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The concepts “μαρτυρία” and “μαρτυρέω” in the Gospel of St. John

1.0 Introduction

The Concepts μαρτυρία and μαρτυρέω and their usage in the Bible especially in the Gospel of St. John is so important that one can neither afford to ignore these concepts nor avoid to take them into account. Starting from the Old Testament through to the New Testament, one sees the various ways the two (2) concepts appear in their various forms and relevance. μαρτυρία is defined as : “(1) Confirmation or attestation on the basis of personal knowledge or belief, *testimony* ...(2) Testimony in court, *testimony*...(3) Attestation of character or behaviour, *testimony, statement of approval*... (d) Testimony that invites death, *a martyr’s death, martyrdom*.”¹ Little wonder, the Term Martyr in the churches’ cycle today is from the Greek word *mártys*. And μαρτυρέω is defined as: “(1) to confirm or attest someth. on the basis of personal knowledge or belief, *bear witness, be a witness*... (2) to affirm in a supportive manner, *testify favourably, speak well (of), approve*.”²

In this Article, I shall attempt first and foremost to look briefly at the concepts μαρτυρία and μαρτυρέω in the Bible, then a particular examination of the concept in John’s Gospel. It is worthy of mention that this concept spans throughout the Gospel of John, from the first chapter through to the last. I shall attempt to examine the various places the terms μαρτυρία and μαρτυρέω appear in John’s Gospel, ranging from the Witness of John the Baptist, to the witness of various men and women who at various times and occasions, encountered Jesus Christ and bore witness to him and to the Death and Resurrection of Jesus Christ, his various appearances and the witness of those whom he appeared to. I have a very personal interest on the Person of Jesus Christ as a witness; I consider the life and nature of Jesus Christ as a total witness. Jesus Christ presents before us what ideal witness entails. He (Jesus Christ) implored (The Father, the Scriptures, his works etc.) to substantiate his position as the son of God and the Mission he has at hand. All these that pertains to witness as the Gospel of St. John Presents to us, I shall examine in this Article.

2.0 The meaning of “μαρτυρία” and “μαρτυρέω” and their usage in John’s Gospel

For a better understanding of the concepts “μαρτυρία” and μαρτυρέω in the NT, I shall first and foremost briefly examine the concept in the Old. The Concordance to the Septuagint recognizes Three (3) Hebrew words for “μαρτυρία”, namely: (1) מוֹעֵד (2) א. עַד b. עֲדוּת and (3) שְׁהִירָהּ. While the same Dictionary recognizes the following Hebrew words for μαρτυρέω or μαρτυρεῖν³, namely: (1) עִיד a. qal b. hi. c. עִיר (2) עֵנָה.⁴ Maccini makes the following Observation on Testimony in the OT: “Giving testimony was not limited to God and people, but extended literally and metaphorically to an array of objects such as heaven and earth, altar and ark, song and stone, and to scripture itself (Deut. 31:26; John 5:39 ; Rom

¹Bauer Walter, A Greek- English Lexicon of the New Testament and other Christian Literature, 3.ed. (BDAG), edited by Frederick William Danker, Chicago 2000, 618-619.

²Bauer Walter, A Greek- English Lexicon of the New Testament and other Christian Literature, 3.ed. (BDAG), edited by Frederick William Danker, Chicago 2000, 617-618.

³The infinitive form of the Verb μαρτυρέω

⁴ Cf.Hatch Edwin, Redpath A Henry, A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books), Grand Rapids - Michigan ²1998, 896.

3:21)..”⁵ Religion for Israel was a way of life, one cannot clearly separate religion from the day to day activities of the Israelites. Also, the Prophet Isaiah further mentions the Lord’s servant fulfilling his mission of Witnessing. Maccini observes: “God repeatedly declares of the people of Israel, ‘You are my witnesses’ (Is. 43:10,12; 44:8)...Similarly, the Lord’s servant fulfils his vocation as the witnessing instrument of God’s revelation to the Gentiles (Is. 42:6; 49:6).”⁶

I have decided to choose and examine the two (2) concepts μαρτυρία and μαρτυρέω for two (2) reasons. Firstly, In John’s Gospel, only two Forms that relate to the concept appear, namely: μαρτυρία [*martyria*] and μαρτυρέω [*martyreo*]. In the whole Johannine writings, the Noun μαρτυρία appears 30 times (14 times in the Gospel of St. John and 16 times in other Johannine writings). The Noun then appears just 7 times in the rest of the New Testament. While the Verb μαρτυρέω in the Johannine writings appear 43 times (33 times just in the Gospel of St. John and 10 times in the other Johannine letters). It appears 32 times in the rest of the New Testament. Secondly, the usage of the terms μαρτυρία and μαρτυρέω in John’s Gospel, cannot be separated from each other. In fact, in some Verses the two forms are used closely to each other (cf. John 1, 7; 5,31; 5,32; 19,35).

The meaning of the concepts “μαρτυρία” and μαρτυρέω in the NT is similar to the meaning in the Old Testament. “μαρτυρία” and μαρτυρέω in the New Testament does not just refer to witnessing in legal terms, but goes beyond that to Christian witnessing. The fourth Gospel’s pronounced emphasis on testimony is unique in the NT. Many scholars have written on the concepts μαρτυρία and μαρτυρέω in John’s Gospel, the best way is to appreciate the concept in question is by reading through the Gospel itself. Albl observes: “Much of the Gospel of John is structured as a juridical debate on whether Jesus is the Messiah, the son of God (John 20:31). Many witnesses testify about Jesus: the Baptist (John 1:7-8), the Samaritan woman (4:39), Scripture (5:39), the Father (5:37;8:18), Jesus himself (8:18), and Jesus’ works (10:25). The disciples and the Paraclete will continue as witnesses (John 15:26-27; cf. 1 John 5:7) after Jesus departs. The credibility of the Gospel itself depends on the author’s witness (John 19:35; 21:24).”⁷ With this summary from Albl, i shall now go through the Gospel of John and examine the various places the concept is being used.

3.0 Particular usage of “μαρτυρία” and “μαρτυρέω” in John’s Gospel

3.1 Persons that bore witness to Jesus Christ in John’s Gospel

3.1.1 The Baptist John 1,19-34; 3,26

The first occurrences of the terms “μαρτυρία” and μαρτυρέω in the Gospel of St. John are in the Prologue. In John 1,7, the Substantive and the Noun are both used in the Greek Text. The Verse refers to John the Baptist, who came as a witness to bear witness to the Light. The four Gospels present John the Baptist as preparing the way for Jesus, Maccini makes the following further observation: “Matthew, Mark and Luke depict him (John) as messenger, prophet, preacher and baptizer, whereas John portrays him as a witness (John 1,6-8, 15, 19-

⁵ Maccini R.G., “Testimony/Witness” in: T.Desmond Alexander et.al New Dictionary of Biblical Theology.Illinois 2000, 812.

⁶ Maccini R.G., “Testimony/Witness” in: T.Desmond Alexander et.al New Dictionary of Biblical Theology.Illinois 2000, 812.

⁷ Albl Martin C., “Testimony” in: David Noel Freedman et.al Dictionary of the Bible ,Michigan 2000,1288.

34) (see *John, Gospel of).”⁸ John was therefore not the Light, he only came as a witness (μαρτυρία) to the Light (cf. John 1,8). John himself bore witness (μαρτυρέω) to Jesus, by saying “This was the one I was talking about....he existed before me” (cf. John 1,15).

When John the Baptist started his ministry and baptizing, the people had different conceptions of him. The Jewish authorities sent some people to ask him who exactly he was. The Author of John’s Gospel, when introducing the response the Baptist gave, he said: “This is the witness (μαρτυρία) of John...” (cf. John 1,19). John simply admitted that he is not the messiah. What interests me here is the fact that he was not asked if he was the messiah. There were probable speculations about who the messiah could be, as a result John the Baptist in his humility made it clear that he is just a pointer/forerunner. John was thought of by some people as Elijah come back to life. For the Prophet Malachi prophesied that “before the great and terrible day of Jehovah” God would send Elijah the Prophet (Mal. 4,5). That implies that the people expected Elijah before the Messiah. The Baptists primary mission was to prepare the way for the Lord. In John 1,32, the Baptist bore witness (μαρτυρέω) to Jesus by saying : “ I saw (ὄραω) the spirit come down from Heaven like a dove...”. Witnessing sometimes has to do with seeing, also in John 1,34, this concept of seeing and witnessing comes out clearly, it reads: “ I have seen (ὄραω) and witnessed (μαρτυρέω) that he is the son of God”.

In John 3,26, some people ran to the Baptist and reported to him: “The man that you (the Baptist) bore witness to...”, that implies that, the people were witnesses to how the Baptist bore witness to Jesus Christ. In John 3,32, the Baptist brings out a further aspect of witnessing, which is “hearing”. He maintained that, he that comes from heaven gives witness to what he has seen (ὄραω) and heard (ἀκούω), still they refused to accept his witness. And, he continues in V.33, that whosoever accept his (Jesus’) witness, also believes in God. In John 5, 31-35, Jesus Christ confirmed the witness of John the Baptist about him. In these Verses Jesus Christ said that, if he gives witness to himself, then the witness is not valid, Jesus said that because of the Jewish thought that someone should have at least two (2) witnesses. Jesus maintained that though he (Jesus) does not need human witnesses, but also observed that John bore witness to the truth, so that the people may be saved.

3.1.2 The Samaritan woman, John 4,7-42

Testimony awakens faith and strengthens it. This is evident in the testimony of the Samaritan woman. The Samaritan woman never saw Jesus before, it was really surprising that Jesus told her almost everything about herself, that motivated her to have total faith in Jesus Christ. She ran to the town and shared her experience with the townspeople, they too came to see Jesus and they believed the Testimony (μαρτυρέω) of the woman (cf. 4,39). In John 20,29, when Jesus appeared to the Apostles, he said to Thomas, “you believe because you saw me, happy are those who did not see and yet they believed”. This verse should not contradict what the Samaritan woman said to the Samaritans. The Samaritan woman invited the Samaritans to come and see the wonder man called Jesus, she believed that he is the messiah but she needed more witnesses to attest to that fact, the more reason she asked: in John 4, 29: “Could he be the messiah?”. In John 4,42, the Samaritans said, they believed not on account of what the woman said but on account of what they themselves heard (ἀκούω) and know (οἶδα). That implies that, they too became firsthand witnesses to Jesus Christ, through hearing , they came to know Christ.

⁸ Maccini R.G., “Testimony/Witness” in: T.Desmond Alexander et.al New Dictionary of Biblical Theology.Illinois 2000, 812.

3.1.3 The Disciples, John 15,26- 27 (also in 19,35; 21,24,; 1John 5,7)

Among the four (4) Evangelists, it is only Mark that gives reason to why Jesus Christ called the Twelve. Mk 3,14: “I have chosen you to be with me,” he told them. “I will also send you out to preach (κηρύσσω).” κηρύσσω in this sense should be understood as a form of witnessing. A Criterion that qualifies the Twelve to be called Apostles was that they had being with Jesus Christ right from the beginning as his closest companions, they saw what Jesus did, they learnt from him and they are sent out to bear witness to what they had seen, heard and learnt from him. The disciples gave authentic witness to Jesus Christ because they were eyewitnesses and had firsthand experience of him, because he called them for that purpose. In John 15,26, Jesus said, when the spirit of truth comes, the spirit will give witness (μαρτυρέω) to him, and the Apostles will also bear witness (μαρτυρέω) to him (Jesus) because they have been with him from the very beginning.

3.1.4 The Author’s witness (John 19,35; 21,24)

The eye-witness by John the evangelist is being contested by many, but a close examination of the Text itself will solve most of these doubts. In John 19,35, we have an eye-witness account. The witness trying to convince without doubt that his Testimony is true. This witness is no any other person, other than John whom Jesus loved. John 19,26ff will support this claim. John 21,24 supports this further, to substantiate the fact that John 19,35 and John 21,24, speak of one and the same person. In V.35, the witness maintained that what he has seen (ὄραω), he gives witness (μαρτυρέω) to it and his witness (μαρτυρία) is true. And it is in 21,24 written: “This disciple witnessed (μαρτυρέω) all, and has written down all and we know (οἶδα) that his witness (μαρτυρία) is true.

3.2 Jesus speaks about his witnesses

3.2.1 His Works, John 5:36 (also in 10,25; 14,11; 15,24)

Jesus gave further witnesses to substantiate his claims. He (Jesus) went further to convince them based on his works. He challenged them that if they won’t believe the witness/Testimony (μαρτυρία) of John the Baptist, his works also bear testimony (μαρτυρέω) to him. What exactly were the works Jesus was referring to? Ridderbos observed : “this term refers to the content of Jesus’ entire mission, his miracles and his words; for the words, Jesus’ speaking with the authority of God’s Son “to make alive” and “to judge,” also belong to that which the Father has “granted” Jesus (cf. vss.22,26,27).”⁹

In the ministry of Jesus Christ, he performed many miracles. These miracles are called signs¹⁰ in John’s Gospel, they are contained in (John 1,19-12,50). Some of the works that Jesus performed among others, is the bringing of the death back to life. Jesus said in John 5,21: “Just as the Father raises the dead and gives them life, in the same way the son gives life to those he wants.” The Greek Verb ζωοποιέω, means giving life. The Jews believed that only God can give life, the implication here is that Jesus Christ is also God and by further implication the giver of life. This fact is clearly expressed at the raising of Lazarus in John 11. Other healings by Jesus Christ in John’s Gospel expresses these works that Jesus Christ was referring to.

3.2.2 The Father as Witness, John 5,37, (also in 8,17f)

⁹ Ridderbos Herman, The Gospel of John, Michigan 1997, 203.

¹⁰ Nevertheless, ‘book of signs’ makes it sound as if the signs are restricted to 1:19-12:50, whereas 20:30-31 makes it clear that from the evangelist’ perspective the entire Gospel is a book of signs. Carson D.A., The Gospel According to John. Michigan 1991, 103.

The prologue (John 1,1-18) tells us of the strong relationship between the word (ὁ λόγος) and God (the Father). In line with this, Jesus Christ in John's Gospel emphasized on this fact and on the fact that, the father stands as a witness to him (the son). At the Baptism of Jesus Christ at the Jordan, a voice came from heaven: "You are my own dear son, I am pleased with you." (cf. Lk 3,22). Also at the Transfiguration of our Lord Jesus Christ in Lk 9,35, a voice came from heaven and said: "This is my son, whom I have chosen- listen to him! In John 5,37, Jesus Christ still speaking to the Jews, maintained the witness (μαρτυρία) of the Father, he said that they (Jews) have neither heard the father's voice nor behold his face. By implication, Jesus is telling them that he stands in a better position to tell them of the Father's witness.

In John 8,17, Jesus said " it is written in your law that when two witnesses agree, what they say is true. Here Jesus calls to mind Deut. 19,15 ' only on the evidence of two witnesses' or three witnesses can a charge be accepted. Jesus Christ made this reference on the account of the dissatisfaction of the Jews that he bore witness to himself. But Jesus Christ asserted clearly that: " I testify (μαρτυρέω) on my own behalf and the father who sent me also testifies (μαρτυρέω) on my behalf" (cf. John 8,18).

3.2.3 The Scriptures, John 5,39 (also in 1,45; 5,46)

The Jews considered themselves as 'Masters' of the Scriptures. They claimed to know everything contained in the Scriptures, but Jesus challenged them, if they claim to be Masters of the Scriptures, then they should know and accept the testimony (μαρτυρέω) given by the scriptures about him (Jesus Christ). Bruce observed: "The tragedy was that these people, for all their painstaking exploration of the sacred writings, had never found the clue which would lead them to their goal. The goal at which they aimed was eternal life, but that life could be received through him to whom the Scriptures bore witness".¹¹

3.2.4 Jesus himself, a witness to himself John 8,13-18

Jesus Christ expressed the fact of his self-witness in John's Gospel. Jesus maintained that, he knows where he is coming from and where he is going to. Jesus Christ tried to prove to the Jews and explain this self-witness but most of them failed to believe. He maintained this fact by emphasizing his strong relationship with the Father as the basis of his witnessing. He explains this in relation to Judgment. Judgment (κρίνω) is not left for Jesus alone, for the Father is with him; they both will judge (κρίνω) together, this judgment shows how the Father and the son work hand in hand. Smith solidifies this fact: "Having said that he does not judge, Jesus immediately qualifies that statement (v.16), referring to his origin, and his solidarity with the Father who had sent him. Therefore he does not judge alone,. There are then two witnesses, as the law requires , but the character of these witnesses is strange indeed: Jesus and the Father who sent him (v.18)."¹²

In John 8,17-18, Jesus, although not relying on the law, used the law to explain to the people because they believed in the law. Here Jesus Christ makes reference to Deut. 19,15, which emphasizes the evidence of two witnesses. But the law was not necessarily binding on Jesus Christ. Why? Ridderbos gave a clue to this when he observed: "When Jesus appeals to "your law," he distances himself from what for them was the highest and final authority, and he also thus indicates, here and in 10:34, that in their opposition to him their law testifies against

¹¹ Bruce Frederick .F., The Gospel of John, Michigan 1983, 136.

¹² Smith Moody.D., John (ANTC), Nashville 1999 ,182.

them, not against him (cf. also 7:19ff).”¹³ In John 8,18 Jesus stated clearly, “I testify on my own behalf and the father who sent me also testifies on my behalf.”

3.2.5 The Spirit as Witness, John 15,26 (also in 16,12-15)

Jesus Christ stresses on the witness of the Spirit to substantiate further his arguments. The spirit is alive and active, the effect and impact of the spirit, is the proof of the spirit’s witness to Jesus. Ridderbos observed that: “The Paraclete’s witness to Jesus is the assistance that the Spirit will give to the disciples in the great controversy between the church and the world with regard to the truth concerning Jesus, that is, the trustworthiness of his self-revelation in word and deed as the one sent by the Father.”¹⁴

How does the spirit work and operate in terms of witnessing? The spirit is not just a witness, in addition, the spirit promotes witnessing, and all those who truly witnessed to Jesus Christ did so at the instance of the spirit. In John 15,26f of the Greek Text, Jesus maintained that “...The Spirit will bear witness (μαρτυρέω) about me.” Then in V. 27 “...and you too will bear witness about me, because you have been with me from the very beginning.” Here we can see clearly that, μαρτυρέω is being used for the Spirit’s witness and the witness of the Apostles. One can say here that, witnessing entails fellowship with Jesus, to be with him and learn from him, thereafter to be sent out as witnesses.

3.3 Other implied Acts of witnessing in John’s Gospel without mention of “μαρτυρία” and “μαρτυρέω”

There are other instances in John’s Gospel, where the words μαρτυρία and μαρτυρέω are not used directly but the message and idea of witnessing are being communicated. Some of such words that portray the idea are: (1) ἀγγέλλω, *to announce, to report* (cf. 20:18); (2) λέγώ *to say, to speak* (19:35); (3) γράφω, *to write* etc. I mentioned in the course of this Article that other key Verbs are also used in connection to μαρτυρία and μαρτυρέω, such words or Verbs are: (1) οἶδα, *to Know*; (2) ἀκούω, *to hear*; (3) πιστεύω, *to believe*; (4) ὁράω, *to see* (cf. 3,11-12,32; 8,14; 19,35; 1,35-37,39-49; 4,42; 12,50; 15,27). In other few places in John, the act of bearing witness is implied for example, one can find the act of bearing witness to Jesus in the disciples going out and bringing individuals to Jesus (cf. John 1,35-51).

3.3.1 The healing of the man born blind 9,1-44

Those who experienced Jesus Christ personally, especially those who received his healing could not hide their feelings and they were confident to proclaim their experience with Jesus Christ. The blind man also had a firsthand encounter of Jesus Christ and he was ready to defend the good thing Jesus did to him by bringing back his sight, at the end the man said “I believe (πιστεύω) Lord!”. Even in the face of accusations and persecutions, true witnessing entails defending and maintaining what one had experienced and what one is very confident and sure of.

3.3.2 The raising of Lazarus, John 11,1-45

The raising of Lazarus was one event that brings out clearly the concept of witnessing in John’s Gospel. Here, one sees the interplay and correlation of the various witnesses that Jesus Christ invoked to substantiate his mission. At the raising of Lazarus, in John 11,41-42, Jesus prayed to the Father: “I thank you Father that you listen to me ...but I say this for the sake of the people here, so that they will believe that you sent me.” With these words, Jesus

¹³ Ridderbos Herman., John 295-296.

¹⁴ Ridderbos Herman , John, 527.

substantiated the fact of his close relationship with the Father and the mutual communication and understanding that exists between them.

Jesus Christ maintained that, just as the Father gives life (ζωοποιέω), so also the son gives life (ζωοποιέω). The friends that were there to mourn the death of Lazarus were moved to faith (πιστεύω), they became convinced of the divine mission of Jesus Christ. As a result, the Jews were furious because many believed in Jesus Christ and tradition had it that they sought to kill Lazarus thereafter, because his (Lazarus') Testimony spread throughout the countryside. The effect of the raising of Lazarus, is seen in John 12,18: "...That was why the crowd met him (Jesus Christ), because they heard (ἀκούω) that he had performed this miracle."

3.3.3 Jesus' Resurrection, John 20, 1-18

The Resurrection of Jesus Christ is the greatest event and miracle in history. This event is the motivator of Christian witnessing in every age. After Jesus' Resurrection, many came to believe (πιστεύω) in him. It became the object of preaching by the Apostles and it is celebrated in every age by the church as the most important event in Christianity. Mary Magdalene was privileged to be the first to see (ὁράω) the risen Christ, she expressed her Joy with the statement: "I have seen (ὁράω) the Lord". Thereafter, Jesus made other appearances to his disciples. We are told in John 20,24, that when Jesus appeared to his disciples, Thomas (called the Twin) was not with them. Thomas failed to believe at that moment. In John 20, 29, when Jesus appeared again, but this time Thomas was with them, Jesus said to Thomas : "...How happy are those who believe (πιστεύω) without seeing (ὁράω) me." Faith in Jesus Christ entails total confidence without despairing at any point in time. Believing in Christ transcends just seeing, somebody can have an experience of Jesus Christ that can move him to faith, but such a faith must be deeply rooted in one's heart. Having being with Jesus Christ, witnessing entails the believe that Jesus Christ accompanies one throughout this journey.

4.0 Conclusion

In this Article, I have examined the concept of Witnessing in John's Gospel. Looking at the buildup of this concept, we saw in the Prologue of John, how John the Baptist came to tell the people about the Light (φῶς). Jesus Christ is the Light that enlightens all peoples. Jesus Christ is the Light that shines in the darkness. This Light of Christ shone in the lives of many that encountered Jesus Christ. A typical example of someone that experienced the Light of Jesus and became a true witness to the Gospel in the History of Christianity is St. Paul¹⁵ (cf. Acts 9,1-19). Many others encountered Jesus Christ through his words and deeds and through the witness that others gave about him (Jesus Christ). There can be no true Christian witnessing without a genuine encounter with Jesus Christ. The role of the spirit of God should not be undermined in Christian witnessing, the spirit promotes Christian witnessing and gives the grace for authentic witnessing.

Also the encounter between Jesus and Nicodemus cannot be left out in this discussion. In John 3,11, Jesus said to Nicodemus: "We speak what we know, and bear witness to what we have seen". In this verse, four Verbs come to play here, namely: speaking (λέγω), Knowing (οἶδα), seeing (ὁράω) and bearing witness (μαρτυρέω). Jesus Christ highlights here forms or

¹⁵ Apg 26,16 formuliert das Ziel des Erscheinens (ὤφθην *ōphthēn*): Paulus wird bestimmt (προχειρίζομαι *procheirizomai*- vgl.22,14) zum diener und Zeugen (μάρτυς *martyrs*) für das , was er gesehen hat, aber auch für das , was der Herr ihm künftig zeigen wird („als was du mich gesehen hast“-„als was ich dir erscheinen werde“). M. Hasitschka, Exegese Neues Testament WS 2010/2011: Die Apostelgeschichte, 29.

aspects of witnessing. Witness has to do with Knowing; that means before I bear witness to someone or something, I should know something about the person/thing. There were eye-witnesses to what Jesus said did, these witnesses also spread their Testimonies and that was how the Gospel of Christ spread widely. Faith (πιστεύω) is the bedrock of witnessing, many of those who encountered Jesus Christ or heard him, were moved to witness what they believed in.

Witnessing also has to do with sending (ἀποστέλλω), just as Jesus in Mk 3,14 gave the reason why he called the Twelve: “I have chosen you to be with me,” he told them. “I will also send you out to preach (κηρύσσω).” Also St. Paul, said in Romans 10,14-15 : “But how can they call to him for help if they have not believed? And how can they believe if they have not heard the message? And how can they hear if the message is not proclaimed? And how can the message be proclaimed if the messengers are not sent out? As the Scriptures says, How wonderful is the coming of messengers who bring good news!

In our present day world, Christian witnessing entails a close relationship with Jesus Christ. Jesus says in John 15,15: “I do not call you servants any longer, because a servant does not know what his master is doing. Instead I call you friends, because I have told you everything I have heard from my Father.” Jesus Christ reveals himself to us. The contemporary Christian has many avenues to be close to God, using these avenues wisely, the Christian is called upon to be authentic witnesses to the Light of Jesus Christ in our world today.

“The proclamation and witness of the Gospel are the first service that Christians can offer every person and the whole human race, as they are called to communicate to all the love of God, who manifested himself fully in the only Redeemer of the world, Jesus Christ.”
- Pope Benedict XVI, 40th Anniversary of Vatican II’s “Ad Gentes,” March 13, 2006.