

THE TESTIMONY OF OUR LORD

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INTRODUCTION: THE TESTIMONY OF OUR LORD

Reading: 2 Tim. 1:1-14

The theme of our conference this year is taken from two books: Paul's Second Letter to Timothy and the Book of Revelation. Timothy was an itinerant missionary covering Asia Minor. The seven churches mentioned in Revelation were probably under his supervision 30 years earlier. The letter is believed to be Paul's last letter, written just before he was martyred. At that time, Paul had already seen the perilous times that were to come. Historically, the Church was facing severe persecution under Nero, and it seemed as though everything the Church stood for would be lost. Alongside the severe sufferings, there were also false brethren teaching heresy, seducing the church from the truth. Even brethren who had once stood for the Lord's testimony were beginning to embrace the love of the world. It was at such times that Timothy was called to take on the testimony of our Lord (See 1 Tim. 3:15-16, 2 Tim. 1:8, 13-14).

About 30 years later, the situation had become even more deplorable. The Church in Ephesus had left her first love and was merely going through religious rituals. The Church in

Pergamos was tolerating false doctrines, while worldliness and idolatry had taken hold of the Church in Thyatira. The church in Sardis was declared dead. We are grateful for the Church in Smyrna and the Church in Philadelphia, but for the Church in Laodicea, a co-recipient of Paul's epistle to the Ephesians, there was nothing left of them. These churches represent the church that must engage in the final battle for the Lord's Testimony in the world and against the kingdom of darkness (see Eph. 3:9-11). Therefore, we see the Lord moving to recover that Testimony in the Church.

He did this by:

1. Taking hold of a vessel for His Testimony, what could rightly be called a Prophet; John stands here as a prophet to the Church. He was in the isles of Patmos; Patmos represents ostracism, rejection, suffering, and deprivation. The Lord may perhaps send some of us to Patmos so that we can become a voice to call the church to repentance. Do you truly desire to be of use to the Lord in these dire times? It will not come by seeking the big pulpits, but through a Patmos experience. Was John in Patmos because the Roman emperor threw him there? No, he was in Patmos for "... the Testimony of the Lord." He was consumed by that Testimony. It was his chief concern, his reason for living, and it had become his

identity. Do we have men who are not merely concerned about the deplorable state of things but are desperate to see a recovery? Are they asking, like Gideon, "if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us" (Judg. 6:13)? Are they crying out like the Prophet, "we see not our signs" (Ps. 74:9)? John was in the isles of Patmos for the Testimony. How far are you willing to go for the Testimony? We are also told that he was in the spirit; he was on heavenly ground. He was not consumed by carnal and fleshly concerns, playing the blame game, asserting himself, or preoccupied with man-made organizations to keep the systems running. No, he was consumed by spiritual concerns, taken up by the concern of heaven, not by the hardship and deprivation he was facing in his new station. It was to such a man that the Lord laid hold of to call the Church back to His Testimony.

2. Next, we see a revelation of His fullness in the midst of the Church (Rev. 1:12-17). We witness the effulgence of His glory. He revealed Himself as if to say, "this glory is what the church is supposed to stand for, and nothing less." When the Lord is about to revive a church, He does so by revealing Himself. We cannot grasp the Testimony we are called to bear until we see Jesus. And of course, those who have never seen this glory have absolutely no Testimony to bear. In presenting Himself, He was very definite about the

Testimony of Himself. He declared, "Fear not, I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death" (Rev. 1:17-18). The Church was called to testify to this: "Jesus Christ of the seed of David was raised from the dead" (2 Tim. 2:8). The Lord desires nothing less than that which fully represents His glory, His resurrection life, His victory over death, His absolute Lordship and authority. The Lord will not accept anything less; He desires His Church to live up to His full thought or have nothing at all. Only when the Church holds onto and fully embodies this Testimony can she stand as an overcomer. We see from Rev. 2 and 3 that so much is at stake in our overcoming: our place in the very throne of God, our reigning with Christ, our standing as a pillar in His house, and much more. This issue of overcoming is crucial, and it cannot be achieved without upholding the full testimony of Christ. Despite occasional commendation, the Lord pushes for fullness; otherwise, the lampstand will be removed or, as He said in another place, "I... will fight against them with the sword of my mouth." This speaks of judgment. Very fearful things are said about the judgment that awaits those who fail to live up to God's full thought. Truly, it is either revival or judgment.

If we take the book of Revelation to represent God's call to the Church at the end times, then this call for a recovery of

the Lord's Testimony in His people is most imperative. Times are just as deplorable (if not worse) than the conditions depicted in Rev. 2 & 3, I feel strongly that the Lord is now walking amongst the seven candlesticks, to rekindle a flame to His testimony in these last days. The voice of His prophets is being clearly heard, calling the church to awake unto her calling. We trust the Lord that this conference will be one of such call to the church.

Let us pray:

1. May we be truly men and women living in the spirit, on this Lord's day. May we be taken up by spiritual concerns
 2. May the Lord find in this meeting vessels He will lay hold of to call the church back to His Testimony
 3. May the Lord reveal his glory in the Church like never before.
- Amen.

CHAPTER 1

BACKGROUND

We begin this series of talks by providing some scriptural background regarding the Testimony of Our Lord, starting from the Old Testament. Our hope is that by the end of these discussions, we will gain practical insight into what it means to stand out as His Testimony.

Please read Exodus 25:10-16 and 31:16.

In the Old Testament, the Testimony referred to the two tablets of stone kept inside the ark. It is sometimes referred to as the covenant (See Exo. 34:28). It held great significance for the nation of Israel. The entire ark is sometimes referred to as the Testimony (See Exo. 27:21, 30:36). Within the ark, there were the tablets of stone, the manna, and Aaron's rod that budded (Heb. 9:4). All of these elements represent different aspects of the same thing. The manna symbolizes God's word as divine sustenance (Deut. 8:3), Aaron's rod represents divine life and authority that come from God's word, and, of course, the tablets represent God's eternal counsels. All of these point to one thing: the Testimony being spoken of is THE WORD OF GOD.

This is clearly revealed in the New Testament, particularly in the book of Revelation, where the Testimony is consistently mentioned in relation to the word of God (See Rev. 1:2, 9, 6:9). However, we must note that the use of "the Testimony" after "the word of God" is not merely repetition but an emphasis on something specific. By reading Revelation 19:10-13, we see that when the angel explains what this Testimony is, he simply points to Jesus, whose name is clearly written as THE WORD OF GOD. This tells us that the Testimony is, first and foremost, a person: THE PERSON OF JESUS CHRIST (See also Jn. 1:1-5). All that God guarded so jealously in the Old Testament, instructing Moses to build according to the pattern he saw on the mount, was to prevent the misrepresentation of the person of Jesus Christ. The entire law was a shadow of Jesus Christ.

Considering the usage of the word in the New Testament, we discover that it is not something external or objective to the believer. In fact, John tells us that he bore the Testimony (Rev. 1:2), and in 1 Corinthians 1:6, we are told that the Testimony is confirmed in the Corinthians. Therefore, when we speak of the Testimony, we are referring to something subjective; something that has become the subject of our lives, something that possesses us. The New Testament does not present the idea of an objective Testimony in any way.

Instead, it shows us, through various examples, the tragedy of trying to bear the Testimony objectively. We see this in the lives of Hophni and Phinehas, King Saul, and Uzzah. What a tragedy they encountered by treating the ark of the testimony as something objective. God's intention is that the Testimony is not separate from the life that bears it (See 2 Cor. 3:3). God was careful to maintain this concept even in the Old Testament. Although the ark is an inanimate object, it must be carried by the priest; God would not tolerate even a new cart carrying the ark (See 2 Sam...). The Testimony must be borne by life. I would like to emphasize that until the word of God is borne in our lives, we have no Testimony, or rather, we would misuse the Testimony. Our earnest prayer should be: *"Oh Lord, reveal your living word to me, even the person of Jesus, in His fullness. Let Him take full possession of me. Let God's full thought in Christ Jesus be confirmed in my life."*

THE TESTIMONY AS REPRESENTED BY THE O.T. ARK

We will further explore the meaning of the ark in the Old Testament and how it was handled. We will also draw lessons from instances where the Lord's Testimony was mishandled.

1. God's covenant: The ark represents God's covenant with His people. It is sometimes referred to as the Ark of the Covenant (Num. 10:33, Deut. 31:26). This covenant distinguishes Israel from other nations (Exo. 19:5-6). It is a symbol of God's special relationship with Israel and defines their national identity. Times when they faced crises with their national identity, when they mingled with other nations or experienced captivity, were times when they lost sight of this Testimony. This brought them distress and threatened their nationhood. We see this during the times of Eli (See 1 Sam. 7:4) and Saul, when the nation was in distress and disunity (1 Chron. 13:2). However, during the time of David, there was great unity when the ark was given its rightful place (2 Sam. 6:1). Their greatest glory as a nation came when the ark rested in its place during Solomon's time (Read 1 Kings 8:1-11). Whenever the Israelites backslid, they lost sight of the Ark, and the result was their disintegration as a nation.

2. God's Presence/Glory: The Ark represents God's presence. It is where the Lord meets with His people. Once the tabernacle was set up, Moses no longer needed to go to the mountain because God was present with them (See Exo. 29:43, 30:6, 33:7-11).

3. Fellowship: God's purpose for dwelling among the people is for fellowship (Exo. 25:22).

4. Leadership: (See Exo. 40:36-38, Josh. 3:14-17). As the cloud rose over the Tabernacle, Israel would begin their journey. When they crossed the Jordan, the Ark was brought before them, and as the Ark led the way, the Jordan River parted (See Ps. 114:3). Many times we see Israel seeking leadership and direction from the ark (Judg. 20:27).

5. A repository of God's Eternal Counsel: The ark securely holds the word of God, protecting it from theft or alteration. The Testimony of God's faithfulness and provision through the wilderness, represented by the manna, is kept, and divine life is preserved in Aaron's rod.

6. Authority and Lordship: In the ark, we find Aaron's rod that budded. This event occurred when the spiritual authority of Moses and Aaron was challenged (See Num. 16 & 17). To settle the matter, God caused Aaron's rod to bud and commanded Moses to place it in the Ark as a testimony to divine authority.

7. Ultimate Victory: The Testimony represents God's ultimate victory. David referred to it as the "ark of Thy strength" (Ps. 132:8). When the people were in right standing with God, the presence of the ark assured them of victory.

This is a significant amount of material, and we trust the Lord to touch upon each aspect as it relates to the Testimony of the Lord that we have been called to bear. However, for our reflections today, we will conclude by drawing some lessons on how the Testimony is to be handled:

1. It is to be kept in the Ark. The ark is made of high-quality wood overlaid with gold, symbolizing durability and God's eternal nature. It is God's intention that His Testimony be preserved for all eternity.

2. The ark was to be handled with utmost sanctity. It was the only object kept in the Holy of Holies. God intends for His Testimony to be handled with a sense of awe and in holiness (Compare 2 Tim. 2:20-21).

3. It is not to be touched, and even those who carry it by the staff must be specially consecrated. God will not tolerate any form of defilement of His Testimony.

4. It is to be anointed with a special oil alongside the tabernacle. God's anointing rests where His Testimony is kept. And though the anointing touches other things, it is because of the Testimony.

Finally, let us consider a few instances where the Testimony was mishandled:

1. Hophni and Phinehas (1 Sam. 4): The lives of those carrying the ark did not correspond to what it represented. The result was the loss of glory (Ichabod) and the priesthood. There can be no ministry without the Testimony.

2. The Philistines (1 Sam. 5): The Testimony was brought before the Philistine gods, suggesting that Dagon had triumphed over Jehovah. What happened? Their gods fell and were broken before the Testimony. This shows that the Testimony cannot be defeated and will confront any idol before it, shattering them to pieces. If there are idols in any life, when the Testimony is present, it will confront them. The Philistines also faced severe discipline.

3. The men of Beth-shemesh (1 Sam. 6:19): They looked inside the Ark, prying into God's Testimony with unsanctified and carnal senses. The result was the death of 50,070 of them. Anyone who tries to access God's Testimony through the flesh will surely face death.

4. Saul (1 Sam. 28:6): His reign did not align with what the Testimony represented; in fact, the Testimony was pushed to the background. What was the result? When he needed to inquire of God the most, there was no answer. When the Testimony is neglected, it becomes silent.

5. Uzzah (2 Sam. 6:6-7): Here, the Testimony was being carried on human machinery instead of the shoulders of the Levites. God's intention is always for His Testimony to be

borne by life, not by something external, not by human machinery, ideas, organizations, or structures. This system led to Uzzah's death.

Let us pray:

1. Lord, help us recognize the true worth of Your Testimony.
2. Lord, help us handle Your Testimony rightly.

Amen.

CHAPTER 2

Yesterday, we discussed the significance of the Ark as a representation of the Testimony in the Old Testament. It is a grave matter to handle the Testimony. Remember that we mentioned the Ark is identified with the Testimony. The Ark itself is sometimes referred to as the Testimony. God intends that both the box and everything in it should be seen as one entity, or that the ark derives its identity from the Testimony within it. This represents God's thought in the New Testament. The ark is the Church, the vessel for His Testimony, and it is to be so closely associated with the Testimony. Jesus said, "Where two or three are gathered together in my name, I am there in the midst of them" (Matt. 18:22), indicating that the Church holds a ground for the Lord's Testimony. It could be represented by an individual in an office, a small company, or even a local assembly in a community. Their clear purpose is to bear witness to the Testimony for the Lord.

Everything that was said about the Ark yesterday can also be applied to the Church. It is important to note that these aspects must also be true on an individual level for every truly born-again child of God. Let us quickly examine how these apply:

1. The Church represents the New Testament. What is the New Covenant or Testament? Peter provides us with an understanding in 1 Pet. 2:9-10. It is the covenant of a priesthood unto God from every nation, based on redemption through the blood of the Lamb. Rev. 5:9-13 gives us a picture of this priesthood. The Church (or the believer) who has come to this ground of redemption through the blood does not recognize any distinction based on race, language, denomination, or any such divisions that are related to the flesh and self. This is because the Church worships in the Spirit and puts no confidence in the flesh (Phil. 3:3). Acceptance into the Church is not based on human rituals or adherence to certain rules and regulations, but solely on the ground of redemption through the blood. Have you entered into that Church? Have you been redeemed by the blood? Has your heart been regenerated? If not, you have no part or share in this matter of the Testimony; you are outside the covenant.

2. The Church carries God's presence and glory (Read Matt. 18:22, 2 Cor. 4:6-7, Eph. 3:21). Find a people who are truly committed to upholding the Testimony of the Lord, and you will witness the realized form of God's presence among them.

3. The Church represents God's leadership (Read 15:22-29). Leadership holds significant importance in the New Testament. Through the Holy Spirit, we see God's leadership in the Church.

4. The Church stands for Fellowship (1 John 1:1-6). Our fellowship is primarily with the Lord and with one another. It is within this fellowship, as well as in the other areas mentioned, that we are to stand and bear the Lord's Testimony. The aspect of fellowship is evident throughout the scriptures, from the Acts of the Apostles demonstrating an example of fellowship to the letters of Paul, removing the grounds of distinction based on race or status. The letters of Peter guide us to preserve the purity of fellowship, James encourages us to practically demonstrate love, and John urges us to love in its fullness.

5. The Church is a repository for God's eternal counsel (1 Tim. 3:15-16, 2 Tim. 1:13). This is evident and clear. Just as the Ark held the Testimony of God in the Old Testament, including the living Testimony represented by Aaron's rod that budded, the Church is the vessel where God's word is stored as a living Testimony. It is referred to as the church of the living God because of its living Testimony, presenting

God as truly alive. It is unfortunate when any group using the name "church" can only refer to its history without anything present to demonstrate life pulsating within it. Such a group no longer represents the Church in God's intention.

6. The Church holds Christ's authority (Matt. 28:18-19, Eph. 1:19-23). This is the ultimate issue when it comes to the Testimony of our Lord. It is to establish the authority of Jesus everywhere. In every realm, it must be known that God has made Him both Lord and Christ, that He has conquered death, given victory to the Church, and instructed her to "occupy till I come." The enemy seeks to undermine this, as it would negate the significance of the death, burial, and resurrection of Jesus Christ.

7. The Church represents Christ's ultimate victory (Eph. 3:21). We will delve into this further tomorrow, but it is important to take note of it.

THE BATTLE FOR THE TESTIMONY

I hope we have taken note of these seven issues mentioned. There could be more, but for now, we will focus on these. These are crucial matters in relation to the topic at hand, as they form the battleground for the Testimony. If the enemy succeeds in his warfare against the Church on any of these grounds, he will greatly diminish her testimony. However, we thank the Lord that the Church of God continues to advance, and the gates of hell will not prevail against it. Amen. Let us consider how we can stand on each of these grounds to engage in the battle, both as individual representatives of the Church and as a corporate expression of the Church.

1. We must stand on New Testament ground. The devil often tries to draw the Church into the realm of legality and formalism, where religious motions are performed without genuine reality. This can be very strong, even to the point of bewitchment, where we find ourselves going through the motions without experiencing true value. We must insist on standing on New Testament ground, which seeks the reality rather than mere forms and shadows. We should not allow ourselves to be tied down to empty rituals. Let everything be alive to us; the New Testament is the ground of liberty where Christ has set us free. It is a ground of true worship with no

confidence in the flesh. Our offering of ourselves to the service of God should be solely based on His grace and divine enabling. We should not entertain anything that contradicts or undermines the New Covenant, such as giving room to sinful passions or placing our faith in anything other than the finished work of Christ. It is a terrible thing to do so (See Heb. 10:29). There are places today that may tell you to "sow a covenant seed for this or that," as if the New Covenant is not comprehensive and complete. When we engage in such practices, we become like the Galatians who, although claiming to have entered the New Covenant, still thought they needed the covenant of circumcision. Paul rebuked them, calling it foolishness and stating that if they pursued circumcision, Christ would be of no value to them (See Gal. 3:1, 5:1-4). We need no other covenant besides the New Covenant. Let's grasp this truth. In the Old Testament, whenever the Israelites..

2. We must stand on the ground of God's presence and glory. We should have a dissatisfaction and aversion to anything that lacks God's presence and glory. How can we be content attending meetings or services week after week without sensing the divine presence? We gain nothing but entertainment. Some of us listen to music, watch movies, and engage in conversations that bear no trace of God's presence. This should not be the case. We should never hold meetings

or engage in any activity (whether considered spiritual or not) where God's presence is not sought and secured. Like Moses, we must insist, "If Your presence does not go with us, we are not going anywhere." We must cry out, "Show me Your glory." This should permeate every aspect of our lives—our homes and offices must feel His presence and glory, and every place we go.

3. Another serious battleground is the ground of leadership. We must be determined to submit to the leadership of the Holy Spirit, both as a company and as individuals. The enemy often infiltrates our ranks and introduces leadership that goes against the thoughts of God. We must be watchful in this regard (referring to 1 Tim. 3).

4. Now we come to the battle for the truth of God's Word. I don't need to emphasize how significant this battle is. Anyone who is determined to stand as a Testimony to our God must be prepared to fight on this ground. You cannot afford to be lazy in studying the Bible. Your personal Bible study is not just for your own spiritual growth; it is a battleground for cosmic warfare. We are connected to each other in the body, so your growth is related to my growth (Eph. 4:11-16). And when we have studied the Word, we are

to preach it. Preaching the Word is a grand warfare in itself. We can see what it involves in 2 Tim. 4.

5. The ground of fellowship. Again, the first issue is our personal fellowship with God. The enemy wages war in this area. He is not concerned about our busyness and activities; his target is to defeat us here. If he succeeds, he gains ground to disrupt our fellowship with one another. This directly opposes the power of Christ's resurrection. What does resurrection stand for? It represents victory over death. And what is death? Simply put, it is separation. When we see breaks in fellowship, divisions, and brethren unable to get along with one another, death has entered, contradicting our Testimony to the resurrection of Jesus. Divine life becomes hindered, and it can lead to physical death, as seen in the Corinthian Church (1 Cor. 11:27-30), or even brethren killing one another. What a terrible thing! Our Testimony to the world must be in the unity of fellowship. "By this shall all men know that ye are my disciples if ye have love one to another" (John 13:35).

6. The battle for Lordship. Again, the battle starts on a personal level—the Lordship of Christ over your life. Is Jesus Christ truly Lord over your life? Does He have absolute authority over you? Do not presume to hold the Testimony of

our Lord when self has not yet been conquered; that will lead to great doom. The essence of the Testimony is to declare and establish the Lordship of Christ over every life, community, and nation. But this cannot be done unless our obedience is complete (2 Cor. 10:6). Once we have cleared that ground, we move on to take other ground for the Lord. The Lord then sends us to different places to establish a Testimony for Him. It could be in a home, an office, a local assembly, a school, or even distant lands as missionaries. And when you are there, just your presence will make it evident to all that Jesus is Lord. This is not achieved by asserting yourself or instituting religious observances; it is done by taking charge of the spiritual atmosphere. You may be like Mordecai, a gatekeeper, but Heman knew he could not bow. No pressure or intimidation can make him lose sight of the Testimony he bears. Through your life and words, no one can miss the fact that Jesus is Lord in that place.

Conclusion (Rev. 11:19, 12:17)

Notice that when the Testimony is opened in Rev. 11, the next issue we see is the dragon in warfare. The Testimony stands for his ultimate defeat, and he will not accept that. So when you come to the matter of Testimony, you have entered real spiritual warfare. When the Testimony becomes real in your life, you can expect more battles. In such times, brethren, do not give up. Your salvation is nearer. I believe that in

these last days, we will witness a church holding tenaciously to the Testimony of the Lord, as well as witnessing the devil's final onslaught. May we be prepared for these times (read Phil. 1:27-30, 2:15-16).

CHAPTER 3

Where does all of this lead?

1. We are to bear Testimony to LIFE (2 Tim. 1:8, 10): It is the life of Christ, His resurrection life realized in the church and individual Christians, dominating the universe and defeating death. The final outcome is that "death and the grave are cast into the lake of fire" along with everything associated with them. Therefore, we are called to hold a Testimony to life. Like Aaron's rod that budded and was kept in the Ark of Testimony, it is life wielding spiritual authority until all enemies are crushed, and the last enemy to be defeated is death. Nothing will remain to challenge His eternal priesthood.

2. It is a Testimony associated with severe testing (2 Cor. 4:6-12): If we must bear Testimony to life, we can be sure that life will be tested by all the powers of hell. It is through daily encounters with death and triumph that we can say we are holding Testimony to life. On our own, we cannot overcome death or confront the powers of hell on natural grounds. Therefore, we must first let go of our natural selves. We must put aside all self-trust, self-love, self-imaging, and everything that is related to self if we are to hold a Testimony for our Lord. If it is truly the Lord's Testimony, self must go,

otherwise, it will be a testimony to oneself. Many are busy bearing testimony to themselves! Christian discipleship requires us to lay down our lives. In bearing the Lord's Testimony, we are told in Rev. 12:11, "they loved not their lives even unto death." Paul also said, "I bear in my body the marks of Christ" and "It is no longer I who live, but Christ lives in me." Christ is our life. Is this a reality for you?

3. It is a Testimony borne through the anointing (Exodus 30:25-26): What is the anointing? It is a seal that confirms that the flesh has no ground, and that the Lord alone has it all. In the Old Testament, the anointing was represented by a perfume that was only used in the tabernacle and carried the fragrance of God's presence. Therefore, the anointing is God's presence on a life. It is the Holy Spirit in full expression. When a life carries the anointing, wherever that life is, there will be a testimony to the fact that God is there. The Holy Spirit will bear testimony of Jesus freely through that life. As believers, we are witnesses to the Testimony the Spirit gives of Jesus (John 15:26-27). Thus, the essence of the Testimony lies in being filled with the Spirit, being anointed. In Rev. 19:10, it is written, "The Testimony of Jesus is the spirit of prophecy." In other words, the essence of prophecy is to reveal Jesus. We know that "no prophecy came by the will of men, but holy men of God spoke as they were moved by the Holy Spirit" (2 Pet. 1:21). Do we desire to be true prophets?

Do we want to stand as a Testimony? Then we must be filled with the Holy Spirit. Oh, for a truly anointed ministry, not showmanship or propaganda.

4. A Testimony sealed with blood (Rev. 6:9, 11:7, 12:11): The words "testimony" and "witness" share the same root, and it is from this root that we derive the English word "martyr." In bearing the Lord's Testimony, we have been called to be martyrs. In instituting the New Testament, Jesus gave us the ordinance of the Holy Eucharist, which is to commemorate the Lord's death until He comes again (1 Cor. 11:26).

Conclusion (Read Rev. 11:19, 15:1-5, 21:1-11)

The issue of the Testimony of our Lord ultimately leads to God's final purpose on earth: to dwell among men! It is to find a true expression of Himself in creation, to have a place from which to govern. Each time the Church triumphs in holding the Lord's Testimony, the heavens are opened, and the Ark is seen. Where the Testimony is held, we catch a glimpse of the church's ultimate victory. It is like an athlete coming close to seeing the trophy in full view. Finally, we behold the full radiance of that Ark—the Church—as God's tabernacle with man, the bride of the Lamb coming down from heaven with the glory of God. As mentioned earlier, the

Lord desires nothing less than the full manifestation of His glory in the church, and we witness this realization here. Brethren, the Testimony revolves around God's ultimate purpose in creation and redemption. It matters whether we are standing for His Testimony today or not.

(Written by Val Obioha) - PWC 2021

ABOUT GOSPEL ALLIANCE

Welcome to Gospel Alliance, the Christian body that aims to raise mature and balanced Christian workers who will lead reformation and revival in the Church. Our vision is for the Church to fulfil her vocation in this age, and we believe that this can be achieved through prayer, fellowship, training, and a strong emphasis on family life.

Our mission is to provide a platform for Christian workers to come together in fellowship and receive ministerial support. We believe that through this, we can labor for the reformation and revival of the Church, as we seek to align ourselves with the Word of God.

As part of our mission, we are committed to mobilizing the Church to take responsibility for evangelism and missions in all its various forms. We believe that the Church has a vital role to play in bringing the good news of Jesus Christ to a lost and hurting world.

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