothers and sisters, as we mentioned yesterday morning, this testimony today is entrusted to the church. This testimony is so huge, so big and so immense. It is so rich that it cannot be witnessed by just some individuals. It takes the whole body to be the witness.

So we find that on the day of Pentecost, when the Holy Spirit came down from heaven, in one Spirit the one hundred and twenty believers who have gathered in the room were baptized into one body. Now before that we have one hundred and twenty individual believers. Within the one hundred and twenty believers we have the apostles, the mother of Jesus and His brothers according to the flesh. We also have those who knew the Lord and followed the Lord for three years and also the women who loved the Lord so much. Now these one hundred and twenty gathered together in that room for ten days, dedicated themselves to prayer in one accord. But they were one hundred and twenty individuals gathered together. But on the day of Pentecost something tremendous happened. The Holy Spirit came down and in one Spirit they were baptized into one body. Now this is the real meaning of Pentecost. Sometimes when we think of Pentecost, we think of the sound and the sight because on the day of Pentecost, a huge sound like hard breathing filled the room. And the Holy Spirit came down upon the heads of the one hundred and twenty like tongues of fire. So we often think of Pentecost as sound and as sight. But we believe that these were just complementary. The real meaning of Pentecost is here – in one Spirit they were baptized into one body. From there on you will find these one hundred and twenty, even though they maintained their individuality, yet they were one. They were members one of another, and to that body the Lord entrusted His testimony. They were to proclaim Jesus as Lord, and they were to be witnesses to the Lord Jesus. And in the very beginning you can see how glorious it was. If we read the the first chapter of the Book of Acts, we see on the day of Pentecost when Peter stood up, the other eleven stood up with him. Even though Peter was the spokesman, yet the eleven stood with him because they bore the same testimony. And on that day three thousand came to the Lord. And in Acts 2:42 it said they continued in the teaching and the fellowship of the apostles. We know the teaching of the apostles were none other than the teaching of Christ. Even though the apostles were in plural number and there were twelve of them, yet their teaching was one. Peter did not have his own teaching. John did not have his own teaching. James did not have his own theology. Their teaching was one. They taught what they had received from the Lord. So you find that all the believers at that time, three thousand and one of them, they all continued to stand on the teaching of the apostles. And they not only kept the teaching but they also continued in the

fellowship of the apostles. Again you find that the apostles were in plural number, yet their fellowship was singular in number. It was not that Peter had his own fellowship and he gathered a few around him and people said they are of Peter. You found that there was only one fellowship. And the fellowship of the apostles was the fellowship of the Lord Jesus Christ and they fellowshiped with the Father and with the Son.

They reported what they had heard and seen so that we can have fellowship with them as they fellowshiped with the Father and with the Son. So the teaching was one and the fellowship was one. And they break bread and prayed. How they remembered the Lord! They loved the Lord. And they remembered the Lord as one. And they prayed not just individual personal prayer but corporate prayer. They prayed together as one. That was the church life and we find how they loved one another and how they met in the temple because at that time they did not have their own building. So they used the porch for the time when they gathered together as one and how they break bread from house to house, thanking the Lord and loving one another. Now that was how the church became the vessel of the testimony of Jesus and their testimony was powerful.

Within thirty some years, the gospel had been preached from Jerusalem, to Judea, to Samaria and to the end of the earth because at that time Rome was the end of the world. It was also the center of the world. So we find that within thirty some years, the gospel of Jesus Christ had already covered the world at that time. Many came to the Lord, both Jews and Gentiles. The Jews and Gentiles had nothing to do with each other before but now in Christ they were one. There was neither Jews nor Gentiles. They were in Christ Jesus. And what a powerful testimony it was. People looked at them and they said how they loved one another. The church from the very beginning bore a faithful testimony.

But of course we know the enemy of God was aroused. So you find that at the time of the apostles, the enemy tried to sneak in. First of all he tried to use persecution. You remember how Stephen was stoned to death. He was the first martyr in the church of God. And after that you find the persecution of the church began to spread. And Saul the Pharisee was the leader of that work. He would go into houses and he seized men and women and brought them to the court and sentenced some to death. He went to the

synagogue and when he found people who believed in Jesus he would force them to blaspheme. And the disciples began to scatter. But thank God that wherever they went they went with the gospel. And so you find that because of the persecution, the testimony of Jesus began to spread abroad. The enemy also saw that and he knew that would not work. So he tried other means and he tried to put deception into the minds of people. In some places he tried to pollute the mind of people by giving them false teaching and heresies. Thus he led them away from Christ and went according to the world and the wisdom of man and not according to the teaching of Christ. You find that in the letter to the Colossians. When they were trying to follow the Lord and to seek perfection, they were deceived that they could not find perfection in Christ. They had to find it somewhere else - in philosophy or in ritualism. At the same time, the enemy also tried to draw out the flesh in the believers which you can find in 1 Corinthians. Even though they were of the Lord, yet you find they were carnal and they acted nothing different from the people of the world. The enemy did all these so that the testimony of Jesus might be put to shame.

So brothers and sisters, towards the end of the first century, at the time of John the apostle, how was the testimony of Jesus? Remember that the testimony of Jesus was entrusted to the church. The church was to bear His testimony. But when you read the second and third chapters of the Book of Revelation, what do you find there? There you find John saw a vision. He saw seven golden lampstands that represented the seven churches in Asia and the Son of Man walking in the midst of the seven lampstands. Even though our Lord is in heaven, He is still our high priest. He is not only high priest to each one of us individually; He is the high priest attending to His own church. He was looking in the church for His testimony; he was looking to see whether the light was still shining or whether the light has grown dim and whether it was already smoking. And He was trying to restore the light, that is, He was trying to restore His testimony. In other words, He was looking for Himself in the church. He wanted to find Himself in His own church. He was trying to find what He has revealed to the church. So you find to each church, there was a revelation of Himself. In Revelation 1, you find a vision of our Lord Jesus. And then you find that to each church He reminds them of some part of that revelation of Himself – and that is to say that is what He was looking for in His own church, what He has already revealed, what His people have seen and heard.

There were many churches in Asia at the end of the first century and the seven churches in Asia were chosen by the Holy Spirit because these seven churches in one sense represented the churches throughout the ages. Do you know these seven churches can be looked at from different angles? These seven churches were actually seven churches in the first century in Asia. And you can look at these seven churches from a prophetic view because the Book of Revelation is a book of prophecy. So these seven churches represented the churches from the first century to the last century. Also spiritually speaking these seven churches represented the churches in the world in every generation and in every century. In the first century you can find the conditions described in the Book of Revelation. In the twenty first century you can still find these same conditions.

We know the church in Ephesus had a glorious beginning. When Paul was in Ephesus how the Lord did wonderful things there. The church in Ephesus was noted for its love. And therefore when Paul wrote the Letter to Ephesus in the prison in Rome, he was able to share the full counsel of God with them. Even when he was there, during the three years, he did not withhold anything from them. He shared the full counsel of God with them. He could not do that with the Corinthian believers but he was able to fully reveal what God had revealed to Him to the Ephesian believers. And it was not because the Ephesian believers were more intelligent than the Corinthians. As a matter of fact, the Corinthian believers were noted for their cleverness. They were noted for their logical speaking. Brothers and sisters, the reason why God was able to open His heart to them was not because of their intelligence but because of their heart for Him. It was not the mind but the heart. It was love because the Ephesian believers loved the Lord. They loved the Lord with an undying love. And therefore you find Paul was able to pour out a full counsel of God to them. What a glorious beginning it was. But when you read the letter in Revelation 2, you find outwardly they were able to maintain everything just as it was before. They still had labor. They still had work. They still had the knowledge of discernment. They were able to discern the false apostle from the true apostle. And they were still rejecting the Nicolaitans. And that is the clergy system. So you find everything seemed to be right. But inwardly something was missing. And what was missing was the most essential thing. The Lord mentioned to them, 'you have this and that', but the Lord said 'I am against

you'. Why? It is because 'you have lost your first love'. Outwardly everything went on as usual, but inwardly, something was missing. What the Lord was looking for was not these outward things. He was looking for the inward things. He was looking for Himself because God is love. Our Lord Jesus is love but love was missing and nothing satisfied the Lord's heart. The testimony was gone. The outward look was there but the testimony was gone. So brothers and sisters, here you find the Lord began to call them to repent. In spite of all these outward goodness, they needed to repent. They needed to know where they fall. They needed to be restored to do the Lord's work. And then you find at the end of that letter it said 'he who have ears, let him hear'. The Lord was there calling for overcomers. The Spirit said 'to him who overcomes'.

You know the testimony of Jesus Christ was entrusted to the whole church. The testimony is complete when the whole church is His witness. But when the whole began to fall away God begins to call for overcomers. God has revealed Himself to them. But they lost their vision. They lost their revelation. They did not live according to that vision. They were disobedient to the heavenly vision. Who are the overcomers? The overcomers were those who overcame from falling away from the vision. They responded to the call. They repented of their failure and they returned to their first love. The overcomers were not some superman or super Christians. The overcomers were normal Christians. When everyone became abnormal, there were some by the grace of God, who responded to the call of God. They repented of their sins. And they returned to the Lord. They took up the responsibility of bearing the testimony of Jesus Christ. And they took the responsibility of the whole church. They do not separate themselves from the church but they try to take the responsibility for the whole church. And these are the overcomers. And through these overcomers, the Lord is able to maintain His testimony on earth.

So brothers and sisters, this call to overcome is also here. God is calling us to become overcomers. We find even in our time how the church has failed in the testimony of Jesus Christ. You know the success or failure of the church is measured only by one thing. It is measured by the testimony of Jesus Christ. The church outwardly may seem to be very successful. It may have lots of people. It may have lots of activities. It may have done lots of good. But brothers and sisters, God measures the church with only one

standard and that is the testimony of Jesus Christ – whether the testimony of Jesus Christ is faithfully borne, or whether it has failed. This is what we find in the word of God. I am just filling in what I was going to say yesterday.

Now we come to what I am going to share today. The first morning we mentioned about our testimony. The second morning we mentioned about the church as the vessel of the testimony. Now today we would like to turn from the testimony to the witness. We have the testimony of Jesus Christ entrusted to us. We are His witnesses. You remember in the Gospel of John when our Lord was on earth with His disciples He told them that ‘when the Holy Spirit, the Spirit of truth comes, He shall bear witness of Me and you too shall bear witness of Me because you are with Me from the very beginning’. And then of course we know before the ascension of our Lord Jesus how He committed His testimony to His people. In Matthew 28, He said ‘go you to all and disciple them baptizing them in the name of the Father, the Son and the Holy Spirit and whatever I have commanded you, instruct them. And I will be with you to the end of ages’. This is what He told His disciples. When the Holy Spirit comes, He will be My witness. So in the power of the Holy Spirit, we are to be His witnesses.

Now what are we to witness to? We are to witness to what we have seen and heard. We witness what we experience of our Lord, Jesus Christ. We are to bear witness that this is true, this is real. How do we bear witness to the testimony? There are two ways to bear witness to the testimony. And these two cannot be separated if our witness is to be powerful. These two things must go together. Number one, the way to bear witness is by our words. Bearing testimony is not something silent. We have to speak out what we have seen and heard. In the Old Testament, if you have seen something and heard something, and that something happened when you were there, and if you refused to speak out and you refused to bear testimony, it is considered a sin. So how can we bear witness to what we have seen and heard? We bear witness to it by our words.

Look at our Lord Jesus. He is the word. ‘In the beginning was the Word and the Word was with God and the Word was God’. Why is He the Word? It is because He is God’s speech. He speaks out what God is. No one has ever seen God, but the one who is in the bosom of the Father, He has declared Him. When our

Lord Jesus was on earth, the scripture does not tell us much about His early life. The bible recorded very little on His childhood up to when He was thirty years old. We did not hear any word from Him. The only word we heard from Him was when He was twelve years old. When He was twelve years old, He went to the temple. We do not know whether it was His day of Mitzvah. When the Jewish boys reach the age of twelve or thirteen, they will become sons of the law. Before that they were trained at home, or they may be trained in the synagogue to study the law. But when they reach that age, there is a ceremony, saying that these boys have reached manhood. They can be the sons of the law and they become members of the synagogue. They have the right to ask questions and answer questions. So we wonder whether it was that time when our Lord was twelve and He went to the temple in Jerusalem. And He was made the son of the law. But our Lord was so different. For the Jewish boys they will just go through this ceremony. But for our Lord Jesus, it came upon Him a deep consciousness. The son of the law to Him was not just a formality; it was something very real to Him. So when His parents left, He remained in the temple and after three days His parents found Him there. And they found that He was in the midst of these scribes. He was asking questions and He was answering questions. And people wonder where He came to have these intellects. And His mother said to Him 'why do you do this to us, how you worry us. We spent three days' time trying to find you'. And our Lord spoke. He said 'why do you do this? do you not know that I should be occupied with My Father's business'? He spoke the truth. But He was young; he was still a minor; so He obeyed His parents. He went back with them and obeyed them. So He began to learn carpentry and He was later labeled as the carpenter. In other words, His carpentry work was different. It was excellent and perfect. That were the only words we heard from Him in thirty years and He was silent. But it was just a preparation.

When He was thirty years old, He stood up and began to preach the kingdom of God. 'Repent, for the kingdom of the heaven is drawn near'. And from that time onward, you find that He began to travel to villages and cities, from Galilee to Judea, from Judea back to Galilee through Samaria. And there you find He preached. He preached the kingdom of God. He declared the testimony of God. He called people to return to God. He spoke out His testimony. He told people that 'I was sent. I did not come on My own. I

did not speak out of Myself. I speak what I have heard of the Father'. He was faithful to the Father. He was faithful to the testimony of God. He was taken and brought to Caiaphas' house and you find they accused Him of many things. Many witnesses tried to say Jesus did this, Jesus said that. And finally one came up and said 'He said destroy this temple and I will restore it in three days'. But all these witnesses were in vain. There was no proof. They were false witnesses. And you remember Caiaphas challenged our Lord, Jesus. 'Did you hear what all these witnesses say? Why do you not defend yourself?' The Lord was silent. He did not say anything. Finally, Caiaphas out of desperation told Him, 'in the name of God, tell us whether you are the Christ, the Son of God'. The Lord said 'you have said it. Not only that, you will see the Son of Man sitting at the right hand on the throne of God and coming in power'. And He was sentenced to death because of this. He bore witness to Himself because that was His testimony. And whenever He was challenged He spoke out. He was silent to everything else. But as far as the testimony was concerned He spoke out even if it meant death to Him. And there they took Him to the governor. And again you find people began to accuse Him of many things. But our Lord did not say a thing. He did not care what they said about Him. Finally, Pontius Pilate said 'did you hear all the things that they accuse you of? Why did you not say a word? According to our Roman custom, we give the defender a chance to defend himself to face these accusers. Why do you not take that opportunity?' The Lord was silent. He would not answer. So finally Pilate said 'are you the king of the Jews?' The Lord said, 'you said it. I was born a king. I am the king of the truth'. And you know our Lord was sentenced because of His testimony. But He was a faithful witness before Pontius Pilate. He bore the faithful testimony with His word. And then you find the same thing with the apostles. From Pentecost onward, they began to preach the gospel of Jesus Christ. In Acts 4, the Lord used Peter and John to perform a miracle. A beggar who was lame was sitting at the gate called Beautiful asking for alms. When Peter and John came to the temple, this beggar looked at them expecting some alms. And Peter looked at him and saw that sincere streak in him. He said 'gold and silver I have none, but in the name of Jesus I command you to stand up'. And this man stood up. He leaped and He jumped. A miracle was performed. There was a story about this. Once upon a time, when Thomas Aquinas, the famous theologian went to see the pope, the pope showed him all the

wealth of the Vatican. And the pope told Thomas we no longer said 'gold and silver we have none'. And Thomas replied 'but neither can you say jump up and walk'. And because of this miracle, John and Peter were taken into custody. And they were taken to this Sanhedrin. And you find these Pharisees and scribes forbade them to speak in the name of Jesus. They forbade them to proclaim that Jesus had risen. And you know what Peter and John said? They said 'To listen to man or to God; what do you think is the right thing? What we have seen and heard we cannot help but preach it'. They were beaten but they were glad to suffer for the name of Jesus. They went back to their own company and they told the brothers and sisters what happened. They prayed together with one accord. They asked the Lord for the boldness to preach the gospel of Jesus. The house shook. It was filled with the Holy Spirit and they continued to preach the gospel of Jesus Christ with boldness.

So brothers and sisters, the way we bear witness to Jesus is with our word. The word is not only powerful to man; it is also powerful to the unseen world. In Revelation 12 it said 'they overcome the accusers by the blood of the Lamb and by the word of their testimony'. So you find the word of the testimony is not only powerful to the world but also to the unseen world. But dear brothers and sisters, what makes the word so powerful? Is the name of Jesus a magic word? Now you remember a very interesting incidence in Acts 19. The word of God was powerful in Ephesus. There were seven sons of the high priest and they were exorcists. And now they noticed how effective Paul was in catching the demons. So they watched him and they found that Paul only used the name of Jesus. They thought that was the trick. It was much better than the magic word they used before. So when they came to exorcize that demon possessed person, they said 'I command you in the name of Jesus preached by Paul'. And the devil said 'Jesus I know, Paul I know but who are you'? The demon possessed man jumped upon them and made them naked and hurt and they fled away.

So what made the word so powerful? It would not work if it was just empty words. But the power of the word is that there is something backing it up. So you find the way we witness the Lord is not only this matter of the word, you find it is also a matter of our life. Without life it is empty. You have to have that life to back up the word. The word must really mean something to you. It is not hearsay. It is the word

that you are personally related to. It is the word that you experience yourself, backed up by a life. And that is why the witness of the word is so powerful. Look at our Lord Jesus. Every word that came out of His mouth is powerful. He just said the word and the demon was expelled. It was because behind that word there was a life; a life that was totally given by God. When He came to this world, it was prophesied about Him, 'sacrifice and offerings God does not want, lo, I come to do Thy will. You have prepared for me a body. I come to do Thy will. Your word is written upon my heart'. Throughout the life of our Lord Jesus He was absolutely obedient to His father. His whole life was governed by His Father's will. If it was the will of His father to drink that bitter cup, even if it meant defilement to His purity, even if it led to so much misunderstanding of Him, He would drink it. He pleased His Father throughout His life. There was never any separation between Him and the Father. He and the Father are one. The Father is holy and He is holy. The Father is righteous and He is righteous. He and the Father are one. But one day because it is the Father's will He was to be the sin bearer of the world, He came to this world. Not only had He not committed any sin; He is one who knew no sin. He did not even know what sin was, and yet He was to make sin for us. How could He take it? In the garden of Gethsemane, He struggled over this. 'Father, if this is possible, remove this cup from me. Not My will, but Thy will be done'. Brothers and sister, His life was a life for the testimony of God. God is God to Him. God is absolute to Him. He lived for the testimony. He died for the testimony. And because of such a life, whatever He says come with power. Brothers and sisters, the same is true with us today. How can our witness be effective? Yes, we should speak out. Whenever people ask us the reason for our hope, we should be prepared to tell them. This is our responsibility. But brothers and sisters, if our life does not match our word, our testimony is weak. In Revelation 12, it said 'they overcome the accusers'. It mentioned there was the man-child. In Revelation 12 John was shown a vision. It is a vision of the last days. There was the vision that ushers in the coming of Christ. That vision to us is the present. It is a vision for us because we are living at this time. The coming of the Lord is so near. During this time, you find a woman in travail. The woman represents the church in the last days. And she was in travail. And you will find a dragon standing by the woman. In the beginning the woman was the target of the dragon. But now the dragon just stood before the woman

looking at her. It seems that the dragon does not care too much about the woman anymore. But in the womb there is something that means very much to the dragon.

Brothers and sisters, the woman is in travail. Something is going to be produced. When we look at the church and the world today, do you think there is no groaning? Even the whole creation is groaning, waiting to be relieved and waiting for the manifestations of the sons of God. How can the sons of God not be like that? How can we not be groaning too? We groan over the condition of the church. We groan over ourselves because of our weakness. How we cry to the Lord. There is something to be produced in ourselves so that not all things shall be in vain. The wars and pestilence and earthquakes are the signs of birth. The woman is prepared to bring forward. The dragon, the enemy Satan knew when that man child was born, His days would be numbered. That was why He was there waiting. When the man child comes out, Satan wanted to destroy Him. But when the man child was born, He was taken right up to the throne. They overcame Satan by the blood of the Lamb and by the word that they love. They loved not their life even unto death. This man child represents the overcomers in the last days. Before the coming of the Lord, there will be overcomers who are maturing and who are ready. The Lord will take them right up to the throne. They prepare the way for the coming of the Lord. They break through the air, the headquarters of Satan and they reach the throne of God. And they are the welcoming party to the coming of the Lord. And because of this, there is war in the sky. Michael and His angels fought with Satan and Satan is cast down to the earth and the air is pure. And they wait for the Lord to come from the throne to the air. These overcomers overcome by the blood of the Lamb.

Brothers and sisters, they are no different than anybody else. We are as weak as everyone and maybe weaker. But thank God, we know the blood of the Lamb. We repented. We believe in the power of His blood. The blood washes us. We testify for the word. We admit that Jesus is the Lord and He is really Lord to us. Today there is power there. If He is not really our Lord, we will not have the power even if we say He is our Lord. But when you live a life under the lordship of our Lord, when you surrender your life to the Lord, allow Him to rule over you, then when you speak out it is the word of the testimony of the word and it has power. It overcomes Satan, and furthermore they love not their life even unto death. They

do not love their soul life, their flesh. They are willing to deny themselves, pick up the cross and follow the Lord. Wherever the Lamb goes, they go. If the Lamb goes to Calvary, they go to Calvary. They are willing to lay down their life for the testimony of Jesus. These are the overcomers in the last days.

Brothers and sisters, we are living in this time, we are looking forward to the King, and we are looking forward to be raptured alive to the throne. Have we backup our testimony with our life? Do you live as you say? Is the testimony of Jesus a reality to us? Does it really control our life? Do we live for His testimony? May the Lord help us.

Dear Lord, we humble ourselves before Thee, we acknowledge we are not what we should be. And that is why our testimony is so weak. There are so many times we do not have the testimony. Help us and uphold us. We repent before Thee. Have mercy upon us. We believe that Thy grace is sufficient. Lord, have mercy on us. Make us overcomers for the sake of Thy testimony. We ask in Thy precious name. Amen.