

# "Testify of Me"--Passion of Pentecost

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## Thought Questions:

What is the testimony of the members of the Godhead?

Do we wish to join that witness, and thus, in our own small way, "have the testimony"?

## 1 Who are the "we" of John 3:11, and what is their testimony?

*John 3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.*

a. Father-- "the Father himself, which hath sent Me, hath **borne witness of Me**" (John 5:37; see also 5:32; 8:18; see Heb. 7:17; 1 John 5:9-11)

b. Son-- "for this cause came I into the world, that I should **bear witness unto the truth**" (John 18:37; John 14:1-11 "the truth" about the Father). Jesus included in His testimony, the works He did-- other-centered, self-sacrificing works (John 5:36; 10:25). Surely these would rightfully lead to glorifying the "Father which is in heaven" (Matt. 5:16). When one bears "witness unto the truth" it also exposes the lie (thus John 7:7 and 8:44.) The entire book of Revelation is a testimony, in favor of the truth and against the lie (22:20; compare verse 18 to define "these things").

c. Spirit-- "the Spirit of [the] truth, which proceedeth from the Father, he shall **testify of Me**" (John 15:26; draw parallel with 16:13; see also Heb. 10:15). Since all the scriptures were inspired by the Spirit it would follow that they "testify of Me" also (John 5:39; see Rev. 11:7; 19:10 compared with 22:9).

Note the parallel verses of John 15:26 and 16:13:

The other-centeredness of this testimony speaks to the core of what it and they are about. Note the tension between John 5:31 and 8:14, 18. Paul had a similar struggle (see the latter part of 2 Corinthians)

2 In John 3:32, John the Baptist repeated what Jesus said in John 3:11, but put it in the third person singular, "he," speaking just of the Son (rather than Jesus' first person plural, "we").

*John 3:32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.*

3 The key to "the testimony of Jesus" is what Jesus said in John 8:28--"as my Father hath taught me, I speak these things." This is in essence what Rev. 1:1 says--"which God gave Him."

*John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.*

4 There are in a sense two testimonies, (1) that of the Members of the Godhead, which agree, and (2) that of the creatures, which would also agree if they (a) have truly "heard" and "seen" (as John in 1 John 1:1) and (b) have accurately recounted the astounding truth at the core--that greatness is humility, that life is giving ("the law of life for the universe" as EGW puts it so profoundly in DA; note her references from John in that paragraph).

*But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the*

*beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing **the character of the great Giver, the law of life.** {DA 21.2}*

So John the Baptist testified accurately (John 1:7; also 8, 15, 19, 32, 34; 5:33)

*John 1:7 The same came for a witness, to **bear witness of the Light**, that all men through him might believe.*

So all the disciples were commissioned to witness of Him (John 15:27; also Luke 24:48--transition to Pentecost!). They had to leave the passion of self-exaltation, and embrace the passion of the cross.

So Paul witnessed to what the scriptures witnessed (Acts 22:18; 26:22; 1 Cor. 15:15).

So John the disciple bore witness (1 John 1:2; 4:14; Rev. 1:2, 9).

So others have laid down their lives for the same privilege of giving to that extent--the ultimate way of testifying truthfully what God is really like--the great Giver (Rev. 6:9; 12:11; 20:4). To give any other testimony than these have given is to be a false witness.

**5** The "message" (all other places, translated "promise") that John heard and declared, that "God is light, and in Him is no darkness at all," speaks to this giving. Light is a radiant, visible form of energy, flowing outward, from the source, to all around. Darkness would be the absence of such giving. It is really that simple.

*1John 1:5 This then is the message which we have **heard** of him, and **declare** unto you, that God is **light**, and in him is no darkness at all.*

**6** Regarding Rev. 12:17 and the remnant church, (1) they "keep the commandments of God," and (2) they "have the testimony of Jesus Christ." Consider these two points:  
(1) In light of what Paul does with Sinai in Gal. 4:24, 25, the law must always be seen in the new covenant setting explicitly. We need to deal with "the commandments" in the light of Heb. 8-12.  
(2) Special messengers have been used to bear the witness. Jesus was speaking through them. So their messages simply could be thought of as personal messages or testimonies from Jesus. They were not giving their own thoughts. In the words of Jesus, they were not testifying "of themselves." We must affirm their special ministries, including Ellen White's.

In light of the above 5 points, we must also deal with "the testimony of Jesus" more broadly. This perhaps can be seen also by considering the parallels between Rev. 12:17, 13:10, and 14:12. And the characteristics of these overcomers--the ones who stand when Babylon falls, the ones who have come out of Babylon--are highly but simply significant:

--keep the commandments of God, and have the testimony of Jesus Christ.

--the patience and the faith of the saints.

--the patience of the saints: ... keep the commandments of God, and the faith of Jesus.

*Num. 11:29 Moses said unto him, ... would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!*

*John 15: 27 And ye also shall bear witness, because ye have been with me from the beginning.*

*Observations:*

The Spirit comes to empower the witness that agrees with that of the Godhead.

*Conclusion:*

"Let it rain" = "join the witness"