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**Grace Fellowship Church, Port Jervis, New York**

**October 16, 2022**

**Seven Witnesses of Christ**

**1 John 5:6-10**

**Prayer:** *Father, I just again, I thank you for this time, I thank you for this incredible blessing, Lord, that we still have a place where we can freely come and worship, we're grateful for that, we're thankful for that. We know that many of our brothers and sisters around the world have nothing like that and so we thank you for it. We just pray this morning as we open up your word that we would have the presence and the power of your Holy Spirit accompanying us and that you would again make it of permanent value. And we pray this in Jesus' name. Amen.*

Well, we are back at 1 John. This is 1 John 5, and so I just want to read you our text this morning. This is 1 John 5:6-10. John says: *This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. For there are three that testify: The Spirit and the water and the blood; and these three agree. If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that*

*he has borne concerning his Son. Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son.*

Did you get that? Does that make sense? You know, there's some passages of scripture that you can read and instantly know exactly what it is that God is saying and there's other passages that you read and at the end you recognize you have no idea whatsoever is trying to be communicated here. I mean I read this passage the first time, my first thought went to Peter's statement about Paul's letter in 2 Peter. He says: *There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.* Well when you come across the scripture that's hard to understand, the most logical first place to go is to respected conservative commentaries. I did just that. And I found out that even amongst respected commentators there's a great deal of confusion at just what John was getting at with this passage.

Now hashing out a difficult scripture's meaning is actually an art, it's also a science and it's known as hermeneutics. It's named after the Greek god Hermes who was known as the messenger god and it's the art of kind of ferreting out from the scripture exactly

the message the author intended to communicate. And the only way to really understand that is to actually have been in that place at that time when the letter was written and received and only then can you really know for certain exactly what the pressures were that produced the letter, what kind of false teaching was floating about, what kind of influences John was reacting and responding to, and being as we're actually thousands of years after the fact we have to rely on historical evidence to help us pursue what John's actual meaning was and even here there's disagreement among respected commentators at just what John was getting at.

John first tells us that there are three different testifiers to the fact that Jesus is the Christ, the Son of the living God. Verse 7 says: *For there are three that testify: The Spirit and the water and the blood; and these three agree.* Okay. So one testifier is water, the other's blood, the third is the Spirit. Now some commentators at this point suggest that water and blood represent the two sacraments: One represents baptism, the other represents communion. The problem is that leaves the third testifier, the Spirit out because the spirit is certainly not a sacrament.

Actually a better way to look at this was stated by a Bakers New Testament Commentary. And there the author points out that

frequently in the New Testament authors used inanimate objects as witnesses. As Jacob was leaving his uncle Laban, he took a heap of stones and he made them into a witness between them. This is *Genesis 31*. He says, Jacob says: "Come now, let us make a covenant, you and I. And let it be a witness between you and me." So Jacob took a stone and set it up as a pillar. And Jacob said to his kinsmen, "Gather stones." And they took stones and made a heap, and they ate there by the heap. Laban called it *Jegar-sahadutha*, but Jacob called it *Galeed*. Laban said, "This heap is a witness between you and me today." Therefore he named it *Galeed*.

Well, that was Jacob. Moses made one of the scripture itself. In *Deuteronomy 31* it says: "Take this Book of the Law and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you." And then we have Joshua using a large stone in this particular passage, this is *Joshua 24*. It says: And Joshua wrote these words in the Book of the Law of God. And he took a large stone and set it up there under the terebinth that was by the sanctuary of the LORD. And Joshua said to all the people, "Behold, this stone shall be a witness against us, for it has heard all the words of the LORD that he spoke to us. Therefore it shall be a witness against you, lest you deal falsely with your God."

Now before you start thinking that is incredibly weird, realize that we do the very same thing. You know, it may be a treasured dining room table that you sit at and wonder how many Thanksgivings has this table seen, or maybe it's a rocking chair that's rocked many different babies. Well, tables don't actually see and rocking chairs don't rock themselves because they're inanimate objects. We just give them artistic license to do so and so did the Jews in the Old Testament. So John says there's three different witnesses to Christ. Two of them are inanimate: One of them is water and the other is blood and one of them is highly animate, and that's the Holy Spirit of God. And to understand what John is doing here, what John is doing, he's lining up witnesses to testify to who Jesus Christ is. And we'll go on to see after lining up three witnesses that John actually calls for three more and then Jesus adds yet another. That's our seven.

But for now let's look at the very first witness and that is water. Water refers to baptism, and baptism was the official beginning of Christ's public ministry. *Matthew 3:13* says: *Then Jesus came from Galilee to the Jordan to John, to be baptized by him.* Well we know that baptism is designed to display the death, the burial and resurrection of a sinner who's come to know Jesus Christ and so you could wonder why would Jesus consent to an act that would portray him as a sinner, someone who's in need of a cleansing? Well, even

John the Baptist recognized that something was amiss in this picture. Verse 14 it says: *John would have prevented him -- that's Jesus -- saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented.* See Jesus began his public ministry by acknowledging that he was there not to be cleansed of his own sins but to bear the sins of his sheep. And the actual water that John used to baptize Jesus was the first inanimate witness to the glory of Christ in John's list. The very molecules of that water have been recycled and relocated tens of millions of times since that very day but it still remains as a sacred witness.

Then Matthew's gospel account of Jesus' baptism goes on to tell us about the next witness and it was the Godhead itself. Verse 16 says: *And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."* And once again we're looking at witnesses. In this case we have witnesses not just of heaven itself but of the sacred trinity as well. I mean, the Son is standing there submitting to baptism, the heavens have now opened and the Spirit of God is descending like a dove not just

momentarily but it says, *"It came to rest on him."* And then we hear a voice from heaven, it's the Father announcing, *"This is my beloved Son with whom I am well pleased."* So right there we have Father, Son and Holy Spirit all giving testimony to the glory of Christ. But even that didn't occur in a vacuum. There were other animate witnesses present including John the Baptist. It was John who said: *"He saw the spirit of God descending like a dove and coming to rest on Jesus."*

So the first witness, this water witness that began Jesus' public ministry is accompanied right from the beginning by the presence of God's Holy Spirit. But God's Holy Spirit was much more than just a witness. You see, the water and the blood were inanimate witnesses; not so the Holy Spirit. So we ask, all right, what does a witness do? Well, Jesus made that clear in *John 15*. He said: *"But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me."*

Well there's your answer, live witnesses testify. Jesus tells us the Holy Spirit testifies of Jesus. I mean it was the Holy Spirit who had a vital role in bringing Jesus from heaven to earth. If you remember it was the angel who explained to Mary that the Holy Spirit would overshadow her in order to incarnate God literally

into flesh. In *Luke 1* it says: *And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God."* We saw the role of the Holy Spirit as witness right from the very start at Jesus's baptism when the scripture says: *And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove.* We have Peter's account of the very same instance in *Acts 10*. Peter says: *You yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: How God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.*

Well just prior to the start of Jesus's public ministry we also know he had a semi-private showdown with the prince of this world and the Spirit was there with him, guiding him. I mean all of this occurred in the desert before angels, not humans. We know Jesus had fasted for forty days, then he went face-to-face, toe-to-toe with Satan himself. But listen to how God describes Jesus heading out to do battle with Satan. This is *Luke 4:1*. It says: *And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness.* And again we ask who was the primary witness of that event in the desert? It says: *Jesus was*



*led up by the spirit into the wilderness to be tempted by the devil.*

Now you don't hear much about the witness of the Holy Spirit during Jesus's public ministry but he was a vital part of everything that Jesus did. And when Jesus began his public ministry having returned from that battle with Satan in the desert, Luke said: *Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country.* When Jesus was accused of casting out demons by the power of Beelzebul he rightly stated exactly where his power in exorcising demons came from. He said in *Matthew 12: "It is by the Spirit of God that I cast out demons."* Jesus did all of his miracles by and through the power of the Holy Spirit. And so you could ask why? Well you know, Jesus once made an outrageous statement about that, we even mentioned it this morning. He said that even though he was very God, he could do nothing on his own. In *John 5* it says: *So Jesus said to them, "Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise."* So we scratch our head, how can it be that Jesus can do nothing of his own accord if he's very God? Well, we know why. It's because he told us that he didn't cling to equality with his father but emptied himself, taking on the form of a servant. Jesus

voluntarily limited his divine power in order to show us how we could access that very same power ourselves. Time and again he insisted that that power was ours for the asking. In *John 14* he said: *"Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father."*

See, Jesus never gave up his deity in any way. He was always a hundred percent God and a hundred percent man but he was willing to limit his own power and instead rely on the Holy Spirit. He was the perfect example of how we can access the very same Holy Spirit and expect the very same power that he was able to use. And he insisted that once he went to the Father he would leave the disciples with the very same witness that we're talking about, and again it's the Holy Spirit. Jesus said in *John 14*: *"These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you."*

So just again, remember what John is attempting to do here. He's marshalling an army of witness that are all here to testify who Jesus is and what Jesus is accomplishing. And so far we've seen the witness of the water, we've seen the witness of the spirit, but

John said: *For there are three that testify: the Spirit and the water and the blood; and these three agree.*

Well, John then takes us three years forward in our text this morning to the cross. He says: *This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood.* And once again this blood, this blood itself would stand as an inanimate witness. And whether it was a priest or a soldier, whether it was through a punch or a slap, there was someone that awful day who was able to draw first blood from Jesus. And what started as a mere trickle from a swollen lip or a bloodied nose through six hours became a flood as Jesus was essentially bled out. When the soldier stuck his spear in Jesus' side and blood and water came out, there was simply no more blood to shed. Jesus said at the last supper: *This is my blood of the covenant which is poured out for many for the forgiveness of sins.* See, the water and the blood had completed their tasks as inanimate witnesses and we're thankful that neither the water or the blood have left even a trace of themselves. I'm thankful we don't have them because I know for a fact if we did have them, we would bow down and worship them rather than Christ.

You know, when I was a youngster back in my Catholic days I had this really incredible rosary and it featured a cross that had this

little plastic window on the back and inside that little plastic window was inserted an actual piece of the cross that Jesus died on. Isn't it amazing they were able to find the actual cross and cut it up into tiny little pieces to insert in the back of rosary crosses. And my guess is there was enough of those crosses to construct an actual cross two or three miles high and four or five miles wide. I mean it just proves there's no shortage of huxters and suckers when it comes to religious articles, but it also suggests that we would oftentimes prefer to worship in inanimate object rather than its source. I mean there's no trace of blood and there's no trace of water remaining and that is a good thing.

So the next witness in our list here is a person. John says: *For there are three that testify: The Spirit and the water and the blood; and these three agree. If we receive the testimony of men.* Okay. What men are we talking about? Well it was a man, John the Baptist. And John's gospel tells us that the man John the Baptist knew when he laid eyes on Jesus as he appeared to be baptized, this is the one who would take the sin of the world on himself and to be sacrificed for it. And John's gospel says: *The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!"* And again we remember this is a culture steeped in the Old Testament sacrificial system and so every day they knew, they saw, they understood that lambs were

being offered up as blood sacrifices in order to pay the sin debt of their owners. God had established centuries before that the only way that sins could be paid for was by the shedding of blood. And in the Old Testament animals were used as a means of transferring one's sin debt from oneself to an animal. So when John the Baptist describes Jesus as the Lamb of God, he's pointing to a reality that hundreds of years of animal sacrifices had been pointing to, and that is that one day the blood, the picture of a blood sacrifice would be replaced by the actual blood sacrifice itself, and that sacrifice would be the perfect Son of God.

And so we've seen that the blood itself is an inanimate witness to the cross but there were plenty of live witnesses as well. Let's see. Who were the witnesses of the cross? Well, there were the crowds, there was Rome, there was the Jews, there were the disciples, there were his followers, there were no shortage whatsoever of witnesses to the ultimate sacrifice of the Lamb of God. I mean real flesh and blood people saw it happen.

Well, the debate that is raised from the last 2,000 years is not so much centered around the bloody death of Jesus as it is around the events that took place three days later. You see, simply dying for sin is a sad fool's errand, one that we are fools for believing and if, as Paul says, there's no such thing as a resurrection. I mean

it was Paul who said: *And if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, not even Christ has been raised. And if Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in Christ we have hope in this life only, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. I mean simply put the resurrection is the most pivotal event in the history of mankind. I mean not only does it stand as proof positive that Christ has the power literally over death itself, it also stands as the proof that God's ultimate sacrifice was perfectly executed and perfectly accepted. When Jesus said, "It is finished," he wasn't referring to his physical life. He was referring to the sin debt that hung over every single one of his sheep. I mean the term that he used to close out his sacrifice was the Greek term "tetelestai" which was also a term that was printed on the sentencing papers of prisoners once they had done their time, once they had been freed, and the term simply meant "finished," "done," "paid for," "over." And what Jesus was insisting is that this sin debt that kept every one of us out of heaven that we inherited right from birth, this sin debt was now*

finished, done, paid for, over. Having paid that debt there was then this awful three-day wait while the universe waited the final judgment as to whether or not Jesus' sacrifice had been flawlessly executed. Well, once again we're looking at a witness. You see, the resurrection was proof positive provided by the ultimate witness, the now living Christ, the proof that Jesus not only lived perfectly but died perfectly holy, spotless and sinless while still becoming sin for his sheep.

I mean it's no wonder that the resurrection is the most hotly contested event in history. I mean it suits the enemy of our souls to deny that it ever happened and it certainly suits the kingdom of light to point out that it did. Much of the historical evidence centers around the closest eye witnesses to the event and that would be the disciples. I mean every one of the disciples went to their deaths insisting, insisting that not only had Christ risen but they had seen him, they had touched him, they had even dined with him. And you know it's one thing to believe something that's not true, it's another thing entirely to be willing to die for that belief. No one's willing to do that.

Greg Koukl has written an excellent book explaining the big picture of the gospel. It's entitled "*A Story of Reality.*" And in that book he addresses why the disciples were willing to do just that.

This is what he says. He says: "What would transform a group of shivering, shaking, terrified men who had abandoned Jesus—one even denying he knew him—scattered, hiding from the authorities, doors locked, lights out? What could account for their transformation into bold advocates for the resurrection, standing up to authorities who threatened to scourge, imprison, and execute them for declaring a risen Christ? What would change Saul of Tarsus, a man so dedicated to his religion he rounded up men and women to be bullied, beaten, and killed for following Jesus? What would cause such a man to turn on a dime and take his place with those he oppressed, eventually sacrificing his own life for the very Gospel he previously despised? What best explains that? Only one answer will do. It is the answer given by the one who had earlier renounced Christ with an oath. In Peter's words, 'This Jesus, God raised up again, to which we are all witnesses.'" (Koukl, Gregory. *The Story of Reality* (pp. 151-152). Zondervan. Kindle Edition.)

Well our text this morning says: *For there are three that testify: The Spirit and the water and the blood; and these three agree.*

Well what we've seen John do next is enlist and invite the testimony of three other sources: one of a man, another of God himself and yet another of ordinary Christians like you and me.

John says: *If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that he has borne*



*concerning his Son. Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son.*

Okay. What testimony of man is John talking about here? Well, if you go back to John's original statement to the two inanimate witnesses that John mentioned, the first one is water, the second one's blood, he also says that witness of water was accompanied by a man, and as we've seen that man was John the Baptist and he made this statement in John's own gospel. He said: *"I baptize with water, but among you stands one you do not know, even he who comes after me, the strap of whose sandal I am not worthy to untie."* These things took place in Bethany across the Jordan, where John was baptizing. The next day he saw Jesus coming toward him, and said, *"Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.' I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."*

Well right then and there we're talking once again about testimony. Jesus is being revealed to Israel and the witness to that event is John the Baptist. And as we've seen, part of that revelation was

the testimony of the man John the Baptist. You've got to understand who John was. John was Jesus' cousin. He was the very one who as a baby leapt in the womb of his mother Elizabeth when Mary came to visit carrying Jesus in her womb. They were cousins but we don't know how much connection they actually had. John the Baptist, he seems to approach Jesus almost as a stranger. This is what he said. He said: *"I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel."* So again, we don't know that John's reaction to Jesus at this time indicates either that he had not interacted with his cousin at all or that now for the first time he was actually seeing him as fully God and fully man. One thing we do know though is that John the Baptist was sent by God as yet another witness. John tells us: *And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him."* So John the Baptist becomes the fourth witness testifying to who Jesus was and what he did.

We've seen water, we've seen blood, we've seen the Spirit of God, we've seen John the Baptist. Now according to John we have two more witnesses to go. This is what John has told us so far. He says: *For there are three that testify: the Spirit and the water and the blood; and these three agree. If we receive the testimony of men, the testimony of God is greater, for this is the testimony*

*of God that he has borne concerning his Son. See what John is saying here, John says not only was the earthly testimony given by John the Baptist about who Jesus was, at the same time John says there was testimony given by someone greater, someone divine, and that testimony was given by God himself. Matthew's gospel describes it. It says: And behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased." I mean Jesus himself went on to identify John the Baptist as a witness and then along with that, the testimony of his own Father. And then to that he added the testimony of his own works. It occurred when Jesus was castigating the Pharisees for their complete lack of faith and he's pointing out to him that his testimony was not coming from him himself. He wasn't his own witness; he had a host of other witnesses including John the Baptist, including his heavenly Father and the works that he himself was doing.*

*Listen to how Jesus put this in John 5. He's talking about witnesses. He says: "There is another who bears witness about me, and I know that the testimony that he bears about me is true. You sent to John, and he has borne witness to the truth. Not that the testimony that I receive is from man, but I say these things so that you may be saved. He was a burning and shining lamp, and you were willing to rejoice for a while in his light. But the testimony that I have is greater than that of John. For the works*

*that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me. And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen."*

So once again we have the testimony of the witnesses, of John the Baptist, of God himself, along with the witnesses of Jesus' miracles as well. And finally John describes the very last witness in this list. May I remind you it's a list that included the water, the blood, the Spirit, the man John the Baptist, the Father himself, and finally believers themselves, which includes you and me. This is how John put it in verse 10. He said: *Whoever believes in the Son of God has the testimony in himself.* Why do we have the testimony in ourselves? Well, because God told us when you become a born again believer in Jesus Christ, God himself in the person of the Holy Spirit takes up residence inside you. That's the third witness that John was talking about, the Spirit. There's the water, there was the blood and then there was the Spirit all testifying to who Jesus is. It's that very same Spirit who now lives inside us. And if you're a believer in Jesus Christ, you've received the miracle of the new birth, you have been brought literally from death to life and have been given a brand new spirit. I quote over and over again the promise that God made to us in *Ezekiel*, that he would give us a brand new heart and a brand

new spirit. He says: *And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.* Well the most important part of receiving a new heart and a new spirit is that you now inherit a desire to do the will of God.

You know the great Bible teacher Donald Grey Barnhouse, he spoke about that process by saying, everyone is born with wills that are dead set against God, and yet when God does that work, that miraculous work in our lives, bringing us into that new kingdom, he literally, as Barnhouse put it, he literally gives you a new "willer". It's a will that aims its true north at pleasing God. It's not something that came from us; it's something brand new that God has given to us. Paul describes how this "willer" works in *Romans 8:5*. He says: *For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God. You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.*

Well sadly enough, the final part of John's text this morning is addressed to those who specifically do not have the Spirit of Christ within them. And John says flat out those people, they're not neutral at all. These are people in God's sight, people who make God out to be a liar. This is what he says: *"Whoever does not believe God, has made him a liar, because he has not believed in the testimony that God has borne concerning his Son."*

Well why is simple unbelief considered by God to be in essence making him out to be a liar? Well actually there's six answers to that question -- well, actually there's seven. And John has given us all of them. He's given us water and blood and the Spirit, John the Baptist, God himself, then believers who have the Spirit of God within them and Jesus added a seventh witness and that was the miracles themselves that he did. What God is saying here is with every one of the witnesses bearing witness to who Jesus is and what he has done, it's not simply a minor thing to say, nah, I don't think I believe that. It is in fact to make God out as a liar and all seven of those testimonies as lies in themselves. See, unbelief is not simply an unwillingness to agree to a set of facts. It is a profoundly terrible sin. In fact it's the only unforgivable sin because it cuts off the only hope of repentance which requires belief. It reminds me of a terrible and frightening scripture that says in *Hebrews 10: For if we go on sinning*

*deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries. Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God. See, every one of us who knows Jesus Christ as Lord and Savior, we all have dual roles. We have roles as nouns and roles as verbs. Each of us is a noun. We are a witness, we are witness to what Christ has done in our lives. In this case we're the sixth in this line of witnesses that God has laid out testifying to who Jesus is and what he has done.*

Now if you remember at the very beginning when I read you that paragraph how mystifying it seemed, let me just repeat the same paragraph right now intersecting it with the witnesses that we are. This is again *1 John 5:6: This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. That's witness one and two. And the Spirit is the one who testifies, because the Spirit is the truth. That's witness number*

three. *For there are three that testify: The Spirit and the water and the blood; and these three agree. If we receive the testimony of men -- that was John the Baptist, witness number four -- the testimony of God is greater, for this is the testimony of God that he has borne concerning his Son. That's God the Father, witness number five. Whoever believes in the Son of God has the testimony in himself. That's us, witness number six. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son. And finally we have the works of Jesus themselves as the seventh witness.*

So what do all of these witnesses mean to me? Well you know, each of us has the privilege of being a noun. We have the privilege of being a witness to all of this, but each of us also has the obligation of fleshing out the verb that we are also. And that is to witness the fact that we are a witness, a witness who testifies. The noun that we are must become the verb that we do. I mean that's what we're here for. That's who we are. That's what we do. Paul said it best for all of us, he said: *Woe is unto me, if I preach not the gospel!* Let's pray.

*Father, I thank you for who you are. I thank you for this parade of witnesses that you have brought out before us, seven; seven different witnesses all testifying to who Jesus is and what he has*



*done. Lord, we are witnesses. I just pray you would give us the grace, the strength, the insight, the wisdom, and the courage to be witnesses as well. And I pray this in Jesus' name. Amen.*